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The Use of Earphones and the Occurrence of Tinnitus Among Students of the Medical Education Program, Faculty of Medicine, YARSI University, 2023 Cohort, and its Review from an Islamic Perspective

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Keywords
Earphones; Tinnitus; Medical Students; Tinnitus Handicap Inventory.

Abstract
Long-duration and high-volume use of earphones can lead to chronic noise exposure that has the potential to cause hearing loss, including tinnitus. Tinnitus is the perception of sound without external stimuli and can have an impact on the quality of life of the sufferer. This study aims to find out the description of the use of earphones on the occurrence of tinnitus in students of the Medical Education Study Program, Faculty of Medicine, YARSI University Class of 2023 and its review according to an Islamic perspective. This study is a quantitative descriptive research with a cross-sectional design. The research sample amounted to 100 respondents who were included in the inclusion criteria. Data was collected through an earphone usage pattern questionnaire as well as a Tinnitus Handicap Inventory (THI) questionnaire to assess the level of tinnitus complaints. Data analysis was carried out in a univariate descriptive manner using frequency and percentage distributions. The majority of respondents use earphones regularly with varying durations and frequency of use. An assessment using the THI questionnaire showed that as many as 21% of respondents experienced tinnitus complaints, with the highest severity in the mild category. The use of earphones is a common habit among respondents and some of them experience complaints of tinnitus with mild degrees. Earphone usage patterns that do not meet safe limits have the potential to increase the risk of tinnitus.

INTRODUCTION

The development of technology that occurs in the modernization era like today, both telecommunications and audiovisual continue to experience rapid progress, marked by the discovery of various telecommunication aids, one of which is earphones (Freitas, Berek, dan Romeo., 2022). Earphones are a device that can convert electrical energy into sound waves, usually used in devices such as computers and smartphones to just listen to music or even communicate. There are many advantages to using (Erlanda et al. , 2022) earphones, namely easy access to get earphones because they are sold freely in the community, their shape is small and easy to carry when traveling, and audio privacy is more guaranteed (Yudiasari and Widati, 2021).

Earphones have been widely used in recent years, especially among adults and teenagers Continued use of (Freitas, Berek, dan Romeo., 2022). earphones can have an impact on various health conditions, especially in the hearing area Prolonged use (Yudiasari and Widati, 2021). of earphones can cause chronic noise exposure Noise exposure caused by the

use of (Freitas, Berek, dan Romeo., 2022). earphones for a long time can cause tinnitus complaints in the form of ringing, hissing, and roaring ears (Pohan et al, 2023).

The word tinnitus comes from the word "tinniere" which means "ringing". Tinnitus is not a diagnosis of a disease, but a symptom caused by a cause (Fatwa et al., 2024). of Tinnitus is the perception of sound that has no external source, this sound is produced in the auditory pores, head, or in the neck (Bawono et al., 2024). . This condition can cause impaired memory and concentration function if obtained over a very long period of time, and can worsen the brain's cognitive performance (Pohan, Fadli and Duhitatrissari, 2023).

The novelty of this research lies in three distinct contributions. First, it provides the first descriptive profile of earphone usage patterns specifically among medical students at YARSI University using the THI instrument. Second, it uniquely integrates an Islamic perspective on hearing health, drawing from Qur'anic verses (Surah An-Nahl verse 78, Surah Al-Isra' verse 36, Surah Al-A'raf verse 31) and Maqashid Syariah principles regarding the preservation of health as a religious obligation. Third, it offers practical recommendations based on WHO safe listening standards. The objective is to describe earphone usage patterns and tinnitus occurrence among the 2023 cohort of medical students at YARSI University's Faculty of Medicine, and to review these findings from an Islamic perspective. The benefits include providing baseline data for future research, raising awareness among students, and offering evidence for health promotion campaigns.

Based on the above background description, the researcher determined the formulation of this research problem as follows: "What is the description of the use of earphones on the onset of tinnitus symptoms in students of the Medical Education Study Program, Faculty of Medicine, YARSI University class of 2023?"

General Purpose Knowing the description of the use of earphones for tinnitus symptoms in students of the Medical Education Study Program, Faculty of Medicine, YARSI University Class of 2023.

Special Purpose 1) Knowing the characteristics of using earphones in students of the Medical Education Study Program, Faculty of Medicine, YARSI University class of 2023. 2) Knowing the description of hearing loss without tinnitus in students of the Medical Education Study Program, Faculty of Medicine, YARSI University, class of 2023. 3) To find out the level of knowledge and awareness of the use of earphones on the risk of tinnitus in students of the Medical Education Study Program, Faculty of Medicine, YARSI University class of 2023.

Research benefits 1) Adding insight into the picture of the use of earphones with the incidence of tinnitus for students of the Medical Education Study Program, Faculty of Medicine, YARSI University class of 2023. 2) The results of this study are expected to be used to raise awareness about the dangers of exposure to earphone noise to the incidence of tinnitus. Benefits for YARSI University Providing information for students and the academic community of YARSI University, and as an overview for further research. Benefits for Researchers As a learning forum to conduct research, compile research reports and provide insights for researchers about the description of earphone use on the occurrence of tinnitus. Benefits for Research Locations This research can add to the scientific literature at YARSI University, especially regarding the description of the use of earphones with the incidence of tinnitus, so that it becomes an academic reference for students and lecturers. Provide education to students, lecturers, and staff at YARSI University about the impact of using earphones on hearing health, especially the risk of tinnitus. YARSI University can use the results of this research to design campaigns or programs that promote the use of safe earphones (safe listening habits).

RESEARCH METHOD

The type of research used was descriptive quantitative research, which aimed to describe the relationship between earphone use and the occurrence of tinnitus among students of the Medical Education Study Program, Faculty of Medicine, YARSI University, Class of 2023. Data were collected through surveys using questionnaires completed by the respondents.

The research design used was cross-sectional, with data collected at a specific point in time to determine the prevalence of tinnitus associated with earphone use among students of the Medical Education Study Program, Faculty of Medicine, YARSI University, Class of 2023. The research population consisted of students from the Medical Education Study Program, Faculty of Medicine, YARSI University, Class of 2023. The inclusion criteria were active students registered in the Medical Education Study Program, Faculty of Medicine, YARSI University, Class of 2023, students who were willing to complete the questionnaire, and students who used earphones. The exclusion criteria were students who were on academic leave or no longer active, and students who did not complete the questionnaire or had invalid data.

The sample size was determined using the purposive sampling method and calculated using the Slovin formula based on the total population of medical students from YARSI University, Class of 2023.

$$n = \frac{N}{1 + N(e)^2}$$

The calculation used a population size of 286 students and a margin of error of 10%, resulting in a minimum sample size of 74 respondents. Samples were selected using purposive sampling based on predetermined criteria. The respondents consisted of active students of the Medical Education Study Program, Faculty of Medicine, YARSI University, Class of 2023, who were willing to participate in the study.

The study used quantitative primary data obtained directly from questionnaires on earphone usage patterns and the Tinnitus Handicap Inventory (THI) questionnaire to assess the occurrence of tinnitus among respondents. Data were collected online using questionnaires on earphone usage patterns and the Tinnitus Handicap Inventory (THI). Respondents who agreed to participate were required to read and approve the informed consent form provided at the beginning of the Google Form before completing the questionnaires.

Data were measured using questionnaires on earphone usage patterns and the Tinnitus Handicap Inventory (THI). The earphone usage questionnaire included duration of use, type of earphones used, volume level, and respondents' knowledge regarding the risks of excessive earphone use. The THI questionnaire was used to assess the frequency and severity of tinnitus. The instruments used in this study were a questionnaire on earphone usage patterns and the Tinnitus Handicap Inventory (THI) questionnaire, which respondents completed independently after providing informed consent.

Data were analyzed descriptively using statistical software such as SPSS. The analysis included frequency distribution and percentage calculations for each variable category, namely earphone usage patterns and tinnitus based on the THI questionnaire.

RESULTS AND DISCUSSION

Characteristics of Respondents

This study uses primary data obtained through the results of questionnaire observations of students of the Faculty of Medicine, YARSI University Class of 2023 who meet the inclusion criteria. This research was carried out by taking data directly using a questionnaire with a total of 100 respondents who were willing and participated in providing answers which then became the basis for the research analysis.

Data analysis was carried out in a univariate manner using a descriptive analysis approach to describe the distribution of each research variable. All the data collected will be entered into the table through the calculation of frequency and percentage distributions, so as to be able to provide an overview of the characteristics of the respondents. The basic characteristics of respondents include the gender presented in the form of a table.

Table 1 Frequency Distribution of Sex Characteristics

Features	Frequency of Respondent(s)	Percentage (%)
Gender		
Male - Male	17	17,0
Women	83	83
Total	**100**	**100**

Based on table 1, it was found that the frequency distribution of respondents by gender showed an imbalance in proportion between men and women. Respondents in this study were dominated by female students as many as 83 students (83%), while male students were obtained as many as 17 students (17%).

Univariate Analysis Test Results

This research was conducted with the aim of being able to describe the pattern of earphone use and the incidence rate of tinnitus in students of the Medical Education Study Program, Faculty of Medicine, YARSI University Class of 2023. The data analysis process was carried out in a univariate descriptive manner, so that the results obtained only presented a general overview of the distribution of variables without conducting a statistical relationship test between variables.

The analysis of univariate data in this study included two main variables, namely the pattern of earphone use and the incidence rate of tinnitus in students. Each variable was analyzed using a descriptive approach to describe the frequency distribution and percentage of the measurement results obtained. The research data was presented in the form of a descriptive distribution table for each variable to provide a clear picture of the characteristics of the respondents.

Quantitative data in the form of scores or numbers from research instruments are then processed and grouped according to the categories that have been determined in the operational definition of variables. The results of data processing were then elaborated into the form of a narrative to facilitate interpretation of earphone usage patterns and the incidence rate of tinnitus in the study respondents.

Earphone Usage Pattern Data

Table 2 Types of Hearing Devices

Device Type	Frequency (n)	Percentage (%)
Earphone	75	75,0
Headphone	3	3,0
Both	22	22,0
Total	**100**	**100,0**

Based on Table 2, the distribution of the types of hearing devices used by 100 students was obtained. Most respondents use earphone, which is as many as 75 students (75%). Meanwhile, only 3 students (3%) use headphone as the main hearing device. In addition, there were 22 students (22%) who used both devices, either earphone or headphone. These findings show that earphone is the most common hearing device used by students. The results of this study are in line with the findings of Pohan, Fadli & Duhitatrissari (2023) who also reported that earphones are the most used devices compared to headphone, mainly due to its small shape

and is practically used in a variety of activities. This is also reinforced by Freitas, Berek & Romeo (2022) who state that earphone more popular among students.

Table 3 Length of Use of Earphones in the Last 3 Years

Length of Use	Frequency (n)	Percentage (%)
0-3 Years	69	69,0
>3 Years	31	31,0
Total	**100**	**100,0**

Based on Table 3, it can be seen that the frequency distribution of earphone usage duration among 100 students showed that most respondents had used earphones for 0–3 years, accounting for 69 students (69%), while 31 students (31%) had used earphones for more than 3 years. This finding differs from the study by Pohan, Fadli, and Duhitatrissari (2023), in which earphone use for more than 3 years was more common. Similar findings were also reported by Gobind and Merijanti (2024), who found that earphone use for more than 3 years was more prevalent.

Table 4 Frequency of Use *Earphone* In One Week

Frequency of Use (per week)	Frequency (n)	Percentage (%)
1-2 Days per week	39	39,0
3-4 Days per week	35	35,0
5-6 Days per week	13	13,0
Every day	13	13,0
Total	**100**	**100,0**

Based on Table 4, the results of the distribution of the frequency of earphone use in one week were obtained by 100 students, namely in 1-2 days per week there were 39 students (39%), in 3-4 days per week there were 35 students (35%), in 5-6 days per week there were 13 students (13%), and the frequency of earphone useEvery day in a full week there are 13 students (13%). In contrast to the findings in the research of Gobind and Merijanti (2024) and also the research of Pohan, Fadli, & Duhitatrissari (2023) where data shows that the pattern of using earphones in a frequency of one week is found to be most used in 3-4 days per week.

Table 5 Duration of Use *Earphone* in One Day

Duration of Use of Earphones	Frequency (n)	Percentage (%)
<1 hour per day	27	27,0
1-2 hours per day	34	34,0
3-4 hours per day	29	29,0
5-6 hours per day	9	9,0
>8 hours per day	1	1,0
Total	**100**	**100,0**

Based on Table 5, the distribution of the duration of earphone use in 100 students was obtained. A total of 27 students (27%) used earphones for less than 1 hour per day. Use for 1-2 hours per day is the most common category with 34 students (34%). Furthermore, there were 29 students (29%) who used earphones for 3–4 hours per day. Duration of use of 5–6 hours per day was reported by 9 college students (9%), while earphone use of more than 8 hours per day was found in only 1 college student (1%). Research conducted by Pohan, Fadli, & Duhitatrissari (2023) found that the pattern of earphone use per day was most at an intensity of 1-3 hours per day, then in the study of Gobind and Merijanti (2024) it was found that the

most use of earphones was found in the range of 5-6 hours per day, and in the study of Yudiasari and Widati (2021) it was found that the most was found in the range of <1-1 hours.

Table 6 Usage Sound Volume *Earphone*

Earphone Sound Volume	Frequency (n)	Percentage (%)
<60% (<9 clicks from 0% volume)	60	60,0
60-80% (10-12 clicks from 0% volume)	35	35,0
>80% (>12 clicks from 0% volume)	5	5,0
Total	**100**	**100,0**

Based on Table 6, it is known that most respondents use earphone with a vote volume below 60% (less than 9 clicks from 0%), which is as many as 60 students (60%). Furthermore, respondents who use earphone At a volume of 60–80% (10–12 clicks) there were 35 students (35%), and only 5 students (5%) used earphone with a volume of more than 80% (>12 clicks from 0% volume). These findings show that most college students still use earphone within the relatively safe volume limit according to WHO recommendations, which is <60% of the maximum volume to maintain hearing health. The same results were obtained from the research conducted by Yudiasari and Widati (2021), where the user earphone more heard at volume intensity <60% or at a light volume level, while in the findings of Gobind and Merijanti (2024) and also in the findings of Pohan, Fadli, & Duhitatrissari (2023) the most data in the findings is on the use of earphone at a volume of 60-80% or at a volume of moderate intensity.

Tinnitus Incidence Data

Table 7 Events *Tinnitus*

Tinnitus	Frequency (n)	Percentage (%)
No	79	70,0
Ya	21	21,0
Total	**100**	**100**

Based on Table 7, an overview of the incidence of tinnitus in 100 students was obtained. A total of 79 students (79%) reported not experiencing tinnitus, while 21 students (21%) stated that they had tinnitus complaints. This data shows that although most respondents do not experience tinnitus, there is still a significant proportion of students who feel the symptoms.

In this study, the degree or severity of tinnitus was determined based on the number of scores from filling out the Tinnitus Handicap Inventory (THI) questionnaire. Based on a total score of 25 questions (scale of 0-100), the categories are none/very light (0-16), mild (18-36), medium (38-56), severe (58-76), and catastrophic/very severe (78-100).

Table 8 Occurrence Rate Distribution *Tinnitus*

Category *Tinnitus*	Frequency (n)	Presentase (%)
None/Very Light (Grade 1)	94	94,0
Ringan (Grade 2)	5	5,0
Medium (Grade 3)	1	1,0
Berat (Grade 4)	0	0
Very Heavy (Grade 5)	0	0
Total	**100**	**100,0**

Based on Table 8, the distribution of the incidence rate of tinnitus in 100 students was obtained. The majority of respondents were in the category of no or very mild tinnitus (Grade 1), which was 94 students (94%). Furthermore, as many as 5 students (5%) experienced mild

(Grade 2) tinnitus. Only 1 college student (1%) reported tinnitus at a moderate level (Grade 3). Meanwhile, there were no respondents who experienced severe (Grade 4) or very severe (Grade 5) tinnitus. These findings show that the severity of tinnitus in college students is generally in the mild to very mild category. The results of the THI questionnaire showed that the most common complaints experienced were difficulty focusing and the feeling that tinnitus was a serious condition, but the percentage was small.

Table 9 Distribution of Respondents' Answers on the THI Questionnaire (*Tinnitus Handicap Inventory*)

No.	Questions	Tinnitus *Incidence Rate*		
		Yes	Sometimes	No
		N (%)	N (%)	N (%)
1.	Does *tinnitus* make it difficult for you to focus?	2 (2%)	11 (11%)	87 (87%)
2.	Is *the sound of tinnitus* annoying when talking to others?	2 (2%)	8 (8%)	90 (90%)
3.	Does *tinnitus* make you irritable?	0 (0%)	1 (1%)	99 (99%)
4.	Does *tinnitus* confuse you?	1 (1%)	5 (5%)	94 (94%)
5.	Do you feel hopeless because *of tinnitus*?	0 (0%)	1 (1%)	99 (99%)
6.	Do you often complain of *tinnitus*?	1 (1%)	8 (8%)	91 (91%)
7.	Do you have trouble sleeping because *of tinnitus*?	0 (0%)	3 (3%)	97 (97%)
8.	Do you feel like the *tinnitus* you are experiencing cannot be eliminated?	2 (2%)	6 (6%)	92 (92%)
9.	Does *tinnitus* interfere with social activities (such as watching or eating together)?	1 (1%)	3 (3%)	96 (96%)
10.	Does *tinnitus* frustrate you?	1 (1%)	0 (0%)	99 (99%)
11.	Do you think *tinnitus* is a serious disease?	9 (9%)	11 (11%)	80 (80%)
12.	Does *tinnitus* make it difficult for you to enjoy life?	0 (0%)	1 (1%)	99 (99%)
13.	Does *tinnitus* interfere with work or household chores?	0 (0%)	3 (3%)	97 (97%)
14.	Does *tinnitus* irritate you?	0 (0%)	1 (1%)	99 (99%)
15.	Does *tinnitus* make you have trouble reading?	1 (1%)	8 (8%)	91 (91%)
16	Does *tinnitus* make you feel upset?	0 (0%)	7 (7%)	93 (93%)
17.	Does *tinnitus* bother you with family or friends?	1 (1%)	2 (2%)	97 (97%)
18.	Do you find it difficult to think of anything else because *of tinnitus*?	0 (0%)	2 (2%)	98 (98%)
19	Do you feel like you can't control *your tinnitus*?	3 (3%)	6 (6%)	91 (91%)
20.	Do you often feel tired from *tinnitus*?	0 (0%)	5 (5%)	95 (95%)
21.	Does *tinnitus* make you feel depressed?	0 (0%)	0 (0%)	100 (100%)
22.	Does *tinnitus* make you anxious?	0 (0%)	7 (7%)	93 (93%)

23.	Do you feel like you can no longer cope with *tinnitus*?	0 (0%)	3 (3%)	97 (97%)
24.	Does *tinnitus* get worse when you're stressed?	1 (1%)	4 (4%)	95 (95%)
25.	Does *tinnitus* make you feel insecure?	0 (0%)	4 (4%)	96 (96%)

The Relationship between Earphone Use Patterns and the Incidence of Tinnitus (Descriptive)

This study did not use a statistical test to determine the direct relationship between the use of earphones and the occurrence of tinnitus, but based on the descriptive results, it was obtained that most students who used earphones still experienced very mild levels of tinnitus or did not experience tinnitus complaints at all. The majority of respondents who used earphones in a duration and volume that was still within safe limits were also in the category of very mild tinnitus or did not feel tinnitus symptoms.

In respondents who reported moderate to severe tinnitus, there was a possibility that earphone use patterns such as excessive duration of use, high volume of sound, or the use of in-ear earphones could trigger or worsen tinnitus complaints. This is in line with the WHO scheme regarding aspects that can be affected by tinnitus, namely: (1) thoughts and emotions, (2) hearing, (3) sleep quality, and (4) concentration (Desihartati & Purnami, 2022).

Thus, even though most students do not experience meaningful tinnitus, there is still a potential risk of interaction between the habit of using earphones and the severity of tinnitus, especially in high-intensity earphone users and the habit of listening to music at loud volumes.

Long-term use of earphones can have a higher risk impact on hearing loss due to the speaker's position very close to the tympanic membrane, so noise exposure can directly reach the inner ear. If used at high volumes, earphones have the potential to increase the risk of sensorineural hearing loss and trigger tinnitus symptoms (Yunita, Nurannisaa & Valentina, 2021). The findings of this study reinforce the reason why a small percentage of respondents to this study experienced mild to moderate tinnitus, although tinnitus cases overall were still in the very mild category.

Research Limitations

This research has several limitations. The research design used is univariate descriptive, so the results obtained only provide an overview of the usage pattern earphone and incidence rate tinnitus students without explaining the cause-and-effect relationship between the two variables. Data collection was done using an independent questionnaire, so the level of accuracy is highly dependent on the honesty of the respondents in filling out the research instruments. The data collection process faces obstacles in the form of low respondent participation, which has the potential to affect the amount and quality of data collected. The research focus is limited to the variables of use earphone also limits the analysis to possible other factors that may influence the occurrence tinnitus. In this study, no direct hearing examination was carried out, so no quantitative assessment could be carried out.

Islamic Views on the Function of Hearing

Man is a creature of God who serves as a caliph on earth. Allah has told the angels that He will create a man who is entrusted with the task of becoming a caliph, as stated in the Qur'an surah al-Baqarah verse 30: And he said, "O Messenger of Allah, I am the Messenger of Allah (peace and blessings of Allaah be upon him) and I am the Messenger of Allaah (peace and blessings of Allaah be upon him)."

Meaning: (Remember) when your Lord said to the angels, "I am going to make a caliph on earth." They said, "Do you want to make the one who destroys and sheds blood there, while we praise You and sanctify Your name?" He said, "Surely I know what you do not know."

Tafsir according to Ibn Katsir explains that Allah SWT conveyed His praise to Adam's descendants by mentioning them in the presence of the angels before their creation. Allah SWT said, (Remember when your Lord speaks to the angels) the meaning is Remember, O Muhammad, when your Lord said to the angels and tell your people about it.

In addition to humans as caliphs, they are also pedagogical creatures, namely creatures of Allah who are born with the potential to be educated and educated, as in the Qur'an surah an-Nahl verse 78 which reads:

And Allaah is the Source of all things, and He is the Messenger of Allaah (peace and blessings of Allaah be upon him) and He is the Messenger of Allaah (peace and blessings of Allaah be upon him).

Meaning: Allah brought you out of your mother's womb in a state of ignorance and He made for you hearing, sight, and conscience so that you may be thankful (QS. An-Nahl [16]: 78).

In the interpretation of the Ministry of Religion of the Republic of Indonesia, this verse explains about Allah who is omnipotent and all-knowing; nothing escapes His knowledge. And among the proofs of God's power and knowledge is that he has brought you, O man, out of your mother's womb. You did not exist before, then there is a process that manifests you in the form of a fetus that lives in the mother's womb in His appointed time. When the time comes, Allah will bring you out of your mother's womb in a state of ignorance, either about yourself or about the world around you. And he gives you hearing to hear sounds, sight to see objects, and conscience to feel and understand. Thus Allah has bestowed all these things upon you that you may be grateful.

The Qur'an surah an-Nahl verse 78 explains how Allah hints that the potential (hearing, sight, and heart) that has been bestowed needs to be developed optimally and integrated. Because with that potential, he can learn from the environment, nature, and society where he lives in the hope of becoming a perfect adult human being (Siregar, 2020).

In the Quran, listening is a very important requirement. A total of 185 verses based on the phrase "سمع" (sami'a) contain various intentions and recommendations, including active listening. The purpose of the recommendation is so that information can be understood carefully so that the truth can be obtained. Through an effective listening process, deep thinking and understanding skills can be formed, which ultimately results in a more mature and open perspective, as well as encouraging behavior change in a more positive direction (). Siregar, 2020

Hearing in the Qur'an is also associated with thinking, reasoning, and understanding. The verse illustrates that a person's understanding comes from what they hear, but attitudes and behaviors are not always in line with the information received. External factors, such as worldly interests, can cause a person to reject the truth even though he has heard it clearly (Khotimah et al., 2025).

One of the reasons why Allah SWT prioritizes hearing over sight is because Allah SWT calls hearing mufrad, while sight in plural words is also the secret of the miracles of Allah SWT. This is because humans cannot choose every sound stimulus that enters the eardrum to be heard. But for vision (eyes) we can choose to see or not, because the eyelids can close or open (Nugraeni, Novitania and Munada, 2023).

The process of understanding the information heard involves two stages, the first is the absorption of zahir through the ears that capture sounds from the surrounding environment. Second, mental absorption through thoughts that process the information in the brain. Therefore, the brain's dependence on the sense of hearing is very important, because mistakes in absorbing information can lead to errors in thinking and understanding things as a whole (Khotimah et al., 2025).

The functions of listening according to Islam include being a moral responsibility before Allah as stated by Allah SWT. In Surah Al-Isrā' [17]: 36 which reads:

And there is no doubt that there is no such thing as knowledge, and that there is no knowledge of it, and that it is the knowledge of the world, and that it is the first of its kind.

Meaning: Do not follow something that you do not know. Indeed, hearing, sight, and conscience, all of these will be held accountable.

The interpretation of this verse according to the Ministry of Religion of the Republic of Indonesia is "Indeed, hearing, sight and heart, are the mandate of your Lord, all of them will be held accountable, whether the owner uses them for good or bad' and do not walk on this earth arrogantly, to show your power and strength, because verily no matter how strong your foot may be, you will never be able to penetrate the earth and no matter how high your head is, you will never reach the height of the mountain".

This verse is reinforced by the hadith of the Prophet PBUH, which reads:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: It means: "Verily, hearing, sight, and heart, all of them will be held accountable." (HR. Tirmidhi).

Another function of hearing is to understand the truth, as Allah SWT says. Al-A'rāf [7]: 179 which reads:

We have a lot of people who are in the midst of a lot of fun, and we are not going to be able to do anything about it. The call to prayer is not a call to prayer, but it is a call to prayer for the first time.

Indeed, We have created many of the jinn and mankind to Hell (because of their error). They have hearts that they do not use to understand (the verses of Allah) and have eyes that they do not use to see, and they have ears that they do not use to hear. They are like farm animals, even more misguided. They are the ones who are careless.

According to the interpretation of the Ministry of Religion of the Republic of Indonesia, this verse tells the story of the contents of hell, namely from the jinn and humans because of their error. This is because they have hearts, but they do not use them to understand Allah's verses and they have eyes but they do not use them to see the signs of Allah's power, and they have ears but they do not use them to listen to Allah's verses. They are like cattle that do not use the intellect given by Allah to think, in fact they are even more misguided than animals, because the animal will always seek the good and avoid harm, while they reject the good and the truth that exists.

Listening is also used as a means of receiving information as a tool to seek and seek knowledge, as the hadith of the Prophet PBUH reads:

Whoever walks in the way of Allaah will be able to do so, he will be able to do it in the way of Allaah (H.R. Muslim No. 2699).

It means: "Whoever takes the path to seek knowledge, Allah will make the way to heaven easy for him".

Knowledge is initially received through listening (assemblies of knowledge, advice, the Qur'an, hadith), so that listening becomes the main door to obtaining guidance and knowledge.

Another function of hearing is as a means of transmitting religious knowledge, as the hadith of the Prophet PBUH, which reads:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "O Messenger of Allaah (peace and blessings of Allaah be upon him) and I am the Messenger of Allaah (peace and blessings of Allaah be upon him)."

"May Allah enlighten the one who hears the hadith from me, and then he memorizes it – in another narration: then he understands and memorizes it – until (later) he conveys it (to others), sometimes the one who brings religious knowledge conveys it to the one who

understands it better, and sometimes the one who brings religious knowledge does not understand it" (HR. Abu Dawud and Tirmidhi).

This great hadith shows the greatness and glory of the person who learns, understands, and then conveys the guidance of the Messenger of Allah (peace and blessings of Allaah be upon him) in his hadiths to mankind. The most important stage in seeking religious knowledge according to the Prophet PBUH is, listening/listening to knowledge from the source, the main source of knowledge is the Qur'an and the hadith of the Prophet (peace and blessings of Allaah be upon him). And this includes reading and studying the books of religious knowledge that originate from the revelation of Allah Ta'ala.

Technological Tools in the Review of Maqashid Syariah

Islamic civilization played a major role in the development of science and became the foundation for the revival of science in Europe. The progress of western science and technology is inseparable from the contribution of Muslim scientists in the golden age of Islam, which produced various important scientific works, theories, and findings that are still influential (Sriyanto & Lindawati, 2021). today. The achievements of Muslims in the past, until reaching their golden age are clear evidence that science has been widely discovered and developed. Jabir Ibn Hayyan was a world-renowned scientist and philosopher with his invention as the Founder and Pioneer of the modern Chemistry Laboratory. Al-Kindi / Al Kindus (801 AD) was a philosopher who laid down and developed various modern laboratories (801 AD - 873 AD), the first perfume maker and other inventions in the fields of chemistry, chemical industry, metallurgy, mathematics and pharmaceutical medicine. There was also a scientist named Al Battani (850 – 923), a pioneer of modern astronomy and mathematics laboratories. In addition, there was also a scientist named Ibn Al-Haitam (965 AD-1040 AD) a pioneer of modern optics laboratories who is known as the father of modern optics, the father of modern physics, and the father of scientific methodology. There is also the most famous Muslim scientist in all fields, places, and times, namely Ibn Sina (980 AD - 1037 AD) who is called the father of medicine, and many more inventors and scientists who played an important role in the beginning of technological development. (Nidzom et al. , 2020) (Sriyanto and Lindawati, 2021)

In the context of globalization and technological advances that are changing the pattern of life, the integration between Islam and technology is becoming increasingly relevant. Modern society is faced with moral challenges related to the use of technology in daily life In the increasingly developing digital era, humans live in a non-stop flow of information. Every day, millions of news, opinions, and data are spread through various media, both print and digital. However, not all of the information received is true. The phenomenon of misinformation and hoaxes is a big challenge in society (Fitriannor, Syauqoni and Saga., 2023). (Khotimah et al., 2025).

The influence of Islamic ethics in the use of digital technology is very relevant in this modern era where digital technology is increasingly dominating human life. Islamic ethics provide valuable guidance and principles to guide Muslim communities in using digital technology responsibly and ethically (Fitriannor, Syauqoni and Saga, 2023). The current world changes are very likely to be the product of the information technology explosion. Almost every day, various new creations from technological innovations appear. Information technology has successfully penetrated the boundaries between continents around the world. Even information technology has succeeded in changing mindsets, ideologies, cultures and various external elements to enter the space of other countries without borders and escorts (Azhar, 2024).

First, in terms of fiqh law. The law of developing science and technology is fardu kifayah (farḍo kifāyatin). Second, from a moral perspective. The law of studying and developing science and technology is commendable ((mahmūdatan). Third, the point of view of obedience. Learning and developing science and technology is a form of human servitude to his Lord

('ibādatan). In short, when technology becomes a means to meet human needs, both primary, secondary, and tertiary, the laws of development can change. Initially, it was fardu kifayah, but it can become fardu ain, sunnah, or even virtue. The development of technology becomes fardu ain if its existence is absolutely necessary to maintain the five basic human needs: religion, soul, intellect, descent, and property. While it has sunnah value when used to perfect pre-existing technology (Suprapto and Yulianto, 2023) (Suprapto and Yulianto, 2023). As the hadith of the Prophet PBUH, which reads: Inma al-A'mal bilaniyyat
Meaning: "Indeed, every deed depends on its intention." (HR. Bukhari and Muslim).

From the perspective of Islamic jurisprudence, the legal assessment of the use of technology depends on the purpose for which it is used: The most important thing is that it is permissible to do so, even if it is the evidence of the Almighty.

Meaning: Basically, everything (in worldly affairs) is mubah (permissible), until there is evidence that shows its haram.

If technology is used to realize benefits, both in worship, social life, and for oneself, then the law becomes a benefit. On the other hand, if technology is used to cause or maintain damage in aspects of worship, the environment, or personal self, then it is a form of misuse of technology and is classified as mafsadah In this case, the use of hearing aids such as (Suprapto and Yulianto, 2023). earphones is allowed depending on the purpose of their use, if it is used in terms of benefit, then the law becomes a benefit and vice versa, if it is used in a bad way, then the law is become mafsadah or mudharat.

The rapid development of information technology today can be interpreted as a double-edged sword, because in addition to contributing to the improvement of human welfare, progress, and civilization, it can also be an effective means of unlawful acts for certain intellectuals. It is inevitable that the use of information, media, and communication technology has changed both the behavior of society and civilization globally. The cultural flow of computer, telecommunications, and informatics technology in the midst of society is so rapid and even very explosive, that it gives rise to new phenomena in society that can have a negative impact (Azhar, 2024).

The use of earphones or headphones alone is legally mubah (allowed), as long as their use does not cause harm or violate Islamic law. The MUI fatwa, especially the East Java MUI Fatwa Number 1 of 2025 concerning "Sound Horeg" (high-intensity sound system), is based on sharia principles and health and social considerations. Although this fatwa focuses on large sound systems, the principles in it can be applied personally to the use of earphones/headphones. This fatwa emphasizes that the use of sound horeg is permissible if it is done reasonably, usefully, does not violate the law, and is free from disobedience. However, the use of horeg sound is prohibited if the volume exceeds the limit, causes health problems, damages public facilities, disturbs order, or is accompanied by immoral practices. The fatwa that is a reference regarding the excessive use of sound is the East Java MUI Fatwa Number 1 of 2025 concerning the Use of Horeg Sound. This fatwa was officially set on July 12, 2025 (or 16 Muharram 1447 H) in Surabaya (Indonesian Ulema Council of East Java Province, 2025)
The Qur'an also prohibits us from excesses in accordance with Q.S Al-A'raf [7]:31 which reads:

Ibn 'Umar (may Allah be pleased with him) said: "O Messenger of Allaah (peace and blessings of Allaah be upon him), I am the Messenger of Allaah (peace and blessings of Allaah be upon him)."
Meaning: O descendants of Adam, wear your beautiful clothes in every mosque and eat and drink, but do not overdo it. Indeed, He does not like people who are excessive.

In line with this study, where in using earphones, it is forbidden to overuse the way they are used, both for duration, frequency, volume, and other intensities because it will cause harm and harm yourself. In accordance with the principles of Islam which prohibit things from being done excessively, and also appropriate in its review according to medical science to use

earphones within safe limits or safe listening to stay away from diseases or abnormalities in the ear.

CONCLUSION

The results of this study showed that most students of the Medical Education Study Program, Faculty of Medicine, YARSI University Class of 2023 used earphones regularly as part of their daily activities, with varying durations and frequencies of use. Some respondents experienced tinnitus complaints, with the majority classified as mild based on the Tinnitus Handicap Inventory (THI) questionnaire, indicating that earphone use may affect hearing health. Although most students were aware of the risks of excessive earphone use, this knowledge was not always accompanied by safe listening behaviors. From an Islamic perspective, the use of earphones is permissible as long as it does not cause harm, and excessive use leading to hearing problems is considered contrary to the principle of maintaining health. Future research is recommended to involve a larger sample size and examine the relationship between earphone usage patterns and the severity of tinnitus using analytical research methods.

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