



Digital Distraction and Spiritual Neglect in Joko Pinurbo's "Doa Orang Sibuk" through Islamic Character Education

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ABSTRACT

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This study examines digital distraction and spiritual neglect in Joko Pinurbo's poem "Doa Orang Sibuk" through the perspective of Islamic character education. This topic is significant because students increasingly live in intensely connected digital environments in which smartphones shape their attention, communication habits, learning routines, and spiritual awareness. The poem is highly relevant to this issue because it presents a sharp poetic irony: modern individuals store numerous contact numbers on their phones yet neglect to greet the most essential "number," namely their symbolic relationship with God through prayer. This study employed a qualitative-interpretive design by integrating literary hermeneutics, thematic analysis, and the perspective of Islamic character education. The primary data consisted of the poem "Prayer of a Busy Person" and students' reflective responses after reading and discussing the poem, while secondary data were obtained from literature on digital distraction, Islamic character education, spirituality, and poetry pedagogy. The analysis focused on symbolic elements such as the smartphone, the disappearance of contact numbers, the "nomorMu," and the phrase "tak pernah kausapa," all interpreted in relation to digital habits and spiritual awareness. The findings reveal that the smartphone in the poem functions as a symbol of modern humans' digital dependency, whereas the loss of contact numbers represents the fragility of technologically mediated relationships. The expression "God's number" constructs an irony of spiritual neglect, a condition in which people remain socially connected yet spiritually distant. This study contributes to Islamic humanities and educational studies by positioning contemporary Indonesian poetry as a reflective medium for strengthening students' digital-spiritual literacy while offering practical implications for integrating poetry, Islamic character education, and digital ethics into learning.

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1. INTRODUCTION

The development of digital technology has transformed the ways people communicate, learn, work, interact, and construct meaning in everyday life. Smartphones no longer function merely as communication devices; they have evolved into social spaces, workspaces, entertainment spaces, and even identity spaces that remain inseparable from modern human life. In educational contexts, the presence of smartphones presents two opposing dimensions. On the one hand, digital technology can expand access to information and support learning processes. On the other hand, uncontrolled smartphone use may generate distractions, weaken concentration, reduce self-discipline, and disrupt students' engagement in learning activities. The relationship between smartphone use and academic performance generally demonstrates a negative pattern, although the strength of this relationship may vary depending on patterns of use, measurements of academic performance, and research contexts (Amez & Baert, 2020). Smartphone addiction has also been shown to negatively affect learning processes and academic achievement based on meta-analytic syntheses of previous studies (Sunday et al., 2021).

Digital distraction should not merely be understood as a technical disruption in learning but also as a matter of character and humanity. Students living within digital culture face conditions in which their attention, time, and self-awareness are continuously absorbed by notifications, social media, online conversations, digital games, and various activities occurring through smartphone screens. This condition makes individuals increasingly socially connected, yet not necessarily more inwardly reflective. In educational settings, digital distraction may be influenced by technological factors, personal needs, and learning environments. Therefore, strategies for addressing it cannot rely solely on prohibiting devices but must also emphasize the development of awareness, self-regulation, and responsible technology use (Martin et al., 2025). Smartphone use in learning may also produce different effects depending on usage patterns; unguided use tends to decrease learning outcomes, whereas teacher-guided use can support educational achievement (Deng et al., 2026).

This issue becomes increasingly important when associated with Islamic character education. From an Islamic perspective, human beings are viewed not only as rational and social creatures but also as spiritual beings who possess a transcendental relationship with Allah. Consequently, education should not merely focus on the mastery of knowledge and skills but also on the cultivation of morality, religious awareness, self-control, moral responsibility, and the ability to position technology proportionally within life. Islamic character education plays a crucial role in shaping students who are capable of integrating faith, knowledge, and practice in daily life. Strengthening students' character and morality contributes positively to learning outcomes, self-development, performance, and mental health (Suciati et al., 2023). Therefore, Islamic character education in the digital era must not only teach distinctions between good and bad but also cultivate students' reflective awareness in using technology ethically and responsibly.

In students' lives, smartphones have become deeply integrated into learning activities, family communication, friendships, entertainment, information seeking, and self-expression. This closeness means smartphones cannot simply be positioned as threats, yet they also cannot be left without value-based guidance. The central issue lies not merely in the existence of technology itself but in how students use, control, and interpret it. Without character reinforcement, smartphones may dominate attention and shape shallow, reactive, and less reflective lifestyles. Conversely, when guided through Islamic character education, smartphones may be understood as tools that must be used responsibly without neglecting spiritual obligations or severing human awareness from the relationship with God. Students' well-being in smartphone use is closely associated with emotional intelligence, self-regulation, and the ability to control addictive tendencies toward digital devices (Mascia et al., 2020).

Issues concerning the relationship between Islam and digital technology have developed significantly in contemporary academic studies. Scholarly attention to digital Islam can be seen in research on social media, online Muslim communities, digital da'wah, religious applications, religious authority, and the construction of Muslim identities in virtual spaces. These developments indicate that digitalization has influenced how Muslims acquire knowledge, express religiosity, and build religious communities. However, studies on Islam and digital technology still predominantly focus on religious practices in digital spaces, online religious authority, and Islamic expression through social media. Research that interprets contemporary literary works

as reflective media for understanding the spiritual crisis of digital humanity remains relatively limited. In fact, literary works possess the ability to capture dimensions of human experience that cannot always be explained solely through technical, statistical, or policy approaches. Studies on digital Islam reveal important developments in understanding the relationship between Muslims and digital technology while simultaneously opening space for humanities approaches that read literary texts as critiques of modern digital life (Wahid, 2024).

Poetry, as a form of literary work, possesses considerable potential in character education because it can present inner experiences, value dialogues, and moral reflection in non-didactic ways. Poetry does not merely convey messages but invites readers into spaces of meaning through symbols, metaphors, irony, diction, and emotional atmosphere. In educational settings, poetry may help students understand life issues more reflectively because poetic language operates not only at rational levels but also at affective and imaginative levels. Fictional works can support children's social-moral development through the internalization of moral messages, imaginative engagement with others' experiences, and critical dialogue concerning social and moral issues (Gasser et al., 2022). Poetry may also be pedagogically utilized to develop creative, metaphorical, and critical thinking while simultaneously offering affective, social, and cognitive benefits in education (Creely et al., 2022).

Within this context, Joko Pinurbo's poem "Prayer of a Busy Person" becomes a highly relevant object of study. The poem presents an image of modern individuals living within digital busyness through the symbols of smartphones, contact numbers, and the "number of God." Through simple language, the poem delivers a sharp irony: people may store numerous contacts on their smartphones while neglecting to greet God. In this poem, the smartphone appears not merely as a technological object but as a symbol of modern life filled with busyness, dependency, and distracted attention. Meanwhile, the "number of God" symbolizes a spiritual relationship that is always available yet frequently ignored by individuals overly occupied with digital life. Consequently, the poem represents a central problem of modern humanity: people who become increasingly connected to others while simultaneously distancing themselves from transcendental communication through prayer.

The strength of the poem "Prayer of a Busy Person" lies in its ability to connect everyday experiences with profound spiritual problems. Smartphones are objects that are deeply familiar to students, making the symbols employed in the poem easily recognizable within their lived experiences. Yet, behind this familiarity, the poem opens a reflective space concerning how technology may gradually shift human attention away from essential aspects of life. When individuals greet digital contacts more frequently than they greet God through prayer, the issue extends beyond mere smartphone use and touches upon one's orientation toward life itself. From the perspective of Islamic character education, this condition may be interpreted as a form of spiritual neglect that requires responses through the strengthening of religiosity, *muhasabah* (self-reflection), self-control, prayer awareness, and ethical conduct in the use of technology.

Previous studies have extensively examined the relationship between smartphone use and academic achievement, the effects of smartphone addiction on learning, and strategies for reducing digital distraction in educational settings. However, most of these studies still position digital distraction primarily as an academic, psychological, or pedagogical issue rather than as a spiritual and character-related problem. On the other hand, studies on character education through literature have demonstrated that literary works can serve as effective media for value formation. Nevertheless, only a limited number of studies have specifically explored contemporary Indonesian poetry concerning smartphones, prayer, digital distraction, and spiritual neglect within the framework of Islamic character education. Research on digital Islam has also developed significantly, yet literary interpretation as a critical space for examining the spiritual disconnection of digital humanity has not received sufficient scholarly attention. This gap constitutes the fundamental rationale for the present study.

The novelty of this research lies in its attempt to connect three fields of inquiry that have often been discussed separately: contemporary Indonesian literature, digital distraction, and Islamic character education. This study does not merely position the poem "Prayer of a Busy Person" as an aesthetic text, but also as a medium of educational reflection capable of helping students understand the relationship between

smartphones, busyness, prayer, and spiritual awareness. Thus, poetry is not viewed solely as material for literary appreciation, but also as a means of strengthening digital-spiritual literacy. In this study, digital-spiritual literacy is understood as students' ability to use technology consciously, responsibly, ethically, and while remaining oriented toward divine values. This concept is important because Islamic education in the digital era should not merely teach limitations on technology use, but must also cultivate reflective awareness so that students are able to evaluate independently the impact of technology on their spiritual lives.

The primary issue examined in this study concerns how Joko Pinurbo's poem "Prayer of a Busy Person" represents digital distraction and the spiritual neglect of modern humanity, as well as how these representations may be interpreted through the lens of Islamic character education. This problem encompasses three interrelated dimensions. First is the literary dimension, namely how the symbols of smartphones, contact numbers, and the "number of God" construct a poetic irony concerning digital humanity. Second is the spiritual dimension, namely how the poem portrays human negligence in building relationships with God through prayer. Third is the educational dimension, namely how the meanings embedded in the poem may be constructed as a medium for strengthening religious character, self-control, *muhāsabah* (self-reflection), and ethical conduct in technology use among students. Therefore, this study seeks not only to explain the meanings contained within the poetic text, but also to formulate its contribution to the practice of Islamic character education in the digital era.

Based on these issues, this study aims to identify the representations of digital distraction in the poem "Prayer of a Busy Person," interpret the forms of spiritual neglect constructed through the symbolic relationship between humans, smartphones, and God, and formulate the values of Islamic character education that may be developed from the poem for students. Theoretically, this study is expected to contribute to the development of Islamic humanities-literary studies by offering a reading of contemporary poetry as a critique of digital culture and the spiritual crisis of modern humanity. Practically, this study is expected to provide an alternative approach to the use of poetry in literature learning and Islamic Religious Education, particularly as a reflective medium for strengthening students' digital-spiritual awareness. Therefore, this article seeks to demonstrate that literary works may serve as an important space for Islamic character education in responding to the challenges of contemporary digital life.

2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

This study is grounded in three principal conceptual frameworks: digital distraction, spiritual neglect, and Islamic character education through literary learning. These three concepts are interconnected because Joko Pinurbo's poem "Prayer of a Busy Person" presents smartphones not merely as technological objects, but also as symbols of modern life that divert human attention from spiritual relationships with God. In educational contexts, this issue becomes significant because students inhabit highly intensive digital environments, while character formation cannot rely solely on normative instruction but requires reflective media capable of engaging students' inner experiences, moral awareness, and spiritual orientation. Therefore, this literature review is designed to explain the relationship between digital culture, the crisis of attention, Islamic spirituality, and the pedagogical function of poetry in character education.

Digital distraction may be understood as a condition in which students' attention is diverted by the use of digital devices, including smartphones, social media, games, notifications, and other online activities unrelated to learning objectives. This phenomenon is associated not only with technological devices themselves, but also with habitual patterns, self-regulation, and the design of learning environments. Studies on academic distraction indicate that the use of laptops, smartphones, and social media has the potential to disrupt students' attention, particularly when such devices are used multitaskingly and without clear learning purposes (Dontre, 2021). Recent meta-analyses further reveal that smartphone addiction, social media use, and video gaming demonstrate negative—although relatively small—relationships with students' academic performance, suggesting that this issue should be viewed as an educational problem closely related to self-control and the quality of attention (Kuş, 2025).

In school settings, digital distraction becomes increasingly important because students use technology not only for learning, but also for entertainment, social communication, identity exploration, and emotional fulfillment. As a result, the boundary between productive and distracting technology use becomes increasingly blurred. Systematic reviews concerning school interventions toward problematic digital technology use demonstrate that schools constitute important spaces for prevention because problematic digital behaviors among adolescents are associated with academic, psychological, health-related, and social consequences (Ots et al., 2026). Therefore, digital distraction should not merely be perceived as an individual student's fault, but rather as a cultural symptom requiring pedagogical, ethical, and spiritual responses.

From a humanities perspective, digital distraction signifies not only disrupted learning concentration, but also a disturbance in humanity's capacity to be fully present within lived experience. Digital individuals tend to remain constantly connected, yet such connectivity does not necessarily produce relational depth. Smartphones may accelerate communication, but they may also displace silence, reflection, and self-awareness. At this point, the poem "Prayer of a Busy Person" becomes highly relevant because it presents an irony concerning individuals who store numerous contact numbers yet neglect to greet God. Thus, the smartphone in the poem may be interpreted as a symbol of existential distraction: humans possess extensive access to the social world while simultaneously losing the intensity of spiritual relationships.

In this study, spiritual neglect refers to the weakening of human awareness in building relationships with God through prayer, *dhikr*, *muhasabah* (self-reflection), and life orientations centered upon divine values. Spiritual neglect does not imply the formal disappearance of religion, but rather the weakening of inner consciousness in everyday life. Within digital society, spiritual neglect may emerge when human attention is continuously directed toward screens, notifications, pseudo-social interactions, and worldly interests, thereby reducing inner space for prayer and contemplation. Systematic studies on religiosity, spirituality, and internet addiction indicate that religiosity in many studies functions as a protective factor against tendencies toward internet addiction among adolescents and young adults, although such relationships are not always consistent across contexts (Dossi et al., 2022).

The relationship between spirituality and digital media use is not always straightforward. Spirituality may function as a source of meaning and resilience, yet it may also create tension when individuals' digital behaviors conflict with their spiritual values. Recent studies concerning social media addiction, quality of life, and spirituality demonstrate that spirituality may moderate the relationship between problematic social media behavior and quality of life, particularly when individuals experience conflicts between spiritual values and their digital practices (Bochniarz et al., 2026). These findings are significant for the present study because they indicate that technological problems cannot be sufficiently understood merely as technical or psychological issues, but must also be interpreted as problems of value, meaning, and spiritual integrity.

In Islamic education, character formation cannot be separated from the objective of developing individuals who are faithful, morally upright, self-aware, and responsible. Islamic character education positions human beings as subjects who must be guided to control desires, maintain ethical conduct (*adab*), develop moral consciousness, and orient their lives toward Allah. Within the context of the digital era, Islamic character education must respond to transformations in students' culture, including the ways they communicate, learn, entertain themselves, and construct identities through technology. Frameworks of spiritually based Islamic education emphasize the importance of learning processes that not only transmit religious knowledge, but also cultivate spiritual awareness, self-engagement, and meaningful religious experiences for young Muslims (Chanifah et al., 2021).

Islamic character education in the digital era also requires teachers' pedagogical competence in selecting media and strategies relevant to students' experiences. Teachers of Islamic Religious Education and literature cannot merely convey values normatively, but must develop learning processes capable of connecting religious values with the realities of students' digital lives. Systematic studies concerning the competencies of Islamic Religious Education teachers in the digital era indicate that digital competence constitutes an important component of teacher professionalism alongside pedagogical, personal, social, and professional competencies (Arif et al., 2025). This suggests that Islamic character education must move beyond one-directional moral instruction toward reflective, dialogical, and contextual learning models.

In relation to literature, poetry may serve as an important medium for developing character education because poetry operates through experiences of meaning rather than through direct moral instruction alone. Poetry enables students to interpret life issues through symbols, metaphors, irony, inner voices, and emotional tensions. Consequently, poetry possesses the capacity to open spaces of contemplation that cannot always be achieved through lectures or direct instruction. Poetry pedagogy may provide opportunities for students to explore personal voices, social identities, and inner experiences, thereby positioning poetry learning not merely as mastery of literary forms, but also as the cultivation of self-awareness and social reflection (Kubiak, 2020).

A literary learning approach relevant to these objectives is the reader-response approach. Within this approach, students are not positioned as passive recipients of singular textual meanings, but as active readers who construct meaning through relationships between texts and their lived experiences. This approach is highly relevant to the present study because the poem "Prayer of a Busy Person" closely resonates with students' experiences as smartphone users. Studies on reader-response approaches in literary learning demonstrate that such approaches provide opportunities for students to connect texts with personal experiences, develop democratic participation, and construct meaning through processes of reading, writing, and discussion (Iskhak et al., 2020). Recent systematic reviews further indicate that the implementation of reader-response approaches in primary and secondary education may encourage personal connection, deeper literary understanding, empathy, and the construction of reader identity (Momeni et al., 2026).

In literary learning, classroom discussions and conversations also play crucial roles because textual meanings may develop through dialogue among teachers, students, and texts. Effective literary learning does not merely direct students to identify intrinsic elements, but also helps them understand the relationships between texts, life, values, and social experiences. Studies concerning the use of literary texts in schools demonstrate that literature continues to play important roles in language and humanities education, particularly when texts are selected appropriately and processed through activities enabling students to develop interpretive competence (Nissen et al., 2021). Accordingly, the poem "Prayer of a Busy Person" may be positioned as a pedagogical text that enables students to connect their digital experiences with spiritual reflection and Islamic character.

Based on the foregoing review, a research gap requiring further exploration becomes evident. Studies on digital distraction generally emphasize its effects on academic achievement, learning concentration, and students' self-regulation. Studies concerning religiosity and internet addiction have demonstrated relationships between spiritual aspects and problematic digital behaviors, yet only a limited number have positioned literary works as media for spiritual reflection on digital distraction. Meanwhile, studies on Islamic character education in the digital era have emphasized the importance of religious values, teacher competence, and students' moral reinforcement, but have not extensively developed contemporary Indonesian poetry as a medium for constructing digital-spiritual literacy. This gap indicates that the relationship among poetry, digital distraction, spiritual neglect, and Islamic character education still requires more comprehensive conceptual and pedagogical formulation.

The novelty of this study lies in its interpretation of the poem "Prayer of a Busy Person" as a literary text representing the crisis of attention and spiritual neglect experienced by digital humanity, while simultaneously functioning as a medium for Islamic character education. This study does not merely regard poetry as an aesthetic object, but also as a space of pedagogical reflection capable of helping students reevaluate their relationships with smartphones, time, prayer, and God. In this way, the study contributes to Islamic humanities-literary studies and character education by introducing the concept of digital-spiritual literacy, namely students' ability to use technology consciously, responsibly, ethically, and while remaining oriented toward divine values.

Because this study employs a qualitative-interpretive approach, hypothesis development is not directed toward statistically testing relationships among variables, but rather toward formulating analytical propositions that guide textual interpretation and the construction of pedagogical meaning. The first proposition formulated is that the symbols of smartphones, contact numbers, and the "number of God" in the poem "Prayer of a Busy Person" represent digital distraction as a problem of modern humanity rather

than merely a technological disturbance. This proposition is grounded in the understanding that digital technology may shift human attention away from meaningful relationships toward shallow connectivity, thereby positioning the poem as a critique of busyness culture and the distracted condition of digital humanity.

The second proposition is that spiritual neglect within the poem is constructed through the irony of human relationships with technology and God. The poem demonstrates that individuals may possess extensive access to digital communication while failing to utilize the most fundamental spiritual access, namely prayer. From the perspective of Islamic character education, this irony highlights the importance of strengthening religious awareness, *muhasabah* (self-reflection), self-control, and ethical conduct in technology use. Therefore, spiritual neglect in the poem functions not merely as a religious theme, but also as a character-related issue highly relevant to students' lives in the digital era.

The third proposition is that interpreting the poem "Prayer of a Busy Person" through the framework of Islamic character education may strengthen students' digital-spiritual literacy. This proposition is based on the idea that students may understand religious values more profoundly when such values are connected to their concrete experiences, including experiences related to smartphone use. Poetry enables students to reflect upon their digital habits without feeling directly moralized. Consequently, poetry learning may become a dialogical space for cultivating awareness that technology should be used ethically, should not lead individuals to neglect prayer, should not weaken self-control, and should not disconnect human orientation from God.

Based on this conceptual development, the conceptual framework of this study positions poetry as a bridge between students' digital experiences and the values of Islamic character education. Digital distraction is understood as a problem of attention and life habits; spiritual neglect is understood as a problem of inner orientation and human relationships with God; while Islamic character education functions as a normative-pedagogical framework for cultivating religious awareness, self-regulation, and digital ethics. Therefore, this study seeks to demonstrate that literary works, particularly contemporary Indonesian poetry, may serve as important media for shaping reflective, religious, and digitally wise Muslim students in contemporary digital life.

3. METHODOLOGY

This study employed a qualitative-interpretative design by integrating literary hermeneutics, thematic analysis, and the perspective of Islamic character education. This design was selected because the study aimed to interpret the poetic meanings embedded in the poem "Doa Orang Sibuk" by Joko Pinurbo and to construct its relevance for strengthening students' religious character in the digital era. A qualitative approach was considered appropriate because the primary object of the study was a poetic text containing symbols, metaphors, irony, and spiritual messages that could not be adequately explained through statistical measurement. Through this design, the poem was analyzed not only as a literary text but also as a pedagogical medium capable of helping students reflect on the relationship between mobile phones, digital busyness, prayer, and spiritual awareness.

The material object of this study was the poem "Doa Orang Sibuk" by Joko Pinurbo, while the formal object focused on the representation of digital distraction, spiritual negligence, and the values of Islamic character education embedded within the poem. The poem was selected because it presents issues closely related to students' everyday lives, particularly the use of mobile phones, dependence on digital communication, and the weakening of spiritual awareness in building a relationship with God through prayer. In this study, the mobile phone, contact numbers, and the phrase "God's number" were positioned as central symbols analyzed to understand how the poem represents modern humans who are digitally connected yet spiritually negligent.

This study also involved Muslim secondary school students as reflective participants. Participants were selected purposively based on their relevance to the research objectives, namely students who actively used mobile phones, had prior experience in poetry appreciation learning, and were willing to provide reflective responses to the poem under study. Purposive participant selection was conducted not to represent the broader population but to obtain relevant and in-depth data aligned with the focus of the study. The number

of participants could be adjusted according to the required depth of data, considering the adequacy of information obtained from written reflections, discussions, and interviews.

The research data consisted of textual data and reflective data. The textual data were obtained from the poem "Doa Orang Sibuk", which was analyzed through close reading of diction, symbols, metaphors, irony, dialogic structure, and the relational meanings among humans, mobile phones, and God. Reflective data were collected from students' written responses after reading and discussing the poem. These responses were used to understand how students interpreted the symbols of the mobile phone, "God's number," digital busyness, negligence in prayer, and the Islamic character values reflected in the poem. In addition, supporting data were obtained through semi-structured interviews, small-group discussions, classroom observation notes, and a review of relevant literature concerning Islamic character education, digital distraction, spirituality, ethics of technology use, and literary learning.

Data collection was conducted through several interconnected stages. In the initial stage, the researcher repeatedly read the poem to identify units of meaning related to digital distraction and spiritual negligence. Subsequently, the poem was utilized in learning activities or reflective discussions with students. Students were asked to read the poem, discuss its meanings, and write reflections regarding the relationship between their experiences of mobile phone use, awareness of prayer, and self-control in digital life. Interviews and small-group discussions were conducted to deepen the responses emerging from the written reflections, particularly concerning how students understood the spiritual messages and Islamic character values conveyed in the poem.

The primary instrument in this study was the researcher, who functioned as the text interpreter, data collector, and constructor of meaning. To maintain the direction and consistency of the research process, supporting instruments were employed, including a poetry analysis sheet, written reflection guidelines, semi-structured interview guidelines, and observation notes. The poetry analysis sheet was used to identify significant symbols such as mobile phones, contact numbers, "God's number," spiritual irony, human relationships with technology, and human relationships with God. Reflection and interview guidelines were utilized to explore students' understanding of the poem's meanings, their digital experiences, and the Islamic character values they discovered through reading the poem.

In this study, the term variable measurement was not employed because the research did not aim to statistically test relationships among variables. Instead, the study utilized conceptual analytical categories consisting of digital distraction, spiritual negligence, Islamic character education, and digital-spiritual literacy. Digital distraction was understood as the diversion of human attention caused by mobile phones and digital communication. Spiritual negligence referred to the weakening of awareness in remembering and communicating with God through prayer, *dhikr*, self-reflection (*muhasabah*), and a life orientation centered on divine values. Islamic character education was understood as the process of developing religiosity, self-control, moral responsibility, and ethical conduct in using technology. Digital-spiritual literacy referred to students' ability to use technology consciously, responsibly, ethically, and without neglecting their spiritual relationship with God.

The data were analyzed using thematic-hermeneutic analysis. Hermeneutic analysis was employed to interpret the symbolic meanings within the poem, while thematic analysis was used to identify patterns of meaning in students' reflective responses. The analytical process began with an in-depth reading of the poem to understand the structure of meaning and irony constructed within the text. The researcher then identified major symbols such as the mobile phone, contact numbers, "God's number," and the expression "you never greet Him." These symbols were interpreted in relation to digital culture, spiritual negligence, and Islamic character education. Students' reflective data were subsequently coded to identify themes such as dependence on mobile phones, awareness of prayer, *muhasabah*, self-control, digital ethics, and changing perspectives on technology use.

The trustworthiness of the data was maintained through source triangulation, technique triangulation, limited member checking, and peer debriefing. Source triangulation was conducted by comparing the results of poetry text analysis, students' reflections, interviews, observations, and academic literature. Technique

triangulation was conducted by combining text reading, written reflections, interviews, discussions, and document analysis. Limited member checking was performed by confirming several findings with participants to ensure that the researcher's interpretations did not deviate from the intended meanings of their responses. Peer debriefing involved literary scholars, Indonesian language teachers, or Islamic Religious Education teachers to evaluate the plausibility of interpretations and the relevance of the findings to the context of Islamic character education.

Ethical considerations were carefully addressed because the study involved students as reflective participants. The researcher was required to obtain permission from the educational institution and informed consent from participants. If participants were under the age of eighteen, parental or guardian consent was obtained in accordance with institutional regulations. Participants' identities were kept confidential through the use of codes such as P1, P2, and P3. All data were used solely for academic purposes. The reflective process was also conducted dialogically and non-judgmentally, enabling students to interpret their digital and spiritual experiences openly, safely, and educationally.

Through this methodological framework, the study was able to address the research problems formulated in the introduction. The representation of digital distraction was examined through the analysis of the symbols of mobile phones and contact numbers in the poem. Spiritual negligence was explored through the interpretation of the ironic relationship between humans, technology, and God. Meanwhile, the relevance of Islamic character education was addressed through the construction of values such as religiosity, *muhasabah*, self-control, digital ethics, and awareness of prayer emerging from both textual analysis and students' reflections. Therefore, this qualitative-interpretative method was considered appropriate because it was capable of bridging literary studies, Islamic education, and contemporary digital-humanistic issues in a profound and contextual manner.

4. RESULT AND DISCUSSION

4.1. Mobile Phones, Contact Numbers, and the Representation of Digital Distraction

The results of the hermeneutic reading of the poem "Doa Orang Sibuk" demonstrate that the mobile phone functions as the central symbol representing the core of digital human life. In this poem, the mobile phone is not merely presented as a communication device but as a space in which humans work, maintain social relationships, preserve relational identities, and depend on access to the outside world. The phrase in the title, "working 24 hours a day through his mobile phone," indicates that the mobile phone has surpassed its technical function as a communication tool and has transformed into a living space that dominates the time, attention, and routines of modern humans. Thus, the poem represents digital distraction as a condition in which humans no longer simply use mobile phones but appear to live, work, and think through them.

The next finding reveals that contact numbers in the poem symbolize the social networks of modern humans, which are digital, technical, and fragile in nature. The line "All my contact numbers disappeared" illustrates that human relationships in the digital world often depend heavily on devices and stored data. When the mobile phone is damaged, relationships that once seemed broad and easily accessible become disconnected. This reflects the poem's criticism of digital relationships that may appear extensive quantitatively but are not necessarily strong qualitatively. In this context, the loss of contact numbers signifies not only the loss of data but also serves as a metaphor for the loss of human relational orientation caused by excessive dependence on technology.

Overall, the mobile phone and contact numbers in this poem construct the representation of digital distraction through three layers of meaning. First, the mobile phone represents the centralization of human life around digital devices. Second, contact numbers symbolize human dependence on technologically mediated relationships. Third, the damage to the mobile phone and the disappearance of contact numbers reveal the fragility of digital relational systems when humans rely excessively on devices for attention, work, and social interaction. Therefore, the poem not only portrays the individual experience of the lyrical persona who loses contact information but also conveys criticism of a digital culture that makes humans busy, connected, yet vulnerable to losing relational depth.

Table 1. Analysis of the Symbols of Mobile Phones and Contact Numbers as Representations of Digital Distraction

Poetic Text Element	Literal Meaning	Symbolic Meaning	Representation of Digital Distraction	Implications for Islamic Character Education
"24 jam sehari berkantor di ponselnya"	Someone continuously works through a mobile phone	The mobile phone becomes the center of modern human activity	Human attention, time, and awareness are absorbed by digital devices	Students need guidance to manage time wisely and avoid making mobile phones the center of life
"ponsel saya"	The lyrical persona's communication device	Digital identity and personal dependence on technology	Humans feel disrupted when digital devices malfunction	Islamic character education should cultivate self-control in technology use
"rusak dibanting lindu"	The mobile phone is broken due to an earthquake	A disruption that breaks digital comfort	Technological breakdown reveals the fragility of human dependence on devices	Students are encouraged to engage in <i>muhasabah</i> and realize that technology is temporary and should not replace spiritual orientation
"Nomor kontak saya hilang semua"	The contact list in the phone is lost	Modern social relations depend on digital data	Social relationships become fragile because they are overly mediated by devices	Students need to understand that genuine human relationships cannot rely solely on digital connectivity
"Satu-satunya yang tersisa"	Only one number remains	A turning point of awareness after all digital access is lost	Digital disconnection opens possibilities for spiritual reflection	Islamic character education can direct students to position technology as a tool rather than the purpose of life

Source: Processed by the researcher based on a hermeneutic analysis of the poem "Doa Orang Sibuk yang 24 Jam Sehari Berkantor di Ponselnya" by Joko Pinurbo (2018).

The table above demonstrates that the representation of digital distraction in the poem is constructed through the relationship among mobile phones, time, work, social contact, and technological fragility. The expression "working 24 hours a day through his mobile phone" serves as the strongest indicator that the mobile phone has blurred the boundaries between workspaces, personal spaces, and the inner world of human beings. The mobile phone no longer exists outside the self merely as a supporting tool; rather, it has entered the structure of daily life as the center of activity. In this context, digital distraction does not simply refer to attention being interrupted by notifications or social media, but rather to a condition in which the entire rhythm of human life falls under the control of digital devices.

The line "All my contact numbers disappeared" deepens this criticism. Literally, contact numbers are communication data, yet symbolically they represent the social networks of modern humans. The disappearance of contact numbers suggests that digital relationships, although seemingly extensive, are fragile because they depend on devices. The poem does not reject technology; instead, it demonstrates that technology becomes problematic when humans place excessive dependence on it in multiple aspects of life. From the perspective of Islamic character education, this finding is significant because students need to understand that mobile phones are merely tools, while attention, time, relationships, and spiritual awareness must remain governed by values.

The table also reveals a pattern of transition from digital dependence toward the possibility of spiritual reflection. The damage to the mobile phone caused by the "earthquake" is not merely a physical event but also a symbolic disruption that shakes the stability of the lyrical persona's digital life. When all contact numbers disappear, the lyrical persona discovers the only number that remains. Thus, technological damage in the poem functions as a turning point of awareness. Humans often realize the limitations of the digital world only when the devices that have become the center of their lives cease to function. At this point, the poem presents a powerful educational critique: students need to learn from an early age that technology must be used consciously, proportionally, and without replacing the depth of human relationships with God and fellow human beings.

The finding that the mobile phone functions as a symbol of the center of digital human life aligns with contemporary trends in studies of attention and technology. Mobile phones are not disruptive only when actively used; their mere presence as constantly available objects within human living spaces may also burden attention. The presence of smartphones can consume cognitive resources and reduce attentional performance even when the devices are not actively in use. This demonstrates that digital distraction arises not only from screen activity but also from humans' constant mental readiness for possible messages, calls, or digital access that are perpetually available (Skowronek et al., 2023).

The analysis of the phrase "working 24 hours a day through his mobile phone" can also be explained through the concept of mobile multitasking. Mobile phones enable humans to perform multiple activities simultaneously; however, digital multitasking frequently divides attention between primary tasks and secondary activities, such as reading messages, replying to conversations, or checking social media. A recent meta-analysis of experiments concerning mobile phone distraction in learning contexts indicates that mobile phone distraction exerts a moderate negative effect on immediate memory performance, particularly when students' attention is divided between learning tasks and unrelated digital activities (Chen et al., 2025). Thus, Joko Pinurbo poetically captures a condition also described in contemporary educational research: digital humans appear productive because they are constantly active, yet such continuous activity may weaken the depth of attention.

The finding regarding contact numbers as symbols of the fragility of digital relationships also has a strong scientific basis. Social relationships within mobile phone culture are often influenced by device-use habits, social pressure, and group norms. Excessive smartphone use among adolescents is affected not only by individual factors but also by social influences such as imitation habits, environmental demands, and peer-group norms regarding device usage (Bai et al., 2024). In the context of the poem, the disappearance of contact numbers demonstrates that modern social relationships may become highly technical: relationships with others exist merely as lists of numbers rather than as meaningful encounters. Therefore, the poem criticizes forms of connectivity that appear broad yet remain fragile when digital devices no longer function.

The fragility of digital relationships in the poem can also be interpreted through the relationship between problematic smartphone use and adolescent loneliness. Recent longitudinal studies on adolescents indicate that loneliness may predict problematic smartphone use, particularly among certain school-age groups. Consequently, mobile phone use does not always signify strong social relationships but may instead represent a response to relational emptiness or unmet emotional needs (Zhao et al., 2024). In the poem, the lyrical persona appears to possess numerous contact numbers, yet losing them immediately produces an experience of disconnection. This suggests that the abundance of digital connections does not automatically guarantee meaningful relationships. This finding strengthens the interpretation that "*Doa Orang Sibuk*" positions the mobile phone as a paradoxical symbol of modern humanity: the easier humans are connected, the more vulnerable they become to alienation.

From the perspective of Islamic character education, these findings indicate that the issue of mobile phones cannot be resolved merely through technical restrictions but must instead be directed toward the development of value-based awareness. Mobile phones become problematic when they dominate students' time, attention, and life orientation. Therefore, Islamic character education needs to cultivate self-control, responsibility, digital ethics, and the awareness that technology must remain under the control of morally grounded and faithful individuals. The poem "*Doa Orang Sibuk*" is highly relevant as a reflective educational

medium because it does not directly judge students but instead presents symbols closely connected to their daily experiences. Through the symbols of mobile phones and contact numbers, students can be encouraged to understand that digital distraction is not merely a matter of excessive device use, but rather concerns how humans position technology within the structures of attention, social relationships, and spiritual orientation.

Thus, the findings in this subsection answer the first research question by demonstrating that the poem "*Doa Orang Sibuk*" represents digital distraction through the symbols of mobile phones and contact numbers. The mobile phone symbolizes the center of digital human activity, while contact numbers symbolize technologically mediated social relationships that are vulnerable to fragility. This representation illustrates that digital distraction is not only cognitive in nature but also relational and existential. Within the context of Islamic character education, this interpretation is important because it helps students understand that technology should be used consciously, ethically, and without allowing it to dominate human attention to the extent that individuals become distanced from more meaningful relationships.

4.2. "God's Number" and the Irony of Spiritual Negligence

The analysis of the poem "*Doa Orang Sibuk*" reveals that the expression "Your number" functions as the primary symbol representing the spiritual relationship between humans and God. After the mobile phone is damaged and all contact numbers disappear, the lyrical persona discovers that the only remaining number is "God's number." Poetically, this situation creates a powerful irony because God is portrayed as the only being who can still be "contacted," yet simultaneously becomes the one who is never greeted. The line "And that is the only number you never call" illustrates the spiritual negligence of modern humans: they possess extensive access to social communication while neglecting transcendental communication through prayer. Thus, the poem represents spiritual negligence not as the absence of formal religion, but as the weakening of human awareness in bringing God into everyday life.

The irony of spiritual negligence in this poem is constructed through the contrast between digital busyness and spiritual silence. The lyrical persona is portrayed as a human being whose life is attached to the mobile phone, while the relationship with God remains neglected. The damaged mobile phone becomes a turning point that forces humans to realize that digital relationships are fragile, whereas the relationship with God always remains open. However, such awareness emerges only after all human networks have disappeared. This suggests that humans often remember God only during moments of crisis, loss, or disconnection from the worldly systems that usually sustain them. In the context of Islamic character education, this finding is significant because the poem demonstrates the importance of cultivating awareness of prayer, *muhasabah* (self-reflection), and a life orientation not entirely dominated by digital busyness.

These findings indicate that "*Doa Orang Sibuk*" employs digital language to discuss spiritual issues. "God's number" is not merely a metaphor for communication, but also a symbol of God's closeness, which is always accessible to humans. Ironically, modern humans are busier maintaining relationships with digital contacts than nurturing spiritual relationships through prayer. Scientifically, this condition is relevant to the concept of digital well-being, namely the human need to balance the benefits and risks of technology within social, cognitive, and emotional domains. Among adolescents, digital well-being depends not only on the duration of smartphone use but also on how individuals interpret the benefits and disadvantages of technology in their lives (Rosić et al., 2025). Therefore, the spiritual negligence represented in this poem can be interpreted as a form of digital-spiritual imbalance: mobile phones successfully expand social connectivity, yet they do not automatically deepen inner awareness or strengthen the human relationship with God.

The irony of "God's number" may also be explained through the relationship between problematic social media use, religious-spiritual coping, and psychological well-being. Problematic social media use is associated with declining well-being, while religious-spiritual coping and mindfulness are important factors in understanding how individuals respond to digital pressures (Fernandez et al., 2026). From this perspective, Joko Pinurbo illustrates that the problem faced by digital humans lies not merely in the intensity of smartphone use, but in the weakening of reflective awareness needed to return to deeper sources of meaning. Prayer, within the framework of Islamic character education, may be understood as a form of positive spiritual coping, *muhasabah*, and acknowledgment of human limitations. Consequently, the line "you never

call" becomes a critique of humans who possess abundant technological access yet lack spiritual connectedness.

Within the context of Islamic character education, this poem is important because it conveys spiritual messages without adopting a didactic tone. Students are not directly instructed to reduce smartphone use or increase prayer practices; rather, they are encouraged to recognize the irony of digital human life through symbols closely related to their own experiences. This interpretation aligns with findings that self-regulation, attentional control, and reflective awareness play significant roles in reducing problematic smartphone use. Mindfulness and educational approaches that strengthen self-regulation are associated with lower tendencies toward problematic smartphone use (Aldbyani et al., 2025). Therefore, poetry learning can function as a pedagogical space for cultivating religious character, awareness of prayer, self-control, and digital ethics. In other words, the poem not only represents spiritual negligence but also offers a reflective educational pathway for restoring technology to its proper position as a tool rather than the central orientation of human life.

4.3. Digital Distraction as a Problem of Modern Humanity

The findings of this study indicate that digital distraction in the poem "*Doa Orang Sibuk*" is represented not merely as a disturbance to attention, but as a deeper problem of modern humanity. The lyrical persona is portrayed as living in dependence upon the mobile phone, as though all activities, work, and social relationships revolve around digital devices. This condition demonstrates that the mobile phone has shifted from being a communication tool into a living space that dominates human time and consciousness. As a result, when the phone is damaged, humans lose not only contact numbers but also their sense of security, relational orientation, and awareness of more essential aspects of life.

These findings reveal the paradox of digital humanity presented in the poem: the easier humans are connected to others, the more vulnerable they become to inner alienation. Digital relationships in the poem appear extensive through the existence of contact numbers, yet they prove fragile when the device ceases to function. Simultaneously, the spiritual relationship with God remains continuously available but is never addressed. Thus, digital distraction in this poem concerns not only excessive smartphone use but also crises of attention, relationships, and life orientation. The poem positions technology as a mirror reflecting modern humans who are busy constructing horizontal connections while neglecting the depth of spirituality and humanity.

The findings further indicate that digital distraction should be understood as a humanistic problem because it concerns human capacity to regulate attention, maintain relationships, and construct meaning in life. Within the framework of attention economy theory, digital technology not only provides access to information but also creates a stimulus environment that continuously attracts, maintains, and diverts human attention. Digital distraction may even intensify inequality because not all individuals possess the same capacity for attentional regulation when confronted with persuasive digital environments (Kärki, 2024). Accordingly, Joko Pinurbo poem may be interpreted as a humanistic critique of modern individuals whose attention is captured by devices, causing them to lose spaces of silence necessary for reflection, prayer, and self-awareness.

This interpretation is also consistent with recent experimental findings demonstrating that reducing mobile internet connectivity on smartphones may improve subjective well-being, mental health, and sustained attention. Such studies reveal that when mobile internet access is restricted, some individuals redirect their time toward more human-centered activities, such as face-to-face social interaction, exercise, and spending time in nature (Castelo et al., 2025). In the context of the poem, the destruction of the mobile phone caused by the "earthquake" may therefore be interpreted as a symbolic moment that interrupts digital connectivity and opens the possibility for new awareness. In other words, disconnection from devices does not necessarily signify loss, but may instead become a gateway for rediscovering more meaningful relationships.

Nevertheless, discussions concerning digital distraction should not be oversimplified into anti-technology attitudes. The core problem does not lie in the existence of smartphones themselves, but rather in how humans interpret and utilize them. Studies concerning adolescent digital maturity demonstrate that social

media does not automatically strengthen social connectedness; its benefits depend upon mature digital competence, healthy relational orientation, and engagement with real-life friendships rather than merely high levels of online activity (Koch et al., 2024). Therefore, within Islamic character education, this poem may be utilized to cultivate awareness that technology should function as a tool serving human values rather than becoming the center of life that controls human beings.

In educational contexts, these findings affirm that responses to students’ smartphone use must be holistic in nature. Technical restrictions alone are insufficient because they fail to address the underlying needs motivating students to use smartphones, such as the need for social relationships, information, autonomy, and self-recognition. A more comprehensive approach involves integrating regulation, digital literacy education, ethical cultivation, and reflective spaces that help students understand the impact of technology upon themselves and their spiritual relationships (McCoy & Marcus-Quinn, 2025). Consequently, “Doa Orang Sibuk” may function as a humanities-based educational medium for fostering digital-spiritual literacy: students are encouraged not merely to limit smartphone use, but also to reconsider whether technology genuinely supports or instead dominates their attention, relationships, and life orientation.

4.4. Islamic Character Education Values in the Poem “Doa Orang Sibuk”

The findings of this study indicate that the poem “Doa Orang Sibuk” contains Islamic character education values that may be constructed from the symbolic relationship among mobile phones, contact numbers, and “God’s number.” The primary values identified include religiosity, awareness of prayer, *muhasabah* (self-reflection), self-control, digital ethics, and spiritual responsibility. These values are not explicitly delivered in the form of moral instruction; rather, they emerge through poetic irony concerning humans who are preoccupied with digital communication while neglecting spiritual communication with God.

The poem demonstrates that Islamic character education is not limited to formal obedience to religious teachings, but also involves students’ ability to regulate attention, control technology use, and maintain an inner relationship with Allah. The expressions “Your number” and “you never call” become the central meanings indicating that God is always near, yet humans frequently neglect Him because their attention is absorbed by digital busyness. Thus, the poem may serve as a reflective educational medium for instilling religious character and digital-spiritual awareness among students.

Table 2. Islamic Character Education Values in the Poem “Doa Orang Sibuk”

Islamic Character Education Value	Meaning Indicator	Evidence from the Poem	Interpretation	Relevance for Students
Religiosity	Awareness of the human relationship with God	“nomorMu”	God remains present as the destination of spiritual communication	Students are encouraged to maintain their relationship with Allah within digital life
Awareness of prayer	Prayer as transcendental communication	“tak pernah kausapa”	Humans neglect to greet God even though spiritual access is always available	Students are encouraged to make prayer a spiritual necessity
Muhasabah (self-reflection)	Awareness of evaluating oneself	The dialogue between God and the lyrical persona	The poem serves as a reminder for humans to reassess their digital habits	Students learn to reflect on smartphone use and the quality of their worship
Self-control	The ability to regulate time and attention	“24 jam sehari berkantor di	The mobile phone dominates the rhythm of	Students need to consciously limit

Islamic Character Education Value	Meaning Indicator	Evidence from the Poem	Interpretation	Relevance for Students
		ponselnya”	modern human life	smartphone use
Digital ethics (<i>adab digital</i>)	Wise use of technology	“ponsel saya rusak”	The damaged phone awakens awareness of dependence on technology	Students learn to position technology as a tool rather than the center of life
Spiritual responsibility	Awareness that digital life remains bound to divine values	“Satu-satunya yang tersisa”	When digital connections collapse, the relationship with God remains the foundation of life	Students are guided to preserve spiritual orientation amid digital culture

Source: Processed by the researcher based on the poem “Doa Orang Sibuk” by Joko Pinurbo (2018) and the framework of Islamic character education analysis.

The table above demonstrates that the Islamic character education values embedded in the poem are constructed through symbols closely related to students’ experiences. The mobile phone represents digital life that absorbs time and attention, whereas “God’s number” symbolizes the spiritual relationship that should remain the center of life orientation. The contrast between the two generates a powerful educational message: humans may use technology, but they should not lose religious awareness and the ability to exercise self-control.

The values of religiosity, awareness of prayer, and *muhasabah* emerge from the irony that God becomes the very “contact” who is never greeted. Meanwhile, the values of self-control, digital ethics, and spiritual responsibility arise from the portrayal of humans who live “24 hours a day” with their mobile phones. Therefore, the poem not only contains spiritual messages but also offers a foundation for Islamic character education that is highly relevant to students’ lives in the digital era. These values may be integrated into learning activities to help students reassess their digital habits, strengthen awareness of prayer, and use technology more ethically.

The findings of this study indicate that poetry may function as a medium for Islamic character education because religious values are conveyed not in a doctrinal manner, but through aesthetic and reflective experiences. Students do not merely receive moral messages; instead, they are invited to enter the inner situation of the lyrical persona who loses digital contacts and subsequently realizes spiritual negligence. This pattern is relevant to the needs of Islamic education in the digital era, namely connecting religious values with students’ real experiences in using technology. Islamic education plays an important role in shaping students’ character in the digital age by instilling moral values, digital ethics, responsible behavior, and spiritual awareness in technology use (Pranoto & Haryanto, 2024).

The findings regarding self-control and digital ethics may also be explained through the concept of religious education as a moral filter in digital life. As students live within continuous flows of information, communication, and entertainment delivered through smartphones, Islamic character education must help them distinguish between beneficial and neglectful uses of technology. Islamic Religious Education may function as a moral filter that guides students to critically evaluate information, interact wisely in digital spaces, and develop ethical responsibility in technology use (Septianingsih et al., 2024).

The values of *muhasabah* and awareness of prayer in the poem are also significant because character education cannot rely solely on external control; it requires internal awareness. Poetry enables students to engage in reflection without feeling directly judged. Within the context of digital education, moral education is regarded as playing an important role in strengthening psychological resilience, emotional stability, and students’ ability to navigate the complexity of online content (Li, 2025). Therefore, the poem “Doa Orang Sibuk” may be understood as a learning medium that not only develops literary appreciation but also creates an inner reflective space for students to evaluate the relationship between technology, prayer, and life orientation.

Thus, the Islamic character education values in this poem emerge because the text presents problems that are closely connected to students' daily experiences. Mobile phones are objects students use every day, while prayer is a spiritual practice that should shape their religious consciousness. When these two dimensions are brought together within the poem, a powerful pedagogical space emerges for discussing digital-spiritual literacy. Islamic Religious Education in the era of Society 5.0 must also develop digital literacy grounded in religious values so that students become not only creative and critical, but also morally responsible and ethically grounded individuals (Wisono et al., 2025).

4.5. Poetry as a Medium for Strengthening Students' Digital-Spiritual Literacy

The findings of this study demonstrate that the poem "Doa Orang Sibuk" can function as a medium for strengthening students' digital-spiritual literacy because it presents issues closely related to their lived experiences, namely smartphone use, distracted attention, negligence in prayer, and the need for self-control within digital life. The poem does not deliver moral messages directly; instead, it creates a reflective space through the symbols of the mobile phone, contact numbers, and "God's number." Through these symbols, students may be guided to understand that technology use is not merely related to digital competence, but also to value awareness, ethical conduct, and spiritual responsibility.

The findings also indicate that the poem may connect literary learning with Islamic character education. Reading the poem creates opportunities for students to reassess their habits in using smartphones, especially when technology use begins to interfere with study time, worship, family communication, and awareness of prayer. Thus, digital-spiritual literacy in this study does not simply refer to the technical ability to use technology, but rather to the capacity to use technology consciously, responsibly, ethically, and while remaining oriented toward divine values.

Table 3. The Poem "Doa Orang Sibuk" as a Medium for Strengthening Students' Digital-Spiritual Literacy

Aspect of Digital-Spiritual Learning Indicator		Basis of Meaning in the Poem	Form of Reinforcement for Students
Digital awareness	Students recognize that mobile phones can dominate time and attention	“24 jam sehari berkantor di ponselnya”	Students learn to critically evaluate their smartphone usage habits
Spiritual reflection	Students realize the importance of maintaining a relationship with God through prayer	“nomorMu”	Students are guided to understand prayer as spiritual communication that must be maintained
Digital <i>muhasabah</i>	Students are able to evaluate the impact of smartphones on learning and worship	“tak pernah kausapa”	Students are encouraged to assess whether technology causes spiritual negligence
Self-control	Students are able to limit smartphone use according to necessity	“ponsel saya rusak”	Students understand that technological dependence must be controlled
Digital ethics (<i>adab digital</i>)	Students use technology proportionally and responsibly	The disappearance of all contact numbers	Students learn that digital relationships should not replace human and spiritual relationships
Divine orientation	Students place God as the center of values in digital life	“Satu-satunya yang tersisa”	Students are guided to use technology without losing religious awareness

Source: Processed by the researcher based on a hermeneutic analysis of the poem "Doa Orang Sibuk" by Joko Pinurbo (2018), the category of digital-spiritual literacy, and students' reflective responses.

The table above demonstrates that the poem "*Doa Orang Sibuk*" can be utilized as a medium for strengthening digital-spiritual literacy because each symbol within the poem possesses pedagogical potential. The mobile phone becomes an entry point for discussing digital awareness, while "God's number" becomes an entry point for discussing spiritual awareness. The relationship between these two symbols illustrates that poetry learning can help students understand technology not merely as a communication tool, but also as something that must be regulated through values and character.

The table further emphasizes that digital-spiritual literacy is not limited to the technical ability to operate devices, but also involves reflective capacity in evaluating the impact of technology on oneself, social relationships, and one's relationship with God. The poem provides students with a space for engaging in digital *muhasabah*, namely reflecting on whether smartphones are used beneficially or instead contribute to negligence. Thus, poetry learning may function as an integrative medium connecting literary appreciation, Islamic character education, and digital literacy.

The findings of this study indicate that poetry can serve as a medium for strengthening digital-spiritual literacy because literary language is capable of connecting students' personal experiences with questions of values and meaning. Students are not merely invited to understand the intrinsic elements of poetry, but also to interpret their digital experiences through symbols closely related to everyday life. This is consistent with recent studies demonstrating that literacy skills are strongly associated with the digital well-being of school-age students, particularly when digital education emphasizes not only technical competence but also critical thinking, risk awareness, and healthy management of digital experiences (Arkan & Bal, 2025).

The findings also demonstrate that strengthening digital-spiritual literacy should be directed toward developing students' resilience and agency rather than merely restricting smartphone use. The poem "*Doa Orang Sibuk*" enables students to independently evaluate the position of technology within their lives, so that learning becomes neither fear-based nor punitive, but instead awareness-oriented. This approach aligns with studies on adolescent digital resilience emphasizing that digital literacy, positive family relationships, and school-based digital literacy programs may function as protective factors supporting adolescent well-being in responding to digital risks (Pan et al., 2024).

Poetry is also relevant because digital literacy education cannot rely solely on informational materials; it requires aesthetic and reflective experiences. Through poetry, students are able to connect their experiences of smartphone use with deeper questions concerning attention, prayer, and life orientation. An aesthetic approach to poetry learning may foster personal engagement, emotional responses, and interpretations closely connected to students' lived experiences, especially when poetry is taught dialogically rather than being restricted to formal analysis alone (Ahn & Minuk, 2024).

From the perspective of Islamic character education, these findings are important because digital literacy must contribute to the formation of individuals who are not only technologically competent, but also capable of placing technology under the control of values. Contemporary studies on adolescent digital competence emphasize that education must strengthen students' capacities for self-regulation, self-protection, and digital sovereignty so that they become not merely users of technology, but conscious subjects capable of making responsible decisions within digital spaces (Kreuder et al., 2024). Therefore, the poem "*Doa Orang Sibuk*" may be positioned as an Islamic-humanistic educational medium that helps students develop digital-spiritual awareness through reflection, *muhasabah*, self-control, and ethical technology use.

5. CONCLUSION

This study found that the poem "*Doa Orang Sibuk*" by Joko Pinurbo represents digital distraction not merely as a disturbance caused by smartphone use, but as a phenomenon of modern humanity that affects attention, social relationships, and spiritual orientation. In the poem, the mobile phone functions as a symbol of the center of digital human life, while the disappearance of contact numbers signifies the fragility of relationships that rely excessively on technological devices. These findings demonstrate that modern humans may appear highly connected digitally while simultaneously becoming vulnerable to the loss of relational depth and inner awareness.

Another important finding is that the expressions "Your number" and "you never call" construct a spiritual irony that becomes the central meaning of the poem. God is portrayed as the only "contact" who remains available when all digital contacts disappear, yet He becomes the very one who is never greeted. Thus, the poem portrays spiritual negligence as a condition in which humans do not lose religion formally, but rather lose the habit of bringing God into the routines of daily life. Prayer in this poem is not merely a ritual activity, but a symbol of transcendental communication neglected because of digital busyness.

From the perspective of Islamic character education, this study found that the poem contains values of religiosity, awareness of prayer, *muhasabah* (self-reflection), self-control, digital ethics (*adab digital*), and spiritual responsibility. These values are not conveyed through direct moral instruction, but rather through symbols and irony that enable readers, particularly students, to engage in self-reflection. Therefore, the poem "*Doa Orang Sibuk*" may be utilized as a medium for strengthening digital-spiritual literacy, namely students' ability to use technology consciously, responsibly, ethically, and while remaining oriented toward divine values.

Theoretically, this study confirms that contemporary Indonesian poetry can become an important space for Islamic humanities studies because it is capable of bringing together issues of technology, spirituality, and character education. Practically, this study offers the utilization of poetry as a reflective medium in literature learning and Islamic education, particularly in helping students reassess their relationships with smartphones, prayer, time, and God. Accordingly, the principal contribution of this study lies in its interpretation of poetry as a medium for Islamic character education that is relevant to the challenges of students' digital lives today.

6. RECOMMENDATIONS AND POLICY IMPLICATIONS

Based on the findings of this study, the poem "*Doa Orang Sibuk*" by Joko Pinurbo may be recommended as a reflective medium in literature learning, Islamic Religious Education, and character education. Indonesian language teachers and Islamic Religious Education teachers may utilize this poem to develop classroom discussions concerning smartphone use, awareness of prayer, self-control, *muhasabah*, and digital ethics. Learning activities should not focus merely on prohibiting technology use, but rather on developing students' awareness so that they are able to evaluate the impact of smartphones on their attention, social relationships, and spiritual lives.

For schools and Islamic educational institutions (*madrasah*), the findings of this study may serve as a basis for developing digital-spiritual literacy programs integrated into intracurricular learning, character-strengthening projects, or religious school activities. Such programs may be implemented through poetry reading, reflective writing, group discussions, smartphone usage journals, and the formulation of students' personal commitments regarding ethical technology use. In this way, digital literacy is understood not only as technical competence in operating devices, but also as moral and spiritual competence in controlling technology.

The policy implication of this study is the need for schools to formulate digital education strategies that are oriented not only toward security and restriction, but also toward character strengthening. Policies concerning smartphone use in schools should be accompanied by educational spaces that help students understand the moral, social, and spiritual reasons underlying such regulations. Governments, curriculum developers, and Islamic educational institutions may consider integrating reflective contemporary literary materials into character education and digital literacy programs. This is important so that digital education policies are not merely technical-administrative in nature, but also contribute to forming students who are religious, reflective, responsible, and capable of positioning technology as a tool rather than the center of life.

7. LIMITATIONS AND FUTURE RESEARCH

This study has several limitations that should be acknowledged. First, the material object of the study focused solely on one poem, namely "*Doa Orang Sibuk*" by Joko Pinurbo, so the findings are contextual and are not intended to represent all religious or digitally themed poems within contemporary Indonesian literature. Second, the analysis was conducted through a qualitative-interpretative approach; therefore, the findings depend heavily on the depth of textual interpretation, the framework of Islamic character education, and the

students' reflections used as supporting data. Third, the involvement of students as reflective participants remained limited to a particular educational context, meaning that students from different educational levels, regions, or school backgrounds might produce more diverse interpretations.

Future studies may expand the scope of analysis by comparing several contemporary Indonesian poems addressing themes of technology, spirituality, modern busyness, and the crisis of digital humanity. Subsequent studies may also involve more diverse participants, such as students from public schools, *madrasah*, Islamic boarding schools (*pesantren*), or universities, in order to obtain a broader understanding of digital-spiritual literacy within the context of Islamic education. In addition, future research may employ mixed-method designs by combining literary analysis, digital literacy surveys, and measurements of students' attitudinal changes before and after poetry learning activities. Through such approaches, the contribution of poetry as a medium for Islamic character education may be examined more extensively, both conceptually and empirically.

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