



## The Importance of Islamic Education for The Mental Health of Youth in Using Social Media

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### Abstract

The purpose of this study was to analyze how the behaviour of adolescents uses social media and to analyze whether there is a relationship between Islamic education and the mental health of adolescents in utilizing social media in Binjai Bakung Village, Deli Serdang Regency. This study uses a quantitative method with a research design cross-sectional. For the sampling technique use the technique of purposive sampling. The population in this study were all young men and women who attended the National Development Education Foundation (PEMNAS) Binjai Bakung, Pantai Labu District, Deli Serdang Regency; in the 2022/2023 school year. While the sample is taken from a population of as many as 240 people. The inclusion criteria in this study were junior high school, high school and vocational school youth who attended the PEMNAS, were willing to be respondents and were on the spot. The collected data was analyzed using SPSS (Statistical Program for Social Science) by testing the level of validity and reliability as well as conducting univariate tests and chi-square tests. Based on the results of statistical testing chi-square with values  $0.248 > 0.05$ . This means there is no relationship between social media use and adolescent mental health. This is because most teenagers prefer to access Islamic content as many as 84 people (35%) from 240 people, while teenagers who are interested in accessing entertainment content as many as 33 people (13.8%) from 240 people.

**Keywords:** *Youth, Social Media, Mental Health, Islamic Education*

### Abstrak

Tujuan dari penelitian ini untuk menganalisis bagaimana perilaku remaja dalam memanfaatkan media sosial, serta menganalisis apakah terdapat hubungan antara pendidikan islam terhadap kesehatan mental remaja dalam memanfaatkan media sosial di Desa Binjai Bakung, Kabupaten Deli Serdang. Penelitian ini menggunakan metode kuantitatif dengan desain penelitian cross sectional. Untuk teknik pengambilan sampelnya menggunakan teknik purposive sampling. Populasi dalam penelitian ini adalah seluruh remaja putra dan putri yang bersekolah di Yayasan Pendidikan Pembangunan Nasional (PEMNAS) Binjai Bakung, Kecamatan Pantai Labu, Kabupaten Deli Serdang; pada tahun ajaran 2022/2023. Sedangkan sampel yang di ambil dari populasi sebanyak 240 orang. Dengan kriteria inklusi dalam penelitian ini adalah remaja SMP, SMA, dan SMK yang bersekolah di PEMNAS, bersedia menjadi responden dan berada di tempat. Data yang terkumpul di analisis menggunakan SPSS

(Statistical Program for Social Science) dengan menguji tingkat validitas dan reliabilitas serta melakukan uji univariat dan uji chi square. Berdasarkan hasil pengujian statistik chi square dengan  $p\text{-value } 0,248 > 0,05$ . Berarti tidak ada hubungan antara penggunaan media sosial dengan kesehatan mental remaja. Hal ini dikarenakan kebanyakan remaja lebih memilih mengakses konten keislaman sebanyak 84 orang (35%) dari 240 orang, sedangkan remaja yang berminat mengakses konten hiburan sebanyak 33 orang (13,8%) dari 240 orang.

**Kata Kunci:** Remaja, Media sosial, Kesehatan Mental, Pendidikan Islam

## INTRODUCTION

Based on Kominfo data for 2019, it was found that 98% of children and adolescents understood social media and 79.5% of them were general users of social media. Then it was also found that social media users in Indonesia had reached 150 million people (56%) spread across all regions, besides that, mobile social users totaled 142.8 million people (53%).<sup>1</sup> According to reports We Are Social in the 2022 research, there are 204.7 million Internet users people and increased by 1% from 2021, namely 202.6 million people. In a population of 7.91 billion in 2021 there will also be a 1% increase of 7.83 billion.<sup>2</sup> The bad influence of having gadgets is the risk of causing depression, mental disorders and causing character damage in children and adolescents.<sup>3</sup> In general, adolescents are still experiencing a process of searching for identity, technology as well as information flow rapidly among adolescents so sometimes there are many negative impacts such as distorted body responses, risky sexual behaviour caused by easy access to pornographic sites, the potential for obesity (obesity), and decreased academic productivity.<sup>4</sup>

The Director for Prevention and Control of Mental Health Problems and Drugs at the Ministry of Health, Celestinus Eigya Munthe, is of the opinion that the current situation of the Covid-19 pandemic has caused an increase in mental health problems in the form of depression by up to nine per cent. The increase has a figure of about 6-9 per cent for depression and anxiety which tends to result in potential suicidal problems.<sup>5</sup> The research results of Gao et al (in Septiana, 2021) state that adolescents aged around 18 years stated a number of social media use and mental health problems, namely anxiety, depression and a combination of anxiety and depression.<sup>6</sup>

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<sup>1</sup> Leski Rizkinaswara, 'Penggunaan Internet Di Indonesia', Kementerian Komunikasi dan Informatika RI, Direktorat Jenderal Aplikasi Informatika, 2019, <https://aptika.kominfo.go.id/2019/08/penggunaan-internet-di-indonesia/>.

<sup>2</sup> Andi Dwi Riyanto, 'Hootsuite (We Are Social): Indonesian Digital Report 2022', Digital Data Indonesia 2022 Data Reportal. Kepios. We Are Social., 2022, <https://andi.link/hootsuite-we-are-social-indonesian-digital-report-2022/>.

<sup>3</sup> Sundus, 'The Impact of Using Gadgets on Children', *Journal of Depression and Anxiety* 7, no. 1 (2018): 1–3.

<sup>4</sup> Tejashree Ramesh Dhende, 'The Impact of Using Gadgets on Children's Psychology', *International Journal of Applied Research* 5, no. 8 (2019): 157–60.

<sup>5</sup> Ghita Intan, 'Kemenkes: Gangguan Jiwa Meningkatkan Akibat Pandemi', voaindonesia, 2021, <https://www.voaindonesia.com/a/kemenkes-gangguan-jiwa-meningkat-akibat-pandemi/6259880.html>.

<sup>6</sup> Nila Zaimatus Septiana, 'Dampak Penggunaan Media Sosial Terhadap Kesehatan Mental Dan

Based on point of view habit (habit), personality (personality) and character (behavior) states that the application of social media to adolescents uses the concept of da'wah that utilizes social media.<sup>7</sup> The education sector certainly provides direction and support for the mental health sector, especially in developing student interventions that are used to improve mental health.<sup>8</sup> Islamic education in this discussion is expected to be able to uphold and foster the mental health of students by instilling the values of Islamic education so as to get an outcome from the process.<sup>9</sup> Referring to the goals of Islamic education, namely increasing the knowledge of students, educating their souls and morals in preparing themselves to live life in the world and also the hereafter.<sup>10</sup> Based on (Previous Research) Koenig and Larson explained that Spirituality in psychological studies as much as 80% of research can be analyzed which proves the fact that there is a close relationship between belief and practice in religion with satisfaction human life, provide positive influence, pleasure and can increase human moral values.<sup>11</sup>

Based on (previous research) by Kusrahmadi, education is an educational effort that is carried out with guidance and teaching as well as training in shaping students so that they reach a mature, dynamic, ethical personality and are experiencing a process of self-humanization.<sup>12</sup> Meanwhile, Imam Baidlowi argues that education is a process of conveying something that is done step by step and continuously until the limit of perfection is reached. Therefore, Islamic education has the meaning of a conscious effort made by devout Muslim adults to direct and guide the growth and development of students' fitrah (basic abilities) through Islamic teachings to the maximum for growth and development.<sup>13</sup>

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Kesejahteraan Sosial Remaja Dimasa Pandemi Covid-19', *Jurnal Nusantara of Research* 8, no. 1 (2021): 1–13, <https://doi.org/10.29407/nor.v8i1.15632>.

<sup>7</sup> Endun Abdul Haq et al., 'Management of Character Education Based on Local Wisdom', *Nidbomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 1 (24 March 2022): 73–91, <https://doi.org/10.31538/ndh.v7i1.1998>; Tomasz Jankowski, Waclaw Bąk, and Łukasz Miciuk, 'Adaptive Self-Concept as a Predictor of Dispositional Mindfulness', *Personality and Individual Differences* 190 (1 May 2022): 111519, <https://doi.org/10.1016/j.paid.2022.111519>.

<sup>8</sup> Moeljono Notosoedirdjo and Latipun, *Kesehatan Mental: Konsep Dan Penerapan* (Malang: UMM Press, 2014).

<sup>9</sup> José-María Fernández-Batanero et al., 'Impact of Educational Technology on Teacher Stress and Anxiety: A Literature Review', *International Journal of Environmental Research and Public Health* 18, no. 2 (January 2021): 548, <https://doi.org/10.3390/ijerph18020548>; Stevie-Jae Hepburn, Annemaree Carroll, and Louise McCuaig, 'Exploring a Complementary Stress Management and Wellbeing Intervention Model for Teachers: Participant Experience', *International Journal of Environmental Research and Public Health* 18, no. 17 (January 2021): 9009, <https://doi.org/10.3390/ijerph18179009>.

<sup>10</sup> Sholeh Sholeh, 'Konsep Pendidikan Islam Yang Ideal: Upaya Pembentukan Kepribadian Muslim', *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 13, no. 1 (2016): 52–70, [https://doi.org/10.25299/al-hikmah:jaip.2016.vol13\(1\).1511](https://doi.org/10.25299/al-hikmah:jaip.2016.vol13(1).1511).

<sup>11</sup> Harold G. Koenig and David B. Larson, 'Religion and Mental Health: Evidence for an Association', *International Review of Psychiatry* 13 (2001): 67–78, <https://doi.org/10.1080/09540260124661>.

<sup>12</sup> Dindin Solahudin and Moch Fakhruroji, 'Internet and Islamic Learning Practices in Indonesia: Social Media, Religious Populism, and Religious Authority', *Religions* 11, no. 1 (January 2020): 19, <https://doi.org/10.3390/rel11010019>.

<sup>13</sup> Siti Na'ilul Hidayah and Ashif Az-zafi, 'The Role Of The Religious Laboratory In Improving Students

At present, social media users are dominated by teenagers, so social media is usually used to share about the daily activities of these teenagers. Social media is a container that can make it easier for a person or many people to interact with each other using a technology or social application.<sup>14</sup> So basically, moral education plays an important role in human life, because the main goal of moral education is to achieve virtuous character, create a harmonious human life and help each other, be fair and maintain a balanced relationship in social life. For this reason, there is moral development in Muslim children and generations is very important.<sup>15</sup> Islamic education for youth is a must. Adolescence is an important part of life in the individual development cycle, because adolescence is a period of identity crisis or the search for self-identity which often causes problems for adolescents. This raises the notion that youth is synonymous with all kinds of problems. Therefore, Islamic education becomes an integral factor in controlling the development of adolescents.<sup>16</sup>

Therefore the purpose of this study is to analyze how adolescents behave in utilizing social media, as well as to analyze whether there is a relationship between Islamic education on the mental health of adolescents in utilizing social media in Binjai Bakung Village, Deli Serdang Regency. What distinguishes this research from other studies is looking at the behavior of adolescents in utilizing social media during this pandemic and the mental health experienced by adolescents. Are there differences in mental health between adolescents who only access entertainment and adolescents who access Islamic information on social media.

## RESEARCH METHOD

The research method used is a quantitative research method with a research design *cross sectional*. For the sampling technique using the *purposive sampling*. The population in this study were all young men and women who attended the National Development Education Foundation (PEMNAS) Binjai Bakung, Pantai Labu District, Deli Serdang Regency; in the 2022/2023 school year. While the sample taken from the population as many as 240 people. The inclusion criteria in this study are junior high, high school, and vocational youth who attend the National Development Education Foundation (PEMNAS), are willing to be respondents and

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<sup>14</sup> Understanding Of Fiqh Lessons', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (25 July 2021): 157–74, <https://doi.org/10.31538/tijie.v2i2.53>; Claire Alkoutli, 'Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing', *Religions* 9, no. 11 (November 2018): 1–18, <https://doi.org/10.3390/rel9110367>; Attok Illah et al., 'Principal Leadership in Developing the Competence of Islamic Religious Education Teachers', *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 7, no. 3 (8 November 2022): 404–19, <https://doi.org/10.31538/ndh.v7i3.2658>.

<sup>14</sup> Anan Kaspani, 'Pengaruh Media Sosial WhatsApp Sebagai Media Silaturahmi Mahasiswa Komunikasi Penyiaran Islam IAIN Syekh Nurjati Cirebon Angkatan Tahun 2015', *Skripsi Cirebon*, no. Program Sarjana IAIN Syekh Nurjati Cirebon (2019): 19.

<sup>15</sup> Afriantoni, *Prinsip-Prinsip Pendidikan Akhlak Generasi Muda: Percikan Pemikiran Ulama Sufi Turki Bediüzzaman Said Nursi* (Yogyakarta: Budi Utama, 2015).

<sup>16</sup> Rini Rahman, Dinovia Fannil Kher, and Yati Aisya Rani, 'ISLAM TRANSFORMATIF: Journal of Islamic Studies Vol. 01 , No. 02., Juli-Desember 2017 Rini, Dinovia, Yati 94' 01, no. 02 (2017): 94–104.

are in place.

Data in the form of primary data with the instrument used in this study is a questionnaire that is distributed directly (*hard copy*) to students. The distribution of questionnaires to respondents was divided into two waves, the first wave was on July 29, 2022 in junior high schools and the second wave was distributed in high schools and vocational schools on July 30, 2022. The collected data was analyzed using SPSS (Statistical Program for Social Science) by testing the level of validity and reliability and perform univariate test and chi square test. The independent variable is the use of social media and the dependent variable is the mental health of adolescents.

## RESULTS AND DISCUSSION

### Validity and Reliability Test Results

Test This is done to find out whether each instrument variable reliable research. In this test, the sample used is 240 people. From distributing questionnaires to 240 respondents, the following results were obtained:

#### a. Validity test

Validity states how well a measuring instrument is used to measure what is being measured. The trick is to correlate the scores obtained for each question with the total score overall. Test the validity of the use of social media and mental health with an analysis using the SPSS program, the following results were obtained:

**Tabel 1.** Validity Test Results

Variable	Amount Question Items	r-count	r-critical	Information
Use of Social Media	22	0,345-0,598	0,126	Valid
Mental health	29	0,312-0,809	0,126	Valid

It can be seen from table 1 above that all question items are valid because r-count is greater than r-critical. The correlation technique to test the validity of the statement items in this study is correlation *Pearson Product Moment*. If the value of the correlation coefficient of the item being tested is greater than r-critical 0.126. So it can be concluded that the statement item is valid. Then the question items are eligible for further testing.

#### b. Reliability Test

Reliability testing is carried out on items that are declared valid. With the intention to know that the answers to the questions are always consistent and reliable. Reliability testing is done by trial *one shot* (measured only once). The analysis using the method *cronbach alpha* with r-critical 0.60. If the value of *cronbach alpha* the reliability coefficient (reliability coefficient) is greater than or equal to alpha 0.60, then the variable is considered reliable.

On the other hand, if the value of *cronbach alpha* smaller than  $0 < .60$  then

the variable is declared unreliable. In this research, the results of reliability testing are as follows:

**Table 2.** Reliability Test Results

Variable	Alpha Cronbach	Critical value	Information
Use of Social Media	0,845	0,60	Reliable
Mental health	0,613	0,60	Reliable

From table 2 above shows the value of *Crombach Alpha* from the results of the reliability test using SPSS of (0.845 and 0.613)  $0 > .60$  which means the instrument is reliable and feasible touse.

### Characteristics of the Research Sample

The total population in this study is spread across the National Development Education Foundation (PEMNAS) Binjai Bakung, Pantai Labu District, Deli Serdang Regency, at the junior high, high and vocational level as many as 290 people. There are 150 people at the junior high school level, 70 people at the high school level, and 70 people at the SMK level.

**Table 3.** Characteristics of Respondents (N=240) in Research

Variable	Frequency (n)	Percentage (%)
<b>Gender</b>		
Man	122	50,8
Woman	118	49,2
<b>Age</b>		
11-15	139	58,1
16-20	101	45,6
<b>Education</b>		
Junior High School	116	48,3
Senior High School	53	22,1
Vocational High School	51	21,3
BM		
Vocational High School	20	8,3
TR		

Table 3 above shows that there are more male respondents than female respondents, namely 122 people (50.8 %). more men use the internet to fill their free time. Men choose to spend their free time checking schedules (*timeline*) on social media<sup>17</sup>.

Differences in Internet Use Motives Between Genders as a New Form of the Digital Gap. men become the most users in the form of social interaction motivation. Men prefer to use the internet for social interaction, especially in terms of making friends and work<sup>18</sup>. Meanwhile, women use the internet to

<sup>17</sup> Putri Limilia and Puji Prihandini, 'Perbedaan Motif Penggunaan Internet Antar Gender Sebagai Bentuk Baru Kesenjangan Digital', *Medium* 6, no. 2 (2018): 1–14, [https://doi.org/10.25299/medium.2018.vol6\(2\).2003](https://doi.org/10.25299/medium.2018.vol6(2).2003).

<sup>18</sup> M. M Ji, P., & Skoric, 'Gender and Social Resources : Digital Divides of Social Network Sites and Mobile Phone Use in Singapore', *Chinese Journal of Communication* 6, no. 2 (2013): 221–39.

interact to get social support, besides that women use the internet more often for educational purposes compared to men<sup>19</sup>.

From the respondents, the researchers found that the predominant age was 11-15 years old (58.1%). Then based on education, the most respondents were teenagers with junior high school education, namely 116 (48.3%). Teenagers are the highest social media users in Indonesia. According to Santrock, adolescence is a transition from childhood to adulthood involving various physical, cognitive, psychological, and socioemotional changes.<sup>20</sup>

With this socio-emotional change, adolescence is a sensitive and important period to pay attention to. For adolescents, this period is the stage of finding their own identity, and seeking pleasure. Basically, the function of social media is to strengthen social interaction and create a communication dialogue among many people and build their own personality. However, if it is not accompanied by self-control and time, what you get is only a bad impact.<sup>21</sup>

### Univariate Analysis

**Table 4** Univariate Analysis of Social Media Use Activity Variables

Variable	Frequency (n)	Percentage (%)
<b>Social Media Use Activities</b>		
Passive User	35	14,6
Active User	205	85,4
<b>Frequency</b>		
Rarely (<4 times/day)	115	47,9
Frequent (>4 times/day)	125	52,1
<b>Usage Time</b>		
Duration 1-3 hours	128	53,3
Duration >3 hours	112	46,7
<b>Symptoms of Mental Health Disorder</b>		
Have No Symptoms	27	11,3
Have Symptoms	213	88,8

Based on table 4 above, it shows that most respondents actively use social media as many as 205 people (85.4%). High use of social media affects adolescent behavior<sup>22</sup>. In addition, it has a negative impact on mental health, indirectly,

<sup>19</sup> Limilia and Prihandini, 'Perbedaan Motif Penggunaan Internet Antar Gender Sebagai Bentuk Baru Kesenjangan Digital'.

<sup>20</sup> John W. Santrock, *Educational Psychology* (McGraw-Hill Education, 2017), <https://lib.hpu.edu.vn/handle/123456789/32485>; John W. Santrock, *Adolescence: An Introduction, 3rd Ed*, Adolescence: An Introduction, 3rd Ed (Dubuque, IA, US: Wm C Brown Publishers, 1987).

<sup>21</sup> Sri Hendrawati and Aat Sriati, 'Tingkat Kecanduan Media Sosial Pada Remaja', *Journal of Nursing Care* 3, no. 1 (2020): 41–53.

<sup>22</sup> Bangkit Ary Pratama, 'Efek Penggunaan Jejaring Sosial Terhadap Perilaku Seksual Pranikah Pada Remaja Di SMP Negeri 1 Sukoharjo', *Indonesian Journal on Medical Science* 2, no. 2 (2015): 56–64.

antisocial attitudes appear or commonly referred to as apathy<sup>23</sup>. Adolescents whose level of social media use is high, their social interaction becomes indirect, sociability tends to be low, social sensitivity tends to be low<sup>24</sup>.

In a teenager's inner turmoil that causes various problems in his mental/mental health, it is undeniable that all of this cannot be separated from several factors that influence it, including: 1) Biological factors such as genetics, chemical imbalances in the body, suffering from chronic diseases, and damage to the nervous system. center; 2) Psychological factors, such as frustration, conflict, being too pessimistic, not getting affection, not getting recognition from the group; 3) Environmental factors, such as pornographic films, themed films crime and pornographic films, easy access to alcohol and drugs, easy access to uncontrolled contraceptives, pornographic magazines, hedonism, materialistic life, rampant cruelty, lack of social control, wrong friends and others.<sup>25</sup>

From the results of the univariate analysis above, the frequency of use of social media by adolescents enters the level of frequent use, which is more than 4 times/day as many as 125 people (52.1%). With a long duration of use 1-3 hours as many as 128 people (53.3%). Based on previous studies showing that 92% of adolescents aged 13 to 17 years are on social media (online) every day, almost 25% of people report using social media online continuously. There is the most striking difference between the use of social media by adults and the use of social media by adolescents. The general purpose of using social media by adults is to remain up-to-date and stay in touch with close friends, whereas teens tend not to limit their posts to close friends.<sup>26</sup>

From table 4 above, it can be seen that 213 respondents (88.8%). The World Health Organization reports that 10-20% of children and adolescents worldwide suffer from mental health problems. An estimated 50% of the total mental disorders occur at the age of 14 years and 75% at the age of 18 years. The most common causes of mental disorders in children and adolescents are generalized anxiety disorder and depression. Testimonials from teenagers show that social media can cause mood disorders and anxiety, viewing social media as a platform for cyberbullying, thus enabling the teenager to experience stress, anxiety, loneliness, to depression.<sup>27</sup>

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<sup>23</sup> Mayvita Innani Taqwa, 'Intensitas Penggunaan Media Sosial Instagram Stories Dengan Kesehatan Mental', *Skripsi* (Malang: Universitas Muhammadiyah Malang, 2018).

<sup>24</sup> Anom dan Pratama, 'Hubungan Intensitas Penggunaan Media Sosial Dengan Kecenderungan Sikap Apatitis Terhadap Lingkungan Sekitar Pada Siswa SMP N 1 Sukoharjo, Kec/Kab ...', *IJMS-Indonesian Journal on Medical Science* 6, no. 1 (2019): 51-56.

<sup>25</sup> Septiani Selly Susanti, "Kesehatan Mental Remaja Dalam Perspektif Pendidikan Islam: Pendidikan Hukum & Ekonomi Syariah," 1-20 (2019): 14.

<sup>26</sup> Maggie R. Guinta and Rita M. John, 'Social Media and Adolescent Health', *PEDLATRIC NURSING* 44, no. 4 (2018): 1.

<sup>27</sup> Septiana, 'Dampak Penggunaan Media Sosial Terhadap Kesehatan Mental Dan Kesejahteraan Sosial Remaja Dimasa Pandemi Covid-19'.

**Bivariate Analysis**

Since the Covid-19 pandemic, people cannot be separated from using information technology, especially social media. Social media is no longer just a trend or lifestyle, but is a need for everyone that must be met. The use of social media is an inseparable part of the lives of young Indonesians. However, if it is not accompanied by self-control and good timing, then what will be obtained is only a bad effect. Testing using analytical techniques *Chi-Square* used to determine whether there is a relationship between two variables, namely the use of social media and symptoms of mental disorders in adolescents.

**Table 5.** Results of Chi-Square Analysis of the Relationship between Social Media Use and Adolescent Mental Health

Variable	Have no symptoms of mental disorders	Have symptoms of mental disorders	p-Value	CI (95%)
Disagree with the use of social media as a means of entertainment and access about Islam	6	29	0,248	1,813 (0,675-4,870)
Agree with the use of social media as a means of entertainment and access about Islam	21	184		

From the table above shows that the results of statistical testing *chi square* with *pvalue*  $0.248 > 0.05$ . This means that there is no relationship between the use of social media and the mental health of junior high, high school, and vocational students at the Binjai Bakung National Development Education Foundation (PEMNAS).

**Table 6.** Interests in Accessing Social Media

Interest in Accessing Social Media	Amount (N)	Percentage (%)
Entertainment Content		
Not Interested in Accessing Entertainment Content	207	86,3
Interested in Accessing Entertainment Content	33	13,8
Total	240	100
Islamic Content		
Not Interested in Accessing Islamic Content	156	65
Interested in Accessing Islamic Content	84	35
Total	240	100

Based on the results of the cross-table analysis above, 33 people (13.8%) of 240 teenagers were interested in accessing Islamic content, 84 out of 240 people were interested in accessing Islamic content. So that the results of this study indicate that adolescents who attend the National Development Education Foundation (PEMNAS) Binjai Bakung, Pantai Labu District, Deli Serdang Regency with 240 adolescents respondents, in accessing social media prefer to access about Islam than entertainment. In line with the results of the analysis *chi square* which states that there is no relationship between the use of social media with the mental health of junior high, high school, and vocational students at the Binjai Bakung National Development Education Foundation (PEMNAS). This is because teenagers in accessing social media choose to access about Islam as many as 84 people, rather than accessing entertainment as many as 33 people.

Schneider divides mental health principles into three areas, namely: based on principles on human nature, the relationship between humans and the environment, and the relationship between humans and God. This principle is useful in maintaining and improving mental health and preventing various mental disorders.<sup>28</sup>

Islamic education including learning about values, morals, character, especially increasing faith and closeness to God is expected to contribute to maintaining adolescent mental health.<sup>29</sup> Urgency of Education Islam in Maintaining Adolescent Mental Health in the School Environment in the Social Media Era). According to Danang Hawari, whatever changes and socio-cultural developments occur, Islamic education must still be prioritized, because it contains moral values, ethics and healthy living guidelines that are universal and eternal<sup>30</sup>. Islamic education in question is not only about providing Islamic learning, but especially developing faith in God, the habit of obeying the values or rules set by Islamic religious teachings.<sup>31</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ  
وَإِذَا قِيلَ انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ  
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning:

O you who believe! If it is said to you, "Give spaciousness in the

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<sup>28</sup> Notosoedirdjo and Latipun, *Kesehatan Mental: Konsep Dan Penerapan*.

<sup>29</sup> Muhammad Yusuf et al., 'Urgensi Pendidikan Islam Dalam Menjaga Kesehatan Mental Remaja Di Lingkungan Sekolah Pada Era Media Sosial' 5, no. 01 (2022): 1–17, <https://doi.org/10.37542/iq.v5i01.338>.

<sup>30</sup> Danang Hawari, *Al-Qur'an, Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa* (Yogyakarta: Dana Bhakti Prima Yasa, 1997).

<sup>31</sup> Yusuf et al., 'Urgensi Pendidikan Islam Dalam Menjaga Kesehatan Mental Remaja Di Lingkungan Sekolah Pada Era Media Sosial'.

assemblies," then make room for it, Allah will surely provide spaciousness for you. And when it is said, "Stand up," then stand up, Allah will raise (degrees) those who believe among you and those who are given knowledge by several degrees. And Allah is All-Aware of what you do (QS. Al-Mujadilah [58]: 11).

The above verse states the importance of seeking knowledge for a Muslim. The reason is, people who are knowledgeable will get many positive things in the life of this world and the hereafter. Maintaining adolescent mental health through Islamic education begins with teaching and instilling the values of faith in Allah.<sup>32</sup> Through the cultivation of faith values can have an impact on adolescents in living life. In the contents of the content of Albaqarah verse 32:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Meaning:

They replied, "Glory be to You, we know nothing but what You have taught us. Indeed, You are the All-Knowing, All-Wise" (QS. Al-Baqarah [2]: 32).

With a high level of trust in Allah, humans develop a sense of dependence on Allah because they know that they are only servants and weak creatures. So, with this closeness, humans feel calm and serene in their hearts. It is this calm and serenity that will bring people into a healthy state of mind and mentality.<sup>33</sup> The essence of inner peace lies in the degree of worship and the degree of closeness to Allah. This concept will provide the ability to deal with life problems (mental disorders).<sup>34</sup> As in the word of Allah in Surah Ar-Ra'd Verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning

(that is) those who believe and their hearts find peace in the remembrance of Allah. Remember, only by remembering Allah does the heart find peace. (QS. Ar-Ra'd [13]: 28).

According to Dadang, each pillar of faith has its own psychological dimensions, such as Faith in Allah will give you a sense of security and protection.<sup>35</sup> In general, beliefs and beliefs have an impact on mental health. Religious people lead healthier lives than non-religious people both mentally

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<sup>32</sup> Siti Raba'ah Hamzah et al., 'Impact of Islamic Values on the Leadership Style of Muslim Women Academics in Malaysia', *Advances in Developing Human Resources* 18, no. 2 (1 May 2016): 187–203, <https://doi.org/10.1177/1523422316641402>.

<sup>33</sup> Muddassar Sarfraz et al., 'Environmental Risk Management Strategies and the Moderating Role of Corporate Social Responsibility in Project Financing Decisions', *Sustainability* 10, no. 8 (August 2018): 2771, <https://doi.org/10.3390/su10082771>.

<sup>34</sup> Yusak Burhanuddin, *Kesehatan Mental* (Bandung: Pustaka Setia, 1999).

<sup>35</sup> Rifqi Rosyad, 'Pengaruh Agama Terhadap Kesehatan Mental', *Syifa Al-Qulub*, 2016.

and physically. Even Zakiyah Daradjat believes that faith and piety to God as the basis for realizing harmony between psychological functions and creating adjustments between the individual and himself as a form of mental health, also between himself and between the individual and his environment.<sup>36</sup>

Internet use by individuals, especially adolescents, has benefits as well as impacts on adolescent development.<sup>37</sup> During the Covid-19 pandemic, there were concerns about contracting the virus during the COVID-19 pandemic. Therefore there is an increase in stress and anxiety.<sup>38</sup> The impact of this pandemic affects individuals, families and entire communities. People who were mentally and physically weak before this pandemic had a vulnerable condition. In addition, this situation also causes disturbances in psychological and economic conditions and others.<sup>39</sup>

Islamic education is expected to produce young people with clear life goals so that the actions taken are efficient. This clear goal can be achieved if teenagers really understand the purpose of the Islamic education process.<sup>40</sup> The picture of the mental state of Islamic youth lies in the realization of the mental health of the teenager in terms of his ability to control his potential (fitrah) which is characterized by the ability of adolescents to face life's challenges, adapt and be able to adapt. Solving problems for himself, others, and the environment where he lives a good life according to the prescribed religious law.<sup>41</sup>

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<sup>36</sup> Iredho Fani Reza, 'Efektivitas Pelaksanaan Ibadah Dalam Upaya Mencapai Kesehatan Mental', *Psikis: Jurnal Psikologi Islami* 1, no. 1 (2015): 105–15.

<sup>37</sup> Lailiyatur Romadhoni, Diloda Shokhibul Anam, and Maya Lestari, 'Smart Uses Da'wah Social Media: Konsep Revolusi Kesehatan Mental Remaja Melalui Strengthening Morals of Islam', *Psisula: Prosiding Berkala* ... 2, no. November (2020): 401–12.

<sup>38</sup> Putu Agus Windu Yasa Bukian and I. Wayan Sujana, 'Yoga Asanas as an Effort to Reduce Anxiety on Online Learning During Pandemic in Stikes Buleleng Students', *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5, no. 1 (31 January 2022): 56–62, <https://doi.org/10.31538/almada.v5i1.1870>; Asroful Kadafi et al., 'The Impact of Islamic Counseling Intervention towards Students' Mindfulness and Anxiety during the COVID-19 Pandemic', *Islamic Guidance and Counseling Journal* 4, no. 1 (31 January 2021): 55–66, <https://doi.org/10.25217/igcj.v4i1.1018>.

<sup>39</sup> Rosyidah Alfitri and Raden Maria veronika Widiatrilupi, 'Dampak Penggunaan Internet Terhadap Perkembangan Fisik Remaja Pada Masa Pandemi Covid-19 Di Kota Malang', *Jurnal Formil (Forum Ilmiah) Kesmas Respati* 5, no. 2 (2020): 173, <https://doi.org/10.35842/formil.v5i2.329>.

<sup>40</sup> Muh Tang S et al., 'Exploration of Technology Transformation-Based Learning Experiences and Higher Education Leadership', *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (2022): 181–97, <https://doi.org/10.31538/tijie.v3i2.249>; Muhammad Anggung Manumanoso Prasetyo, 'Pesantren Efektif: Studi Gaya Kepemimpinan Partisipatif', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (10 June 2022): 1–12, <https://doi.org/10.31538/munaddhomah.v3i1.159>.

<sup>41</sup> Septiani Selly Susanti, 'KESEHATAN MENTAL REMAJA DALAM PERSPEKTIF PENDIDIKAN ISLAM', 2019, 1–20.

## CONCLUSION

It can be concluded that there is no relationship between the use of social media by adolescents who attend the Binjai Bakung National Development Education Foundation (PEMNAS) and adolescent mental health. What happens if the use of social media is not properly controlled will have a negative impact on the mental health of adolescents. However, when adolescents are wise in using social media and are firmly embedded in the moral values of the Islamic religion, their mental health tends to be good. The role of the Islamic religion is very important for the recovery and return of mental health experienced by adolescents based on the strengthening of Islamic moral principles that are applied in everyday life. Based on the results of this study in accordance with the results of previous studies that Islamic education has an effect on the moral and mentality of children. It is hoped that further research will be even better because the times are growing, the technology is also developing to adapt to the times, it is hoped that the focus of the next research will not only focus on teenagers but all age groups.

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