



Qur'an Literacy Crisis in Alpha Generation in Rural Indonesia: A Case Study of Social, Digital, and Family Factors

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ABSTRACT

This study aims to comprehensively analyze the low interest of the Alpha Generation in learning the Qur'an through a case study in Mandiraja Village, Pemalang Regency, Indonesia. Using a qualitative approach with a case study design, data was collected through unstructured interviews, participatory observation, and document analysis, then analyzed using Miles and Huberman's interactive model with triangulation of source and method triangulation validation to ensure strict data validity. The results of the study reveal three fundamental findings regarding contemporary socio-religious challenges in rural Java. First, the decline in interest is caused by the dominance of gadgets that offer instant gratification, weak parental supervision due to economic busyness, and conventional TPQ methods. Second, gadgets distort the pattern of time reading through the mechanism of time substitution, attention fragmentation, and conditional negotiation where gadgets become rewards before reciting which creates chronic time conflicts. Third, countermeasures involve the strategic role of parents and religious leaders through digital disciplinary supervision, direct examples, and collaboration of innovative programs despite the constraints of consistency in the field. Overall, this crisis is not purely an individual problem but a failure of social ecosystems to adapt to digital disruption, where gadgets are becoming serious competitors to the Qur'an in competing for the attention of the rural younger generation. Holistic interventions involving technology, parenting, and curriculum are a strategic urgency to save religious traditions in Mandiraja, Pemalang Regency, Indonesia from the threat of moral degradation and the extinction of sacred literacy. This research contributes to filling the literature gap regarding the dynamics of socio-religious facts in the context of digital transition in the Alpha generation in rural Central Java and provides an empirical basis for local Islamic education policies that are more adaptive to changing times for the sustainability of Islamic identity in future generations and prevent social anomie in rural communities in transition.

Kata Kunci:

generasi alfa,
minat baca al-
qur'an, disruptsi

Abstrak

Penelitian ini bertujuan untuk menganalisis secara komprehensif rendahnya minat Generasi Alpha dalam belajar Al-Qur'an melalui studi kasus di Desa Mandiraja, Kabupaten Pemalang, Indonesia. Dengan

digital pedesaan

menggunakan pendekatan kualitatif dengan desain studi kasus, data dikumpulkan melalui wawancara tidak terstruktur, observasi partisipatif, dan analisis dokumen, kemudian dianalisis menggunakan model interaktif Miles dan Huberman dengan validasi triangulasi sumber dan metode untuk memastikan validitas data secara ketat. Hasil penelitian mengungkapkan tiga temuan mendasar mengenai tantangan sosial-agama kontemporer di pedesaan Jawa. Pertama, penurunan minat disebabkan oleh dominasi gadget yang menawarkan kepuasan instan, lemahnya pengawasan orang tua karena kesibukan ekonomi, dan metode TPQ konvensional. Kedua, gadget mendistorsi pola pembacaan waktu melalui mekanisme substitusi waktu, fragmentasi perhatian, dan negosiasi bersyarat dimana gadget menjadi hadiah sebelum melafalkan yang menciptakan konflik waktu kronis. Ketiga, penanggulangan melibatkan peran strategis orang tua dan tokoh agama melalui pengawasan disiplin secara digital, contoh langsung, dan kolaborasi program inovatif meskipun terkendala konsistensi di lapangan. Secara keseluruhan, krisis ini bukan murni masalah individu tetapi kegagalan ekosistem sosial untuk beradaptasi dengan disrupsi digital, di mana gadget menjadi pesaing serius Al-Qur'an dalam bersaing untuk mendapatkan perhatian generasi muda pedesaan. Intervensi holistik yang melibatkan teknologi, parenting, dan kurikulum merupakan urgensi strategis untuk menyelamatkan tradisi keagamaan di Mandiraja, Kabupaten Pemasang, Indonesia dari ancaman degradasi moral dan kepunahan literasi sakral. Penelitian ini berkontribusi untuk mengisi kesenjangan literatur mengenai dinamika fakta sosial agama dalam konteks transisi digital pada generasi Alpha di pedesaan Jawa Tengah dan memberikan landasan empiris kebijakan pendidikan Islam lokal yang lebih adaptif terhadap perubahan zaman untuk keberlanjutan identitas Islam di generasi mendatang dan mencegah anomie sosial pada masyarakat pedesaan dalam transisi.

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INTRODUCTION

Normatively, villages in all hamlets as Muslim communities that share the same base must use the Qur'an as the first source of character formation for the next generation (Rahmah 2019). Ideally, the spirit of the Alpha Generation in learning the scriptures should be triggered by the proactive social environment around them as well as the collective awareness of parents about religious literacy. Sociologically, the Qur'an is an external and coercive "social fact" that in a positive sense encourages the moral behavior of children and maintains the solidarity of the ummah. The reality on the ground, however, presents an emerging paradox: the Alpha Generation's interest in learning the Qur'an in these deposits is actually undergoing a significant "disruption", being eroded by the onslaught of digital technology and instant entertainment that offer

instant gratification so quickly. This phenomenon can be seen based on the number of TPQs in this village that are always "empty" from participants, even though adequate facilities exist. The opposition that emerged was a sharp competition between the sacred will of religion and the hegemonic thunder drum of the world. The will of society, on the one hand, uses religious norms as an external obligation to practice, but its children, on the other hand, love to play online media without tadarus (Wijaya 2008). The following elements of the pddar create a symptom of anomie: the old social system is no longer effective in binding the behavior of the new generation. Thus, parents feel failed in transferring values, while children feel pressured by irrelevant desires in modern Siberia. In effect, the purpose of transmitting Islamic values is greatly disturbed. The gap that introduces collective expectations and individual reality here is not only a problem in the field of education, but a social crisis, where the Islamic identity of the village community in Mandiraja is in a vital period of relic. A deep reconciliation between Islamic traditions and their dynamics is necessary so that these socio-religious facts are revived and relevant (Musoffa, Faiz, and Aryani 2025).

This phenomenon of declining interest has attracted the attention of academics through various empirical studies. Research by (Yunita and Masriadi 2025) found that excessive use of gadgets lowered the child's focus on reciting. (Ningtyas and Pradikto 2025) stated that conventional learning methods are considered less attractive to the characteristics of Gen Alpha. (Harahap 2015) highlighting the weak supervision of parents due to economic busyness. (Gunawan et al. 2024) confirming that Gen Alpha is more responsive to interactive visual content. (Maharani et al. 2025) adding that religious education facilities in villages are often uneven. These five studies agree that technology and methods are the main obstacles to learning. Their findings reinforce the argument that the degradation of interests is not just an individual problem, but a systemic and structural problem. However, behind this consensus, there are significant and unfilled research gaps. All five studies tend to focus on pedagogical technical solutions or individual psychological impacts only. There has been no research that specifically examines the sociological dynamics of value conflict between coercive religious norms and digital hegemony in the context of certain rural communities such as Mandiraja Village. Most of the previous research was in general and urban contexts. This gap lies in the absence of an in-depth analysis of how Durkheimian social facts work or fail to bind new generations in rural environments that are undergoing a massive digital transition. The absence of this sociological perspective makes the solutions offered earlier less touching on the true roots of cultural problems. As a result, interventions are often unsustainable because they only treat surface symptoms without understanding the underlying social structure. This research is here to bridge this gap for more fundamental solutions (Judijanto et al. 2025).

The main objective of this main study is to produce a comprehensive analysis of the low interest in Qur'an learning from the Alpha Generation (Triasih and Irawadi 2026). The focus of this research study will be directed to three main problem formulations. First, identify the factors that cause a decrease in children's interest and recital activities. Second, evaluate the effectiveness of the role of parents and religious leaders in responding to this spiritual crisis. And third, formulate a mechanism for controlling the use of gadgets and social media on the pattern of reading sharing time. The logical, manual, and empirical aspects of the study are the basis of the research regarding the urgency of the research. Mandiraja Village is a village in the Moga sub-district, Pemalang Regency, Central Java Province, is the best location to study the socio-religious of rural religious changes in Java. Mandiraja is not only a representative of the traditional community of students who are experiencing a cultural crisis due to the internet and media that cannot be verified at the household level, but also an example of an agrarian society that turned into urban children in Moga who easily enter technology without the readiness of the quality of the brain (Husen and Husni 2025). Pemalang itself is an agricultural district in Central Java with a very fundamental Islamic base. Therefore, stability in Mandiraja is very sensitive to social conditions in other surrounding areas. Moga's demographics and sociology indicate that children in the area are experiencing techno adoption. In one of the areas with a Central Java Islamic boarding school, Mandiraja, parental technology literacy is difficult to find. The place is the ideal social lab for the problem of determining normative values of religion and digital hegemony. This village can set a bad precedent for other regions if not studied immediately. Therefore, this research is important for regional policies based on the cultural context of the Pemalang region. From the output, it is hoped that contextual solutions can improve regional Islamic education policies and strengthen the morale of the Alpha Generation in the increasingly competitive globalization (Saputra and Supratama 2026).

This research is important because it gains critical urgency. Especially for the Alpha Generation, this is the time when the formation of their religious identity becomes a golden step because it cannot be repeated (Mulyono, Abidin, and Dewi 2002). If academic and social guarding is not carried out immediately, the risk of disconnection in society is very great in the conception of the values of the Qur'an. Especially for rural areas such as in Mandiraja Village, Moga District, Pemalang Regency, Central Java, which incidentally is the base of strong Islamic traditions. However, it is now a site of massive spiritual degradation caused by digital disruption that cannot be compensated. If the delay in initiating this phenomenon is left unchecked, it can damage the younger generation in the long run because GenAlpha is too very impulsive towards technology and has no religious filters at all. The decline in interest

in playing is not only about education but also the threat of the crisis of the sustainability of the Islamic identity of the Javanese people to erode cohesiveness from within (Khomsinnudin dkk. 2024). Without a fundamental understanding and having empirical characteristics about the phenomena in these locations, the efforts made by parents and religious leaders alone will only be a wasted baccarat and a waste of time and resources. This research is also urgent because the compiler can provide a strategic basis to formulate religious education policies that are in accordance with the times and contextual with the local wisdom of Pematang (Safitri dkk. 2024). Not to be forgotten, the results of this research are also an early warning for areas in the surrounding Pematang Regency that have similar social appropriateness. failure to nurture generational learning of the Quran means failure to preserve morals of future generations. Of course, this is sporadic and needs immediate action before the continuation of this injection completely disappears. Therefore, this research cannot be drawn and must be carried out immediately to prevent more massive social anomie. The urgency is the last option for the religious model of prioritizing survival before it is too late.

METHODS

This study uses a qualitative approach with a case study design. This is an ideal approach to acquire the overall idea of the phenomenon of low interest in learning. In this case, observing a single case in depth allows researchers to have a broader understanding of the complexities of social interactions and cultural values that cannot be measured by numerical logic (Priya 2021). The case study of mandiraja, thus, allows for further contextual analysis through the dynamics of location precision. The primary data collection techniques used included in-depth interviews, participant observations, and official documents. The interviews were made with the aim of revealing the details of the subjective views of key stakeholders. Observations, at the same time, were carried out on the TPQ site and in their daily environment to see how the children interacted with gadgets and the Qur'an. In the collection of supporting data, questionnaire-based documents, such as student attendance records and village profiles, were used. The method, in essence, requires the presence of researchers on site to build trust. This ensures that the data obtained resources are natural without any interference. All social interactions that occur throughout learning and after reading hours are recorded and not left behind at all (Gammelgaard 2017). Official documents of relevant institutions are also collected as supporting data. Through techniques, the form of data obtained is comprehensive and multidimensional; Therefore, in addition to understanding the surface of the problem, the root cause in the social structure of Mandiraja can be understood.

The pitch-description interview was conducted in a highly structured but flexible manner for a total of 180 minutes broken down into three different sessions around ensuring that the interviewee remained comfortable so that their heartbeat was not easy and correct. The interviewees were a total of eight people from two different key groups, of which four were TPQ teachers and four parents of guardians (Hellerstein et al. 1999). The interview uses the native Javanese language to maintain familiarity and depth of verbal occurrence that is so relatable. All interview recordings are processed and fully transliterated into Indonesian with the sole consent of the subject. There is also a translation of all the data into English about the usual strict publication of international publications. This safety practitioner has a wealth of research ethics. The surname of the interviewee was changed on the security collar of personal data and privacy intact. Teachers can all be coded U1-U4 while ows are set O1-O4. The disguise protects and prohibits social conflict, public stigma, and other dangers that never occur after the research is ready. Mandatory reasoning begins before the session, where a person is offered full details related to using the research and the scene of withdrawal whenever possible. This method is closed in the affirmation that all aspects of research are held ethically and respect the human rights of the research subjects. The existence of individual translations and double transliterations of data makes for an early validation method that helps to prevent cultural bias and save quality from lasting Javanese.

Table 1: Informant Profiles

No	Initials	Gender	Instances	Age
1.	U 1	Male	Stuttgart	53
2.	U 2	Male	Stuttgart	45
3.	U 3	Women	Stuttgart	38
4.	U 4	Women	Stuttgart	35
5.	Wm 1	Women	Stuttgart	32
6.	Wm 2	Women	Stuttgart	51
7.	Wm 3	Women	Stuttgart	48
8.	Wm 4	Women	Stuttgart	39

The validity data in this study is subordinated through triangulation sources and strict methods. The triangulation of sources is subordinated by the clash of witnesses and evidence obtained from teachers with the statements of people who have children in checking the consistency of field facts. Meanwhile, triangulation of the subordinated method of the characteristics of the interview results, field observation information and official documents of the institution (Li et al. 2018). This is done to discourage the subjectivity bias of researchers and ensure the validity of research findings. Once the data is collected and validated, the data analysis refers to the activity flow model that occurs in the Miles and Huberman interactive models that take place simultaneously. The first is data reduction. Where yondong researchers and selected the main chu

material was aimed at the theme of verifying learning interests. The second is the presentation of the material. Here, the researcher puts the information in a matrix or logical narrative so that people understand what is happening to the finger. The third is the withdrawal and verification of conclusions; rather than research on the intent behind the data that has been reduced and compiled (Onwuegbuzie dan Weinbaum 2016). This process is cyclical which means you can go back to the field site and collect extra data if the initial conclusion is not the alcoholization of the conclusion. The model is implemented to isolate findings based on the empirical evidence found. Therefore, this research component is in line with credibility after the conclusion to answer the formulation of questions about the main causes, the role of figures, and gadget restrictions. Mirroring this way out is likely to support work to process qualitative mammals into academic abekasi stranding.

RESULT

A. The Crisis of Interest in Reading the Qur'an among Generation Alpha Amid Digital Disruption

The research results indicate that the declining interest of Generation Alpha in reading the Quran in Mandiraja Village is not solely due to individual factors, but rather the impact of a weakening religious education ecosystem involving the family, social environment, and the development of digital technology. These findings demonstrate that successful Quran learning at TPQ (*Islamic primary school*) often does not translate into daily life due to a lack of parental supervision, a lack of religious role models at home, and the dominance of gadget use, which diverts children's attention from religious activities. This creates a gap between the religious education received in educational institutions and the practices of family life. As a result, Quran reading is understood more as a school obligation than a spiritual need internalized in daily life. Therefore, this problem needs to be understood as a crisis in the Islamic education ecosystem that requires the integrated involvement of all elements of society.

One of the main factors identified is weak parental supervision of children's religious activities at home. Parents' busy schedules to meet the family's economic needs result in less time to accompany, supervise, and guide their children in Quran reading. This situation results in the religious values taught in TPQ not being adequately reinforced within the family environment. As U3 stated, "parents now work all day in offices or trade, thus losing much time to accompany their children." This statement indicates that the religious education provided by TPQ often ceases when children return home due to the lack of ongoing parental supervision and guidance. Therefore, the success of Quranic education depends not only on the educational institution but also greatly on the quality of family involvement in the child's learning process.

In addition to supervision, parental religious role models are also a crucial factor influencing children's interest in reading the Quran. Children tend to learn through imitation of the behavior they observe daily in the family environment. When parents rarely read the Quran or do not demonstrate consistent religious practices, children have difficulty understanding the importance of this activity in their lives. This was emphasized by Wm3, who stated that "children and adolescents are often left to their own devices, so the Quran is seen only as a school assignment, not as part of home life." This statement indicates that religious values not practiced concretely within the family will be difficult for children to accept as a necessity of life. As a result, the authority of religious education is limited to the classroom or TPQ (Islamic boarding school), failing to foster a strong religious culture in daily life.

Other findings indicate that the development of digital technology has created increasingly fierce competition for the tradition of reciting the Quran. Gadgets, social media, and various forms of digital entertainment offer more engaging and instant experiences than conventional Quranic recitation activities. This situation is exacerbated by the lack of family control over children's technology use. As U1 emphasized, "facilities are not actually the main problem. The problem is how the social and family environment can adapt to the highly complex digital disruption." This statement suggests that the main challenge lies not with the existence of technology itself, but rather with the community's inability to manage and utilize technology productively to support religious education. If this situation continues, the tradition of reciting the Quran, which has long been an important part of rural community identity, could potentially experience a serious decline in the next generation.

Based on the overall findings, this study emphasizes the need for holistic innovation involving synergy between families, religious educational institutions, and the use of digital technology. Efforts to improve Quranic literacy cannot be solely the responsibility of TPQ (Islamic boarding schools) but must be a shared responsibility of all stakeholders. Strengthening religious parenting, enhancing parental role models, and developing Quranic learning media relevant to the characteristics of the digital generation are strategic steps that must be taken immediately. Without integrated collaboration, society risks losing one of the important foundations of its Islamic identity. Therefore, preserving the tradition of Quranic reading must be seen as an urgent shared agenda to prevent moral degradation and the weakening of the religious identity of the Alpha generation in the future.

B. The Dominance of Gadgets in Shifting the Quran Reading Habits of the Alpha Generation

The research results show that gadget use and digital media consumption have

become dominant factors hindering the habit of reading the Quran among Generation Alpha in Mandiraja Village. The presence of digital technology is no longer merely a means of communication and entertainment, but has evolved into a major competitor to children's religious activities. Time previously devoted to Quranic study is now consumed by playing online games, watching YouTube videos, and accessing various social media platforms. In addition to reducing the duration of Quranic study, digital technology also changes children's attention patterns and study habits, making it increasingly difficult for them to maintain concentration on activities that require long-term focus, such as reading and memorizing the Quran. These findings demonstrate that the challenges of religious education in the digital era are not only related to the availability of learning facilities, but also to cultural changes, parenting patterns, and time management that occur in daily family life.

The dominance of gadget use is clearly evident in the tendency of children to prefer digital activities to Quranic reading. This phenomenon is directly observed by TPQ teachers and parents who interact with children on a daily basis. U1 explained that, "Children consciously spend time that should be spent studying the Quran playing online games or watching their favorite YouTube channels. In the afternoons, when they should be studying, they're instead engrossed in screens, while their parents are also too busy." This statement indicates a shift in children's activity priorities, with digital entertainment perceived as more appealing than religious activities. This situation is further exacerbated by weak family control over device use, which allows children extensive freedom to manage their own time. As a result, Quranic study activities are often placed second to the need for digital entertainment.

The impact of digital technology is also evident in children's declining ability to maintain focus for long periods of time. The habit of consuming short-form content like TikTok and Reels makes children accustomed to receiving rapid and constantly changing stimuli. According to U2, children "lose the long-term focus needed to learn and memorize the Quran because their brains are accustomed to the rapid stimulation of short videos." The impact of this condition is a faster onset of boredom when participating in Quran reading or memorization activities. Children tend to quickly switch to their devices during the learning process. Thus, learning effectiveness declines because available study time cannot be optimally utilized. This shift in attention patterns demonstrates that the challenge of Quranic education in the digital age is not simply a matter of time, but also involves changes in children's cognitive functioning, influenced by the intensity of digital media use.

Research findings also indicate that weak time management within families reinforces the dominance of digital technology over children's lives. Wm2 stated, "At home, my child can't sit still for more than ten minutes without checking his cell phone,

and this seriously disrupts the process of memorizing the Quran." This statement illustrates how gadgets have become an inseparable part of children's daily activities. When parents attempt to limit gadget use, children often show resistance, leading some parents to ultimately give in and postpone study schedules until the child feels ready. This situation demonstrates that the issue of gadget use is not only related to the technology itself, but also to the consistency of parenting patterns and the family's ability to establish clear rules. Without firm and ongoing supervision, the use of digital technology will continue to reduce the time available for religious activities and the development of children's religious character.

Overall, this study confirms that devices have become a major competitor for Generation Alpha's attention to Quran reading. This problem cannot be understood solely as a weakness of individual children, but rather as a challenge involving changes in digital culture, family parenting patterns, and a religious education system that has not yet fully adapted to current developments. Therefore, an integrated strategy involving parents, educational institutions, and the community is needed to create a more engaging and relevant learning environment for the digital generation. Technology-based Quran learning innovations, strengthening family digital literacy, and consistently implementing device usage rules are important steps that need to be taken. Without integrated and sustainable efforts, the tradition of Quran reading, which has long been an important part of community identity, has the potential to experience a significant decline in future generations.

C. Parental Strategies in Preserving Qur'anic Recitation Habits among the Alpha Generation in the Digital Era

The findings of this study indicate that the primary strategy employed by families in Mandiraja Village to preserve children's interest in Qur'anic recitation amid the rapid growth of digital technology is the strengthening of parental supervision, the regulation of gadget use, and sustained collaboration between families and religious educational institutions. The results reveal that children's commitment to recitation activities is strongly influenced by the consistency of parenting practices and parents' ability to manage access to digital entertainment. At the same time, the study found that these efforts face significant challenges, including parents' work obligations, limited supervision time, and the lack of innovative religious learning approaches capable of competing with the attractiveness of digital media. Consequently, the revitalization of Qur'anic culture cannot be achieved through isolated efforts but requires active participation from families, educators, religious leaders, and the wider community to ensure that religious education remains relevant and sustainable in the digital era.

One of the most common strategies adopted by parents is the establishment of clear rules regarding gadget use and the prioritization of Qur'anic learning over digital

entertainment. According to the interview data, families who successfully maintain their children's interest in recitation are generally those who consistently enforce regulations concerning screen time. As U1 explained, "Parents who succeed in maintaining their children's interest in recitation are those who are firm and disciplined in implementing gadget time limits without compromise." This statement highlights that effective supervision is not merely about prohibiting technology use but about helping children develop a sense of priority regarding their daily activities. Through consistent rules, children learn that religious obligations should be completed before engaging in leisure activities. Such practices have proven effective in reducing the dominance of digital entertainment and redirecting children's attention toward activities that contribute to their spiritual development.

The implementation of gadget restrictions is also evident in the daily experiences of parents in Mandiraja Village. Wm1 stated that "since the beginning of last month, I have made sure that my children do not watch entertainment content too often in the afternoon before their recitation duties are completely finished." This testimony reflects a growing awareness among parents that regulating digital consumption is a crucial first step in fostering religious habits among children. When gadget use is carefully managed, children have greater opportunities to establish regular recitation routines and develop stronger learning discipline. Furthermore, limiting access to digital entertainment reduces children's tendency to postpone recitation activities in favor of online games or video streaming. Therefore, parental supervision functions not only as a form of control but also as a means of character education, teaching children responsibility, self-discipline, and effective time management.

Despite these efforts, the study found that maintaining consistency remains one of the greatest challenges faced by many families. Work responsibilities and economic pressures often prevent parents from supervising their children regularly. U4 explained that "many parents genuinely intend to be serious about supervision, but they are constrained by work commitments, making it difficult to monitor their children consistently every day." This finding suggests that successful digital parenting depends not only on parental awareness but also on the availability of time and energy to accompany children in their daily activities. When supervision decreases, children tend to return quickly to their previous habits, particularly excessive engagement with digital entertainment. Consequently, consistency emerges as a critical factor determining the effectiveness of efforts to strengthen children's religious commitment and learning habits.

A similar concern was expressed by Wm4, who admitted that "economic demands often leave us exhausted, making it difficult to supervise our children consistently according to the agreements made with the TPQ." This statement demonstrates that the

challenges faced by parents are not rooted in a lack of concern for religious education but rather in practical limitations associated with work and family responsibilities. The situation becomes even more complex because children have continuous access to digital devices that can be used whenever supervision weakens. As a result, many of the rules established by parents and teachers become difficult to enforce consistently. These findings indicate that efforts to revitalize the culture of Qur'anic recitation require broader support mechanisms, including strengthening parental digital literacy, providing family assistance programs, and developing community-based initiatives that help families navigate the challenges of parenting in the digital age.

Overall, the study confirms that the preservation of Qur'anic recitation culture in Mandiraja Village depends heavily on strong collaboration among families, TPQ teachers, religious leaders, and the wider community. U1 emphasized that “without strong cooperation between TPQ and parents, efforts to restore children’s interest in recitation will not produce a meaningful systemic impact on future generations.” This perspective was reinforced by Wm3, who stated that “religious education cannot be entrusted to only one party without involving families and the community.” These findings suggest that the revitalization of recitation culture should be viewed as a collective responsibility requiring continuous cooperation and shared commitment. Strengthening communication between parents and educators, developing more engaging learning methods, and creating supportive social environments are essential strategies for sustaining children’s religious engagement. Through consistent collaboration, the people of Mandiraja have a greater opportunity to preserve the religious identity of the Alpha Generation amid the challenges posed by modernization and digital transformation.

DISCUSSION

The main factor that causes the lack of interest of the Alpha generation to recite in Mandiraja Village is the result of the complicated interaction between the great influence of technology, low supervision at home, and learning methods that have not been adapted to the times. U 3 (38 years old) stated that the parents' busyness resulted in religious education being fully charged to TPQ, without any additional guidance at home, resulting in a difference in value between formal education and the family environment. Wm 3 (48 years old) added that children are often left exposed to unfiltered digital entertainment, making the Qur'an only considered an academic task and not a daily spiritual need. The dominance of gadgets that provide quick gratification is a serious competitor to the memorization process that requires patience and repetition. Today's children are accustomed to the rapid visual stimulation of games and social media, so traditional, monotonous learning methods feel boring and less relevant. The combination of these three factors creates an environment that does not support the

growth of children's spiritual interests. These findings show that the decline in interest in reciting is not a problem of children's character per se, but rather a systemic failure of social structures to deal with existing digital challenges. Without strategic innovations from technology, parenting, and curriculum, religious traditions in Mandiraja can be interrupted for future generations. Thus, a comprehensive intervention is needed to maintain Qur'an literacy from the threat of cultural extinction in the midst of the rapid modernization trend that hits villages.

Regular use of devices changes the division of time in reciting learning through three ways: replacement, dissolution, and conditional negotiation. U 1 (53 years old) noted that his son consciously moved the afternoon time for tadarus to an online gaming session, while Wm 1 (32 years old) admitted that his son often delayed learning to recite "later after leveling up, Mom." This pattern of substitution signifies that devices have become the primary focus that replaces spiritual obligations. In addition, attention deficit disorder due to the habit of consuming short content such as TikTok causes children to lose the ability to concentrate in the long term necessary to memorize the Qur'an. U 2 (45 years old) commented that children quickly get bored and want to immediately switch to devices during recitation time, so that effective study time becomes less optimal. The most worrying thing is the pattern of conditional negotiation, in which children make devices in return before they are willing to recite, which shifts spiritual priorities to momentary digital gratification. These three patterns create long-lasting conflicts in families, where parents often lose out on setting boundaries for fear of children rebelling. This phenomenon shows that without a firm and consistent time-setting strategy, device dominance will continue to erode the spiritual time of the younger generation, jeopardizing the future sustainability of sacred literacy traditions in rural communities

The strategic response of parents and religious leaders in dealing with this crisis involves three main approaches, but its implementation still faces challenges in terms of consistency. First, there is strict supervision of digital access in the household, which is implemented by parents who manage to maintain their children's interest in reciting through the implementation of strict and zero-tolerance time limits for the use of devices. U 1 emphasized that this assertiveness serves as the first protector in preventing time diversion by online games. Second, strengthening the example or *uswah hasanah*, where religious leaders and parents set a real example by openly reading the Qur'an in front of children, communicating that religion is the family's top priority. Third, the cooperation of innovative programs between TPQ and the home, such as the preparation of interactive methods and reward systems to motivate children in depositing memorization. However, U 4 (35 years old) points out that many parents are hampered by busy work that makes supervision inconsistent, while religious leaders have

limitations in technological resources to compete with compelling digital content. This creates opportunities where children can avoid supervision when parents or educators are not around. Nonetheless, collaboration between parental authority and religion remains recognized as an important factor in achieving success.

In theory, the results of this study support the importance of Durkheim's Social Fact theory in understanding the crisis of interest in reciting in the digital era. Religious norms that were once external and coercive are now losing their power in the face of the dominance of digital content that attracts more attention to the Alpha Generation. Signs of anomie emerge when old norms about reciting obligations become ineffective in directing children's behavior, resulting in a value gap that makes digital satisfaction take over spiritual priorities (Hasan, et al, 2026). The uniqueness of this study lies in the discovery of the pattern of "conditional negotiation" as a form of cultural resistance specific to rural children, and the affirmation that villages are no longer a bulwark against the influence of globalization. The practical implications require comprehensive interventions: the "Religious Digital Literacy" program of the local government, the adjustment of the TPQ curriculum that incorporates technology without sacrificing the core of tradition, and parenting initiatives to strengthen the skills of parents (Inayah, Saputra & Nasirudin, 2026). If these strategic steps are not implemented immediately, Mandiraja Village risks becoming an example of the loss of Qur'an literacy among the young generation in Central Java. This rescue effort is not only to teach how to read the holy book, but also to rebuild the social ecosystem that keeps Islamic values relevant and loved by the Alpha Generation in the midst of changing times, in order to maintain the Islamic identity that is the soul of the community.

CONCLUSION

Based on the analysis of three main issues, this study draws the conclusion that the low interest of the Alpha Generation to learn the Qur'an in Mandiraja Village is influenced by three interrelated factors: the dominance of digital devices with instant content, the lack of supervision and good example from parents due to the economic workload, and the teaching methods in TPQ that are not fully in accordance with the psychological characteristics of children in the digital era. The use of digital devices changes the pattern of reciting time through the mechanism of time reimbursement, attention sharing, and conditional negotiation, which slowly shifts the child's spiritual focus towards temporary digital satisfaction. On the other hand, efforts made to address this issue with close monitoring, direct examples, and innovative cooperation between TPQ and families show strategic potential, but their effectiveness is still hampered by the challenge of consistency of implementation on the ground. However, this study has some shortcomings that need to be honestly acknowledged. First, because this is a single case study in Mandiraja Village, the results of this study are contextual and

cannot be generalized widely to other rural areas with different sociocultural characteristics. Second, the limited sample size, involving only eight informants, may not include all perspectives from stakeholders in the community. Third, cross-sectional research designs cannot capture changes in the dynamics of reciting interest in a sustainable manner along with the increasing adoption of technology.

This weakness shows the need for further research with a comparative approach between regions, a broader and representative sample, and longitudinal design to explore trends in Alpha Generation reciting interest over a given period. Cooperation between researchers from various regions and disciplines is also recommended to produce policy recommendations that are more comprehensive and in accordance with various socio-religious contexts in Indonesia, so that efforts to preserve Qur'an literacy can be carried out more effectively in various regions of the archipelago.

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