

# Navigating the Digital Realm: The Impact of Social Media on Mental Health and Spiritual Intelligence in Islamic Educational Settings

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## ABSTRACT

**Purpose** – The study aims to examine the impact of social media use on the mental health and spiritual intelligence of university students, with a focus on the Islamic educational context. It seeks to understand the dual influence of social media as a tool for information and communication and as a potential factor affecting students' mental and spiritual well-being.

**Design/methods/approach** – Employing a quantitative, correlational method, the study analyzes primary data gathered from questionnaires completed by students of the Faculty of Islamic Religion (FAI) at Ibn Khaldun University Bogor. The approach includes descriptive tests, independent sample T-tests, and correlational analysis to evaluate the relationships among social media use, mental health, and spiritual intelligence.

**Findings** – The study uncovers that students display moderate levels of social media addiction and mental health, with corresponding average scores of 34.9 and 34.7. Interestingly, spiritual intelligence is observed to be high, averaging 41.4. Significant differences in spiritual intelligence and mental health are found between FAI students and those from other faculties, suggesting the influence of a religious learning environment. Correlation analysis reveals that social media usage contributes minimally to variations in spiritual intelligence and mental health, pointing towards the significance of other influencing factors.

**Research implications** – The results highlight the critical role of a spiritually nurturing academic setting in fostering student well-being. The moderate impact of social media on mental health and spiritual intelligence offers a gateway for educational institutions to develop digital literacy programs that encourage responsible social media usage. However, the study's design limits the ability to establish causal relationships, and its findings, specific to the UIKA student body, may not fully extend to other student populations or educational contexts. Future research could explore additional influencing factors, possibly through longitudinal studies, to enhance understanding of causality and broaden the applicability of findings across diverse educational settings.

## ARTICLE HISTORY

Received 7 January 2023

Revised 23 May 2023

Accepted 29 June 2023

## KEYWORDS:

Social media usage, Mental health, Spiritual intelligence, Islamic education, University students



Jurnal Pendidikan Islam

## 1. Introduction

The advancement of information technology can improve performance so that various activities are carried out quickly, precisely, and accurately to increase productivity. In the current era of information and communication technology, the use of the internet has become very easy due to the need for access to information, lifestyle, communication, entertainment, and available knowledge. Social media use will impact the forming of a mentality and spiritual mental health for students, including



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*How to Cite:* Ibdalsyah, Sa'diyah, M., Rosyadi, A., R., Angelina, P., R., & Naskiyah (2023) Navigating the Digital Realm: The Impact of Social Media on Mental Health and Spiritual Intelligence in Islamic Educational Settings, *Jurnal Pendidikan Islam*, 12(1), 97-109. <https://doi.org/10.14421/jpi.2023.121.97-109>

students as users. Based on data and facts from the Indonesian Internet Service Providers Association, it is informed that 100% of student respondents stated that they use the Internet on average between 12-18 hours a day (Soni et al., 2019).

The use of social media has harmful effects on the younger generation because mental health-related issues that develop during the youth period can act as an epidemic for each individual throughout life (Bashir & Bhat, 2017). In other studies, it was found that students with higher rates of social media addiction are more likely to experience mild depression and anxiety (Sujarwoto et al., 2021). In line with the results of previous studies, this anxiety, when coupled with the high intensity of social media use in adolescents, is feared to have an effect on social interaction and cause anxiety to be higher. Risk becoming social anxiety due to a lack of honest communication with the social environment (Silmi et al., 2020).

Factually, based on a preliminary survey conducted on Bachelor Degree (S1) Program Students in Islamic Religious Education (PAI) of Ibn Khaldun University Bogor, data was obtained that the majority of students use social media such as Facebook, WhatsApp, Instagram, YouTube, and Telegram and others with a reasonably high intensity. It is feared that this will interfere with the mental and spiritual health of students so it can interfere with learning facilities because the study results show that the higher the intensity of using social media, the lower the mental health and Spiritual Intelligence of College Students.

Over the past two decades, social media has increased in quantity, quality, and benefit. (Budury, et al. 2020). The ease of sharing information and communication cannot be separated from the platform of using social media, which has benefits in addition to facilitating social interaction between individuals as well as for sharing and exchanging information (Jiménez & Vaillancourt, 2021). Although each has its benefits, social media is unlikely to be able to replace the relationship between people in the real world. Mental health and spiritual intelligence are things that everyone, especially learners, yearns for. Everyone will strive to be healthy because they realize it can affect their quality of life. Health is a comprehensive basic physical, mental, spiritual, and social need (Hadi, 2020).

In the perspective of Islamic Education, mental health and spiritual intelligence manifest in individuals who have faith and devotion to God Almighty and consciously seek to realize religious values so that they can live a life by the demands of religion. (Fuad, 2016). Individuals who have mental health and spiritual intelligence with their awareness will try to develop the potential that exists in themselves, such as talents, traits, abilities, and positive personal qualities. Likewise, the person will try to reduce his negative behavior because it can be a source of mental disorders and illnesses to the psyche. Mental health is a balanced human psychiatric condition (Mahfud et al. 2017). Mentally healthy people can adjust to themselves, others, and the surrounding environment (Ardani & Istiqomah, 2020). Mental health is affected by many things because the relationship between poor mental health and low educational outcomes is beautiful to the public.

Islamic education is one of the essential parts of maintaining the sustainability of students' mental health, including character, which uses a curriculum that includes character education. Character education with good habits, role models, extracurricular activities, and fostering the organizational culture of character education, regular meetings, and home visits to assess the impact of character education on students' morale by producing character education management (Fanani, 2022).

Research on the impact of social media use aims to uncover the adverse effects of social media use by students, such as Facebook, WhatsApp, Instagram, YouTube, Telegram, and others, on mental health and spiritual intelligence from an Islamic educational perspective. Based on data and facts in the campus environment, the following research questions are: *First*, why is social media used as an information medium? *Second*, how can the use of social media affect mental health? *Third*, how can the use of social media affect spiritual intelligence?

## 2. Methods

Research on the impact of social media use on mental health and spiritual intelligence in the perspective of Islamic education is quantitative research with correlational methods with variable use of social media, mental health variables, and spiritual intelligence. The data sources used include primary data on results using questionnaire data on Faculty of Islamic Religion (FAI) students of Ibn Khaldun University Bogor. Secondary data in documents, journals, and books as theoretical studies. Data processing through correlational descriptive tests on the impact of social media use on mental health and social media use on spiritual intelligence. Quantitative research methods with a correlational approach, descriptive test, and independent sample T-test are used to look at the relationships between variables and find the level of strength of each variable. Different tests were conducted to determine whether there were differences in research results between respondents from Islamic faculties and those outside Islamic faculties. The results showed that there was a positive correlation between social media usage variables, relatively the same between respondents, and an impact of 1% on mental health and 0.7% on spirituality.

## 3. Results and Discussion

### 3.1. *Use of Social Media as An Informational Medium*

Technology has developed very quickly. Seeing the development of technology is no longer inseparable from everyday life. Especially in the field of information and communication. In the era of increasingly sophisticated technology, people no longer only interact directly but can also interact indirectly. One of the concrete evidences of technological developments is the existence of social media (Rosmalina & Khaerunnisa, 2021). Social media in Indonesia, such as Facebook, WhatsApp, Instagram, Twitter, and others, is quite well known.

Social media has offered convenience for its users to connect without limiting time and space. Nowadays, social media seems to have become a basic need for everyone. This makes many people compete to build a community through online networks, especially on social media. Many of the social media users use social media as a way to meet information needs.

In today's world, almost every individual from 11 to 93 is connected to social media. The use of social media can have a positive as well as a negative impact. The positive impact includes making it easier to communicate with friends or family without knowing the distance when searching and disseminating information compared to old media and looking for entertainment, such as sharing content and developing interests and talents. Uncontrolled use of social media will cause significant problems. This will hurt its users, as for the negative impacts obtained, namely, misuse of information search and the use of social media, which results in psychological conditions or mental illness (Septiana, 2021).

Social media is often used to cause good feelings, but without realizing it, it can backfire on its users, causing bad things. Social media hugely influences various aspects of today's digital life apart from online communication, from marketing to politics to education to health to fundamental human interactions. Social media has harmful effects on the younger generation because mental health-related issues that develop in youth can be an epidemic for any individual throughout life. A Lebanese study showed that college students who reported higher depression and anxiety scores, as well as poor sleep patterns, were more likely to have social media addiction (Diana et al., 2020).

The use of social media is growing at an incredible rate, especially among young adults, which is surprising. Despite having greater interconnectivity, today's younger generation is lonelier than any other group and even the loneliest ever. The Mental Health Foundation of the United

Kingdom confirms that 60% of young adults in the 18-34 age group admit to being lonely despite having all the social media apps and facilities to run the app (Bashir & Bhat, 2017). Based on the results of Yulieta's research survey, out of 45 respondents, 95.6% stated that *cyberbullying* cases that occur in Indonesia have often occurred. Those who are victims of *cyberbullying* feel sad, depressed, and confused because it will continue to exist in the memory of those who have experienced *cyberbullying* (Yulieta et al., 2021).

Even victims who have a weak condition and then experience *cyberbullying* will suffer depression, failure to study at school or campus, *self-harm*, and suicide. This suggests that online networking creates problems such as anxiety, loneliness, sadness, and diet problems. In addition, the use of social media has become an increasingly troublesome problem for young people as it consumes more of their energy on browsing social media apps, and they get nothing because it is a considerable danger to their mental health. (Priya, 2020).

### 3.2. Social Media Impact Towards Mental Health

As social beings, humans need others to thrive in life, and the power of human relationships significantly impacts a person's mental health and happiness. Interacting socially with others can relieve stress, anxiety, and depression, increase self-potential, provide comfort and joy, and prevent loneliness. On the other hand, the lack of strong social relationships can pose severe risks to mental and emotional health (Jiménez & Vaillancourt, 2021). When a person interacts or comes into direct contact with others, it produces hormones that reduce stress and make them feel happier, healthier, and more positive.

Data and facts informed by UNICEF show that more than 1 in 7 adolescents aged 10-19 are estimated to be living with a globally diagnosed mental disorder. Nearly 46,000 teenagers die by suicide each year, among the top five causes of death for their age group, plus the prolonged Covid-19 pandemic. Results from an international survey of children and adults in 21 countries conducted by UNICEF and Gallup reviewed in The State of the World's Children 2021 averaged 1 in 5 young people aged 15-24 years surveyed said they often felt depressed or had little interest in doing things (United Nation Children's Fund, 2021). The American College Health Association (ACHA) conducted an annual national survey examining student health. From their 2016 survey of 5099 graduate and professional students in 34 ACHA schools reported that in the last 12 months, 41.5% of students felt hopeless, 51.8% felt very lonely, 55.3% felt very anxious, and 33.5% felt so depressed that it was difficult to be productive (Cain, 2018).

Students can cope with academic pressures, while some may have to attend to many work and family responsibilities. In this context, many college students experience the first onset of mental health problems (Pedrelli, 2015). Recent research shows that there are fundamental factors that play a role in student mental health problems, namely the use of smartphones and social media (Cain, 2018). Indonesia ranks 4th in the world in social media use, with an average duration of use of 8 hours and 51 minutes daily (Silmi et al., 2020). The high use of social media among students will impact their mental health. Mental health is a critical dimension of life. Because of a person's mental health, he can live well and reasonably. Healthy mental health conditions are individuals avoiding the symptoms of mental disorders, symptoms of mental illness, showing intelligence, and having a happy life attitude (Zulkarnain, 2019) p. It is taken psyche in Latin, or psyche (Ardani & Istiqoma; Dani & Istiqomah, 2020). Mental is also defined as an element of the soul, including emotions, thoughts, attitudes, and views. Zakiah Daradjat stated that mental health is the avoidance of people from the symptoms of mental disorders (neuroses) and the symptoms of mental illness (psychosis) (Daradjat, 2016).

According to Joseph (2018), mental health is related to 1) how we think, feel, and perform various situations of circumstances in life, 2) how we perceive ourselves, others, and the environment, 3) how we evaluate various alternatives and make decisions (Joseph, 2018). *The World Health Organization* (WHO) defines mental health as a state of well-being in which an individual is aware of his abilities, can cope with the everyday pressures of life, can work productively, and can contribute to society (United et al. Fund, 2021). Likewise, ariadi (2019) defines mental health as the ability of the individual self to regulate psychiatric functions in order to create adjustments to oneself, others, and the environment based on the Quran and Sunnah as a handle in life (Ariadi, 2019).

A critical dimension in life is health. Not only physical health but also mental health. The concept of mental health, or in Arabic called al-Tibb al-Ruhani, was first introduced in the world of Islamic medicine by a Muslim doctor of Persian origin named Abu Zayd Ahmed ibn Sahl al-Balkhi (850-935) (Ariadi, 2019). In Al-Balkhi's opinion in the first chapter of the second part of *Mashalih al-Abdan wa al-Anfus* in the article, Istikhari wrote: Al-Balkhi (Istikhari, 2021) says 'since man is made up of body and soul then both can be healthy or sick and strong or weak.' As diseases can attack the body, there can be a decline in health. Likewise, with the soul, it can also develop diseases and psychiatric disorders.

Most experts group factors that affect mental health into internal and external factors. The quote on the opinions of Notoesoedirdjo and Latipun in the book written by Hikmahwati: Notoesoedirdjo and Latipun (Hikmahwati, 2017) suggests 'internal factors include biological and psychological factors, while external factors are socio-cultural.' Biological factors are fundamental factors that affect a person's mental health. Studies have been conducted on the relationship between biological dimensions and mental health. Various studies have found that biology affects a person's mental health (Hikmahwati, 2017). Some biological aspects that directly affect mental health, namely the endocrine system, brain, genetics, and sensory (Mulyani, 2020), the condition of the mother during pregnancy. Several psychic aspects affect mental health: initial experiences, learning processes, and needs.

The social environment greatly influences mental health, as Notoesoedirjo (Hikmahwati, 2017) posits that "the social environment also has a person's hand to be healthy and sick. The role of health is also linked to its social values. A healthy mentality is formed from a positive social environment and vice versa (Mulyani, 2020). This social environment is created from the interaction between individuals and other individuals. The primary sources of Islamic teachings are the Quran and Hadith, which provide instructions for mankind in maintaining its fitrah in order to achieve the happiness of the world and the hereafter (Fuad, 2016). Mentally healthy individuals can be seen as follows (Joseph, 2018) as in Table 1.

**Table 1. Personal Characteristics of Mentally Healthy**

No.	Personal Aspects	Characteristic
1.	Physical	The development is normal Serves to perform its tasks and Health
2.	Psychic	Respect for yourself and others Have insight and a sense of humor Have a reasonable emotional response. Able to think realistically and objectively Erhindar of psychological dangguan Creative and innovative
3.	Social	Have feelings of empathy and compassion Able to socialize Tolerant
4.	Moral-Religious	Have faith in God and obey His teachings Noble character

### 3.3. *Impact The Use of Social Media Against Spiritual Intelligence*

Spiritual intelligence is the highest intelligence compared to other intelligence because it can guide individuals to find the meaning of life by coming down to God (U: [Rahmawati, 2016](#)). Spiritual intelligence comes from the mind and soul, which is the deepest part of the human self that moves human thoughts and actions ([Ramadan, 2019](#)). According to [Rahmawati & Sartono \(2020\)](#), spiritual intelligence is a mental intelligence that can help a person develop his full potential through creation to apply positive life values ([S. et al., 2020](#)): 1). According to [Wiyani](#), spiritual intelligence is the ability to think and act on spiritual matters possessed by a person ([Wiyani, 2017](#)). [Wiyani](#) also said that individuals who have spiritual intelligence will make their Tuhanya the ultimate goal in every thought and deed.

According to [Nggermanto](#) in [Wibowo](#), spiritual intelligence is when a person has strong principles and visions, can interpret every side of life, and can survive and control all difficulties and pains ([Wibowo, 2015](#)). That is, spiritual intelligence is based on emotional and intellectual intelligence. A person who has spiritual intelligence will have a broader view of everything to be more meaningful, surrendering to Allah with all its consequences always based on the norms that have been regulated religious teachings contained in the Qur'an and Hadith. There are several benefits of someone who has SQ characteristics ([Parmitasari et al., 2018](#)), namely: (1) Growing brain development; (2) awakening creativity; (3) Giving ability is flexible; (4) spiritual intelligence in religion; (5) Uniting Interpersonal and Intrapersonal; (6) Distinguish between right and wrong.

In the perspective of Islamic education, spiritual intelligence is based on tawhid and faith ([Sudi et al., 2017](#)). Spiritual has a close relationship with Allah Swt, as in the Quran Surah Al-Isra verse 85, Allah says:

"And they ask you about spirits. Say: "The Spirit is the business of my Lord, and ye are not given knowledge but little." This verse describes the spirit as one of God's affairs, giving man knowledge but only a little.

The harmony of his life can see a person with spiritual intelligence. Everyone must have life problems, but people with spiritual intelligence will believe that life problems are not a burden in their lives. As a religious being, of course, this self-awareness will impact his ability to live life activities effectively, live his role as a servant of God, establish every activity as an element of devotion to God, and face all life challenges and problems. Here are the indicators of individuals who have spiritual intelligence, namely: The ability to be flexible, a high level of consciousness, the ability to face and take advantage of suffering, a natural tendency to ask "why?" or "what if?" in search of fundamental answers ([Lubis, 2018](#)). This means that a person who has spiritual intelligence in playing social media is not easily influenced by things or news that are not appropriate. He will look for answers to the news or information, whether the news is trustworthy or not according to the facts (hoax).

Aspects of spiritual intelligence, according to [King](#) ([Herlena & Seftiani, 2018](#)), are as follows:

- a. *Critical Existing Thinking*. A person's ability to think critically about matters concerning God, the universe, life after death, and other things.
- b. *Personal Meaning Production*. A person's ability to understand the purpose of life ([Herlena & Seftiani, 2018](#)).
- c. *Transcendental Awareness*. A person's ability to realize that there is a connection between God and the events that occur in the universe. This spiritual intelligence will always connect his life experiences with the power of God ([Herlena & Seftiani, 2018](#))

- d. *Conscious State Expansion*. Awareness of himself as well as the environment. This aspect involves the process of remembering thoughts and feelings.

**3.4. Descriptive Test Results of Student Social Media Addiction Levels**

The results of the descriptive test showed that the level of social media addiction of students as respondents was 34.9 in the moderate category, student spiritual intelligence was in the high category, and student mental health was in the moderate category. More details can be seen in Table 2 below.

**Table 2. Descriptive Test Results**

	Media_sosial	Kecerdasan_spritual	Kesehatan_mental
N Valid	600	600	600
Mean	34,9617	41,4400	34,7700
Median	35,0000	42,0000	34,0000
Mode	35,00	41,00	34,00
Std. Deviation	3,95300	3,90322	3,92166
Skewness	-,285	-,198	,411
Kurtosis	,722	-,131	,631

Based on pada, Table 2 shows the tendency of the student's social media addiction score, which is 35, and the average student social media addiction score of 34.9 is in the moderate category with a midpoint value of 35. UIKA students are generally reasonable and wise in using social media to benefit learning, association, and others. Social media such as WhatsApp, YouTube, Facebook, Instagram, and others are used by students not only for the benefit of friendships but also for learning to use social media, especially during the COVID-19 pandemic in the previous year. The student's spiritual intelligence score is 41, and the average student's spiritual intelligence of 41.4 is in the high category with a midpoint value of 42, meaning that students have high spiritual intelligence. Spiritual intelligence is man's ability to optimize implementing religious values in daily life.

It is known that two factors that affect a person's spiritual intelligence are internal and external. Internally, each individual has been given a spirit that comes from God as Q.S. Sad: 72: "then if (has) I perfected His creation and I breathed my spirit (creation) upon Him; then submit ye by kowtowing to Him." The spirit that resides in every human being is the instrument that connects man with his God. In Rama Chandra's research, this is called the "God spot, God spot." That is the fitrah/origin of human occurrence as in the Quran, surah ar-Rum: 30.

External factors that influence spiritual intelligence are environments that present a conducive atmosphere of spirituality. As an Islamic university, Ibn Khaldun University always presents a climate of spirituality for the academic community, such as compulsory congregational prayers, the culture of reading the Qur'an, and Islamic studies. It has a formal program that adds eight credits of religious learning. The synergy of these two factors presents a high spiritual intelligence of students.

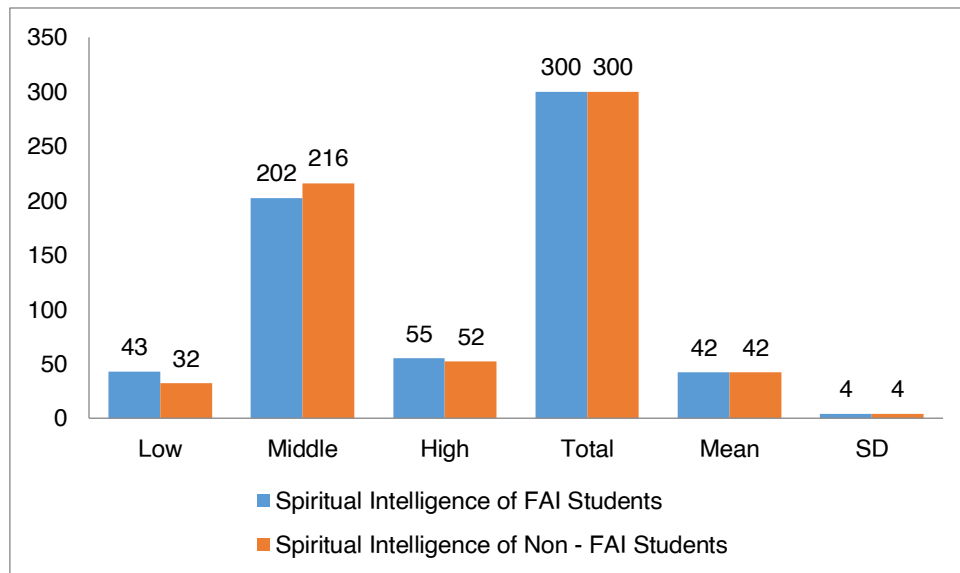
The student's mental health is 34.8, in the moderate category, with a midpoint of 34. This means that, in general, students have good mental health. A healthy mentality is valuable capital, allowing students to carry out their learning tasks well. One of the factors that causes a pretty good mental health condition in Ibn Khaldun University students is that, in general, students can accept the taqdir given by Allah SWT. This means that whatever problems they face, they remain optimistic that they can solve them so that they can still live calmly and entertain themselves with small and light things to feel the beauty of life.

Furthermore, a test was carried out between respondents from students of the Faculty of Islamic Religion and those from outside the Faculty of Islamic Religion. Test table of differences in

social media usage, spiritual intelligence, and mental health by Faculty (FAI and Non-FAI) asma in Table 3 below.

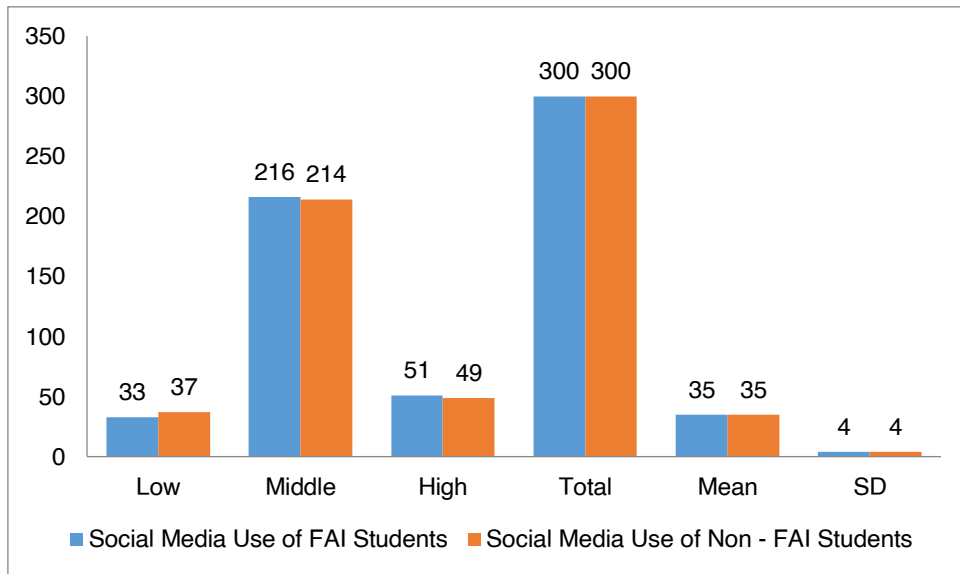
**Table 3. Social Media Usage Comparison**

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	Df	Sig. (2-tailed)
<b>Social Media</b>	Equal variances assumed	2,088	,149	1,312	598	,190
	Equal variances are not assumed.			1,312	591,903	,190
<b>Spiritual Intelligence</b>	Equal variances assumed	1,875	,171	2,649	598	,008
	Equal variances are not assumed.			2,649	593,096	,008
<b>Mental Health</b>	Equal variances assumed	,111	,740	3,061	598	,002
	Equal variances are not assumed.			3,061	596,954	,002

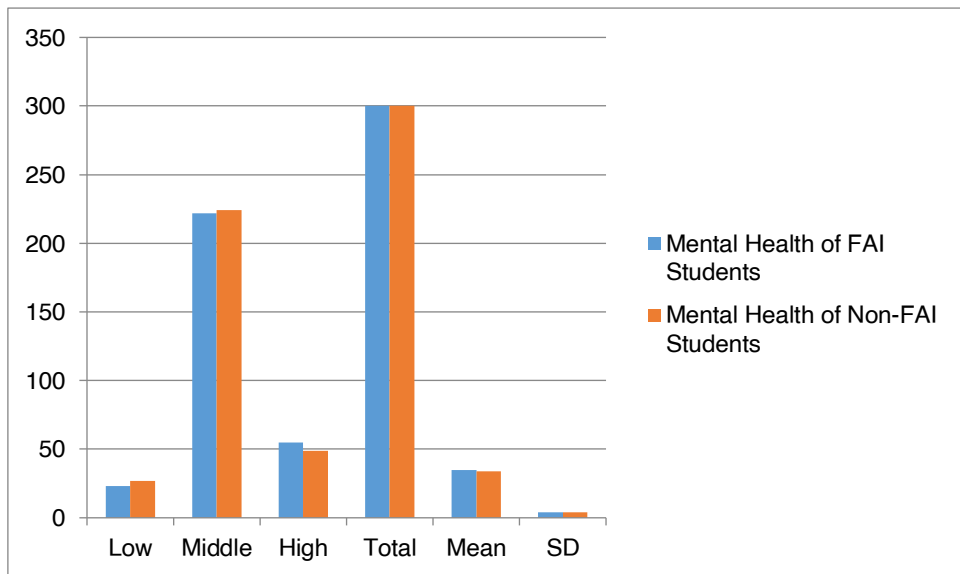


**Figure 1. Comparison of Spiritual Intelligence of FAI Students with NonFAI**





**Figure 2. Comparison of FAI Students' Social Media Use with NonFAI**



**Figure 3. Comparison of Mental Health of FAI and Non-FAI Students**

Table Table 3 (Comparison of Social media usage) shows that there are significant differences in mental health variables and spiritual intelligence in the Faculty of Islamic and Non-Islamic Religions, as can be seen from the t-test values of 0.02 (mental health) and 0.08 (spiritual intelligence). This means that students of the Faculty of Islam have higher spiritual intelligence and mental health than students outside the Faculty of Islamic Religion (FAI). In general, it can be interpreted that the influence of the learning environment and religious nuanced learning programs has significantly affected both variables.

Research on social media addiction variables showed no significant differences between FAI and non-FAI. This is because all students use social media for college purposes; plus, during the pandemic, they use it to ask for assignments and find other learning resources.

This is the opinion of Clifford Geertz ([Raymond et al., 1994](#)), an anthropologist who said that religion forms strong and enduring feelings and motivations in man. Religious teachings

internalized in the soul will be a source of strength to live various life problems. Even the bitterness of life can further add strength to strengthen his belief in the Almighty. The results of the correlation test against three variables with the following results:

Table 4. Model Summary

Type	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics R Square Change	F Change	DF1	DF2	Sig. Change
1	,106 <sup>a</sup>	,011	,010	3,90278	,011	6,809	1	598	,009

a. Predictors: (Constant), social media

Based on table 4 shows that there is a relationship between social media and mental health, marked with a value of  $R = 0.106$ . Furthermore, mental health was influenced by 1% by social media, and 99% was influenced by other factors that could not be explained in this study.

Table 5. Model Summary

Type	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics R Square Change	F Change	DF1	DF2	Sig. Change
1	,091 <sup>a</sup>	,008	,007	3,89028	,008	4,991	1	598	,026

a. Predictors: (Constant), social media

Based on table 6, shows that spiritual intelligence was influenced by 0.7% by social media, and 99.3% influenced by other factors that could not be explained in the study.

#### 4. Conclusion

This research comprehensively analyzes social media usage, spiritual intelligence, and mental health among Uika students. The findings indicate a moderate level of social media usage, with an average score of 34.9, suggesting students' balanced and judicious approach. In contrast, the level of spiritual intelligence is notably high, averaging 41.4. This elevated level is plausibly attributed to Uika's religiously inclined environment and the influence of structured programs. Mental health scores are also moderate, averaging 34.7, indicating a satisfactory psychological well-being conducive to a positive academic experience.

A comparative assessment between students from the Faculty of Islamic Religion (FAI) and their counterparts reveals significant disparities in spiritual intelligence and mental health. The FAI students' higher scores in these areas may be influenced by their more intensively religious educational setting. Interestingly, these groups observed no substantial difference in social media usage. Both cohorts utilize social media for academic and communication purposes, with FAI students even slightly more engaged, possibly due to academic requirements like creating educational videos for platforms such as YouTube.

The correlation analysis yielded intriguing insights: social media usage accounts for only 1% of the variation in spiritual intelligence and 0.7% in mental health. This suggests that other factors predominantly influence these aspects, a finding that opens avenues for further research.

From an implications standpoint, this research highlights the importance of a spiritually nurturing academic environment in fostering student well-being. Educational institutions might consider integrating spiritual dimensions into their curriculum and campus culture. Additionally, the moderate use of social media with minimal impact on mental health and spiritual intelligence presents an opportunity for developing digital literacy programs that promote responsible use of social media among students.

However, the study is not without its limitations. Firstly, the design precludes the establishment of causal relationships, meaning the influence of social media on spiritual intelligence and mental health should be interpreted with caution. Secondly, the findings, specific to the Uika student body, may not

necessarily apply to other student populations or educational contexts. Lastly, the study acknowledges that factors other than social media significantly impact spiritual intelligence and mental health, yet these were not exhaustively examined.

For future research directions, it would be beneficial to identify and analyze these additional influencing factors, perhaps through longitudinal studies, for a more accurate causality assessment. Expanding the scope to include a variety of educational settings could also help enhance the generalizability of these findings.

## Declarations

### **Author contribution statement**

Ibdalsyah conceived the presented idea. Maemunah Sa'diyah, Abdu Rahmat Rosyadi, Putri Ria Angelina, and Naskiyah developed the theory. All authors discussed the results and contributed to the final manuscript.

### **Funding statement**

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

### **Data availability statement**

The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

### **Declaration of Interest's statement**

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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