THE MEDIATING IMPACT OF SOCIAL MEDIA INTENSITY ON THE INFLUENCE OF ISLAMIC LEARNING AND SPIRITUAL INTELLIGENCE ON THE NEGATIVE INFLUENCE OF SOCIAL MEDIA

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Abstract

Apart from having a good impact on all aspects of life, social media also has a bad impact too. Starting from this anxiety, this research tries to map the factors that influence overcoming social media's negative impacts. This research aims to analyze and prove the importance of managing the intensity of social media use wisely to mediate Islamic learning and spiritual intelligence as an effective strategy to combat the negative influence of social media in the digital era on students. This research involved 66 class X students using a quantitative approach and survey methods. Data was collected through a Likert scale questionnaire, and data analysis was carried out using relevant statistical techniques. The research conclusion shows that the intensity of social media use mediates well the relationship between Islamic learning and spiritual intelligence on the negative influence of students' social media. The implications of this research highlight the importance of managing the intensity of social media use wisely and developing Islamic learning and spiritual intelligence to protect individuals from the negative influence of social media.

INTRODUCTION | مقدمة

Social media has become inseparable from everyday life in the modern technology and digital connectivity era. Along with the rapid development of information technology, the internet and social media have become the center of attention in various aspects of human life, including using social media as a source of information and entertainment for students (Abbasi et al., 2024; Walter et al., 2021) Even though it provides significant benefits, social media also has negative impacts that cannot be ignored. These negative impacts include decreased productivity, lack of discipline, and antisocial behavior when too much is focused on media activities (Akram, 2018).

The high consumption of the internet and social media among teenagers is in the spotlight, especially with the finding of Abbas that most of them spend time on social media platforms more than 6 hours a day (Abbas et al., 2019). The strong motivation to use social media as entertainment and a way to find happiness also strengthens their connection to the platform. However, this phenomenon also opens the door wide to exposure to negative influences that may arise from excessive use of social media. Prevention and treatment efforts are essential to

overcome social media's negative impacts. One proposed approach is Islamic learning in schools (Khoiriyah et al., 2023; Roberts & David, 2020). This learning aims to equip students to understand and apply religious values in everyday behavior. Thus, Islamic learning can overcome social media's negative impacts by guiding students to think wisely using technological information (Asdlori, 2023; Lahmar, 2020).

Through strong collaboration between educational institutions, families, and communities, an environment that supports teenagers' positive development in facing social media challenges can be created. However, the obstacles to implementing Islamic learning in schools must also be considered. Starting from the lack of relevance of the material to the actual needs of students to the lack of interest and enthusiasm from these students, all become challenges in achieving learning objectives that should be able to overcome the negative impacts of social media (Isro'i et al., 2022). By paying attention to these challenges, efforts must be made to improve the quality and relevance of Islamic learning in schools. Following Estadra, by optimizing teaching methods, developing more relevant material, and increasing student interest and enthusiasm, Islamic learning can become an effective means of overcoming the negative impacts of social media (Estrada et al., 2019). In a broader context, awareness of the importance of Islamic learning as an integral part of education must also be increased. This is not only to overcome the negative impact of social media but also to form strong character and integrity in the younger generation so that they can become agents of positive change in society (Solahudin & Fakhruroji, 2020).

Furthermore, another factor that negatively influences students' social media use is their spiritual intelligence. Spiritual intelligence is the ability to interpret behavior and aspects of life based on religious values to achieve happiness in this world and the hereafter. According to Asri, spiritual intelligence is essential to overcoming social media's negative influence and protecting individuals from its harmful impacts. People with spiritual intelligence tend to be more flexible and can face life's pressures (Asri & I Made, 2018).

Concerning Islamic learning and spiritual intelligence, the Islamic educational environment is an ideal place to develop it. Formal Islamic education in Indonesia includes Madrasah Ibtida'iyah at the primary level and Tsanawiyah and Aliyah at the upper secondary level. Madrasah Aliyah emphasizes Islamic religious education, including learning about aqidah and akhlak. MA pays special attention to developing students' spiritual intelligence, which includes a deep understanding of Islamic values and the development of solid moral qualities and spirituality. Thus, Madrasah Aliyah is an educational institution producing academically intelligent students. It forms individuals with moral integrity, sensitivity to spiritual values, and a deep awareness of their relationship with God and fellow humans.

However, initial research at Madrasah Aliyah Negeri 3 Madiun shows that quite a few students still need to show the characteristics of teenagers with good qualities of spiritual intelligence. Some of them experience difficulties dealing with the pressure of studying, need more awareness of religious values, and must be more active in carrying out religious obligations such as congregational prayers. This is a serious concern because it shows a weakness in protecting oneself from the negative impacts of social media. Apart from spiritual intelligence, the intensity of social media use also influences the level of exposure to its negative consequences. The higher the intensity of social media use, the greater the possibility that someone will be exposed to its adverse impacts. Research findings show that most of the class (Fradelos et al., 2019).

However, it is noted that Islamic learning spiritual intelligence alone does not significantly

influence overcoming the negative influence of social media unless accompanied by other factors. The intensity of social media use, measured by the length of time and concentration in using social media, also plays an essential role in increasing exposure to its adverse impacts (Hasanah, 2021). Therefore, this research will focus on four main variables: the negative influence of social media, Islamic learning, intelligence spirituality, and intensity of social media use. Through this research, we will be able to understand better how Islamic learning and spiritual intelligence can help overcome the negative impacts of social media, primarily by controlling the intensity of social media use.

Thus, this research aims to examine the role of intensity of use of social media as a mediator in influencing Islamic learning and spiritual intelligence on the negative influence of social media on class X students at MAN 3 Madiun. Through this research, it is hoped that we can find out the extent to which the use of social media influences individual behavior and attitudes in the context of religious education and spiritual development. Thus, it is hoped that the results of this research will provide deeper insight into how social media can be used positively to support Islamic learning and increase spiritual intelligence, while reducing the negative impacts that may arise from uncontrolled use of social media.

METHOD | منهج

Research Design and Participants

This research applies a quantitative approach with survey research methods (Apriliani et al., 2023; Putra et al., 2022). This research design uses an explanatory and correlational approach using Partial Least Squares Structural Equation Modelling (PLS-SEM). This research uses probability sampling with purposive sampling techniques. The sample in this study was 66 students at X Class on MAN 3 Madiun.

Data Collection

The data collection technique used in this research is a five-variable questionnaire. Research design with an explanatory and correlational approach to determine the relationship between independent variables (Islamic learning and Spiritual Intelligence), mediation (Screen Time), and dependent variables (Negative Influence of Social Media). This research uses a Likert scale of 5 alternative answers from strongly agree to strongly disagree (Daryono et al., 2020; Supriyanto et al., 2022; Widyastuti et al., 2023). Data collection was carried out using a survey method via questionnaire. Research instrument variables are shown in Table 1.

Data Analysis

Statistical analysis of this research uses the PLS-SEM measurement technique. The outer model testing stage is a measurement model testing stage that aims to prove the validity and estimate the reliability of indicators and constructs (Saifudin et al., 2024). Several requirements must be met: the indicator loading factor >0.70 and the reflective construct AVE >0.50 (Fauzan et al., 2023). Reliability estimates use Cronbach Alpha, Rho_A, and CR values >0.70. The goodness of fit model testing stage aims to test the predictive power and feasibility of the model. The criteria must be met including predictive relevance to see the model's predictive power on the blindfolding output. Model Fit is to see whether the model and data are suitable for testing the influence of variables. The conditions are SRMR <0.10 and NFI >0.50 (Daryono et al., 2023). The inner model testing stage tests the significance of the direct (H1-5) and indirect effects (H-IND1-2).

Table 1. The Construct of the Research Variables

No	Variable	Indicator	Construct	References
1.	Islamic Learning	Conceptual Understanding	LMB1	(Arjmand, 2018; Asdlori, 2023;
2.	(X1)	Practical Application	LMB2	Lahmar, 2020; Tanjung &
3.		Ethical Behavior	LMB3	Harfiani, 2019; Taufik, 2020)
4.		Spiritual Awareness	LMB4	
5.		Tolerance and Empathy	LMB5	
6.		Critical Thinking Independence	LMB6	
7.		Emotional Balance	LMB7	
8.		Communication Skills	LMB8	
9.		Improvement in Quality of Life	LMB9	
10.	Spiritual	Self-awareness	SI1	(Asri & I Made, 2018; Hasanah,
11.	Intelligence (X2)	Connection with the Divine	SI2	2021; Puspitacandri et al.,
12.		Sense of Meaning and Purpose	SI3	2020; Rohana, 2019; Tsuroyah
13.		Compassion and Empathy	SI4	& Rasyad, 2019)
14.		Wisdom and Discernment	SI5	
15.		Transcendence and Inner Peace	SI6	
16.			SI7	
17.			SI8	
18.	Screen Time (Z)	Duration of Usage	ST1	(Abbas et al., 2019; Giannone &
19.		Frequency of Interaction	ST2	Kaplin, 2020; Roberts & David,
20.		Usage Patterns	ST3	2023; Sari et al., 2020;
21.		Accessed Content	ST4	Sariwulan et al., 2020)
22.		Impact on Mental Health	ST5	
23.		Real-world Social Interaction	ST6	
24.			ST7	
25.	Negative Influences	Social Comparison	NISM1	(Abbasi et al., 2024; Akram,
26.	Of Social Media (Y)	Cyberbullying	NISM2	2018; Elsayed, 2021; Keles et
27.		Addictive Behavior	NISM3	al., 2020; Walter et al., 2021)
28.		False Information	NISM4	
29.		Negative Body Image	NISM5	
30.		Privacy Concerns	NISM6	
31.			NISM7	

RESULT | نتائج

Evaluation of the Measurement Model

Evaluation of measurement models is critical to ensure that the indicators used to measure latent constructs or variables meet the research objectives and are of good quality. Examining construct validity is the primary goal of measuring model evaluation. Analyzing the relationship between the indicator and the measured construct can ensure that the indicator truly reflects the intended aspect of the construct. By analyzing factor loadings, reliability, and discriminant validity, researchers can decide which indicators should be included in the analysis and which should be omitted.

The convergent validity measurement uses a factor loading value limit of 0.70. Based on Table 2, the overall loading factor value for each sub-variable is >0.70 (0.715 – Islamic Learning to 0.924 – Negative Influence of Social Media). This means that the level of correlation between sub-variables and variables can be explained as 71.50% to 92.40%. The Average Extracted Variance (AVE) value for each variable has a value of >0.50 (0.576- Islamic Learning (X1) to 0.738-Spiritual Intelligence (X2). So, it can be concluded that each sub-variable and variable in the instrument in the research model has supported convergent validity requirements. Based on the loading factor coefficient value, the most dominant statement item in measuring the Negative Influence of social media is the Negative Influence of Social Media construct 0.924 (NISM4). This can be interpreted as saying that the Negative Influence of Social Media construct can measure

the Negative Influence of social media by 92.40%. Meanwhile, the weakest item was Islamic Learning at 0.715 (LMB7 = 71.50%). A variable is declared reliable if it has CA, Rho_A, and CR values >0.70. The SmartPLS output in Table 2 shows that all variables have CA values (0.919 to 0.949), rho_A (0.929 to 0.959) and CR (0.924 to 0.957). Thus, the consistency of the internal reliability instrument in 3 aspects has a value of >0.70. Hence, it is reliable for measuring the negative influence of social media.
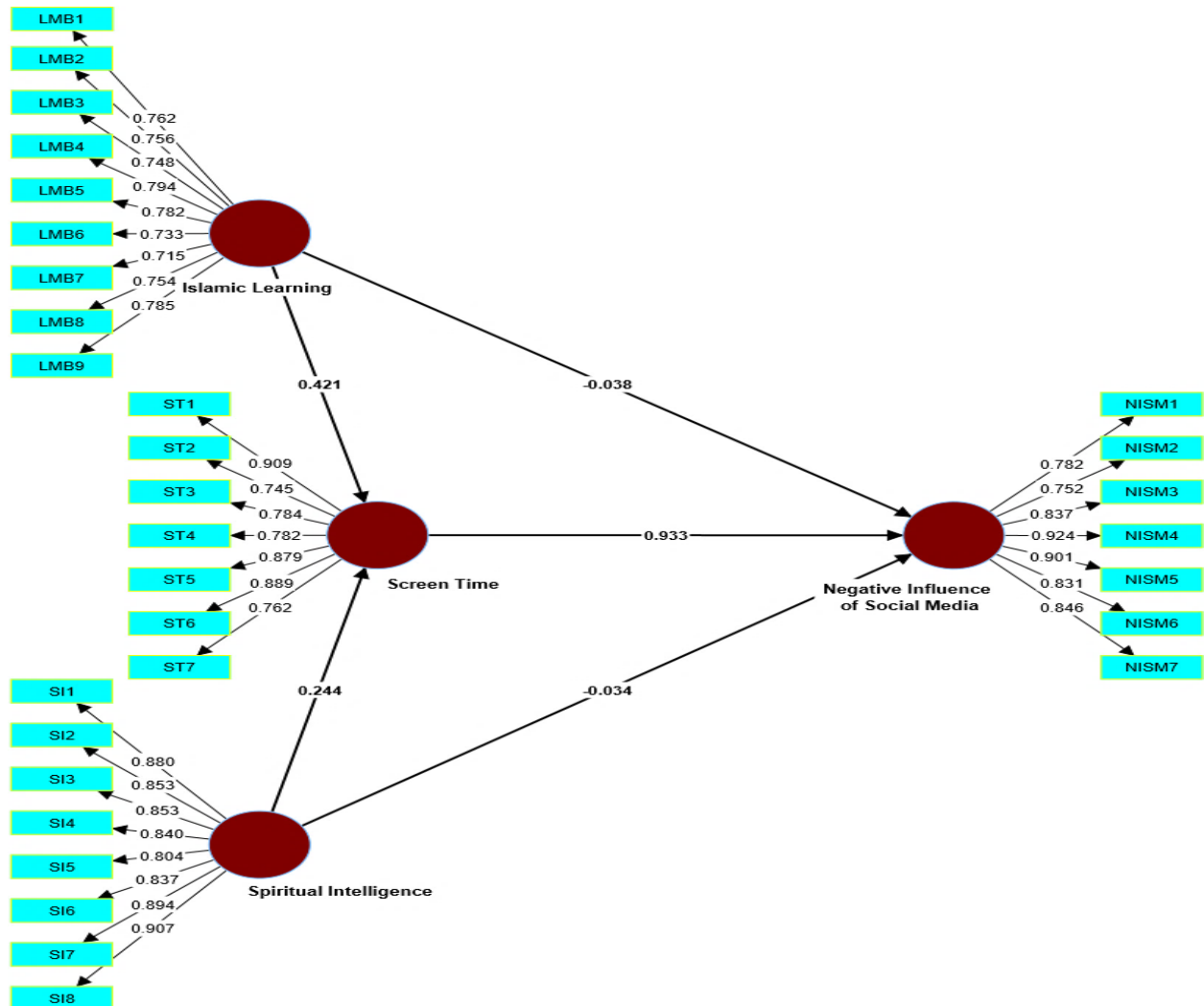

Figure 1. Evaluation of The Measurement Model

Table 2. Outer Model: Convergent Validity and Reliability

No	Variable	Indicators	Convert Validity		Consistency Reliability		
			FL(λ>0.70)	AVE (>0.50)	CA (α>0.70)	rho_A (ϕ>0.70)	CR (δ>0.70)
1.	Islamic Learning(X1)	LMB1	0,762	0,576	0,919	0,959	0,924
2.		LMB2	0,756				
3.		LMB3	0,748				
4.		LMB4	0,794				
5.		LMB5	0,782				
6.		LMB6	0,733				
7.		LMB7	0,715				
8.		LMB8	0,715				
9.		LMB9	0,785				
10.	Negative Influences	NISM1	0,782	0,707	0,930	0,939	0,944
11.	of Social Media (Y)	NISM2	0,752				
12.		NISM3	0,837				
13.		NISM4	0,924				

No	Variable	Indicators	Convert Validity		Consistency Reliability		
			FL(λ>0.70)	AVE (>0.50)	CA (α>0.70)	rho_A (φ>0.70)	CR (δ>0.70)
14.		NISM5	0,901				
15.		NISM6	0,831				
16.		NISM7	0,846				
17.	Spiritual	SI1	0,880	0,738	0,949	0,951	0,957
18.	Intelligence (X2)	SI2	0,853				
19.		SI3	0,853				
20.		SI4	0,840				
21.		SI5	0,804				
22.		SI6	0,837				
23.		SI7	0,894				
24.		SI8	0,907				
25.	Screen Time(Z)	ST1	0,909	0,679	0,920	0,929	0,936
26.		ST2	0,745				
27.		ST3	0,784				
28.		ST4	0,782				
29.		ST5	0,879				
30.		ST6	0,889				
31.		ST7	0,762				

The Fornell-Larcker test is one of the methods used in Partial Least Squares Structural Equation Modeling (PLS-SEM) to evaluate the discriminant validity of constructs in a model. This test aims to ensure that the different constructs in the model can be distinguished from each other. This is done by comparing the variance explained by the construct with those explained by the other constructs in the model. If the variance explained by one construct is more significant than that explained by another, then the construct has good discriminant validity. Based on Table 3, the correlation value of Islamic Learning (X1) → Islamic Learning has a value of 0.759, which is greater than the correlation value of Spiritual Intelligence (X2) with other variables (Negative Influence of Social Media → 0.474; Screen Time → 0.571; and Spiritual Intelligence → 0.615. And so on for the assessment of correlation with other variables.

Table 3. Discriminant Validity: The Fornell Larcker

Variable	X1	Y	Z	X2
Learning _Moral Beliefs (X1)	**0,759**			
Negative Influence _of Social Media (Y)	0,474	**0,841**		
Screen Time (Z)	0,571	0,894	**0,824**	
Spiritual Intelligence (X2)	0,615	0,412	0,503	**0,859**

One of the primary purposes of HTMT testing is to measure discriminant validity in the model. HTMT examines how the constructs measured by different indicators represent the same or other constructs in the model. HTMT is also helpful for assessing multicollinearity between constructs in the model. Multicollinearity can occur when constructs are firmly related, which can cause problems in estimating and interpreting results in SEM analysis. The PLS Algorithm test results in Table 4 reveal that the HTMT value in all dimensions is <0.90 (0.414 to 0.951). So, it can be concluded that Fornell-Larcker and HTMT for all correlations in this research data instrument meet the discriminant validity test in measuring student learning outcomes.

Table 4. Discriminant Validity: The HTMT

Variable	X1	Y	Z	X2
Learning _Moral Beliefs (X1)				
Negative Influence _of Social Media (Y)	0,414			
Screen Time (Z)	0,510	0,951		
Spiritual Intelligence (X2)	0,591	0,440	0,538	

PLS-SEM Analysis: Evaluation of the Structural Model (Inner Model)

Structural evaluation in testing on PLS-SEM has the main objective, namely, to assess the prediction accuracy of the proposed model. This is done by evaluating the extent to which the model can explain variations in empirical data and predict endogenous variables well. Overall, structural evaluation aims to improve understanding of the phenomenon studied in the research context. By analyzing the relationships between variables, researchers can identify the factors contributing to the phenomenon and develop more profound insight into the dynamics involved.

R^2 (Coefficient of Determination) provides an overview of how well the PLS-SEM model explains variation in the observed endogenous variables (constructs). The higher the R^2 value, the more significant the proportion of variation in the construct that the model can explain. R^2 allows comparison between different PLS-SEM models. Researchers can use R^2 values to compare the effectiveness of various models in explaining variation in observed constructs. Based on Table 5, the R^2 coefficient on the Negative Influence of Social Media variable obtained a value of 0.803. This can be interpreted as Islamic Learning, Spiritual Intelligence, and Screen Time influencing the Negative Influence of Social Media variables by 80.30%, and other variables outside the research model influence the remaining 19.70%.

Table 5. Measurement of Structural Model: R^2, F^2

Variabel	R^2		F^2	
	Value	Decision	Value	Decision
Negative Influence of Social Media	0,803	Substantial	-	-
Islamic Learning	-	-	0,004	Small
Spiritual Intelligence	-	-	0,003	Small
Screen Time	0,363	Weak	2,813	Large

f^2 (effect size) is one of the measures in PLS-SEM to evaluate the strength of the effect of latent variables on the observed construct. Precisely, f^2 measures the predictive power of a latent variable against a particular construct in the model. Precisely, f^2 is calculated by dividing the square of the latent variable regression loading on one specific construct by the residual error (error variance) amount from that construct. The results show how much the latent variable explains variation in the observed construct. f^2 helps determine how significant the contribution of latent variables is to the observed construct. f^2 allows comparison between the contributions of several latent variables to the same construct. So that it can be determined which latent variables have the most decisive influence on the observed construct. So the output effect size shows that the most dominant variable in influencing the Negative Influence of Social Media is Screen Time (f^2 = 2,813 in the strong category, and the weakest variable is Spiritual Intelligence (f^2 = 0,003) in the small category.

Measurement of Direct Effects

One of the main goals of hypothesis testing is to examine the relationships between variables in a proposed model. This is done by analyzing the strength and significance of the relationships between the variables identified in the model. Direct effect evaluation allows researchers to test the consistency between empirical findings and the theory that supports the model. Furthermore, this test analyses the significance of the mediation effect in the research model. This is important for understanding the mechanisms underlying relationships between variables and how certain variables can mediate or change relationships between other variables.
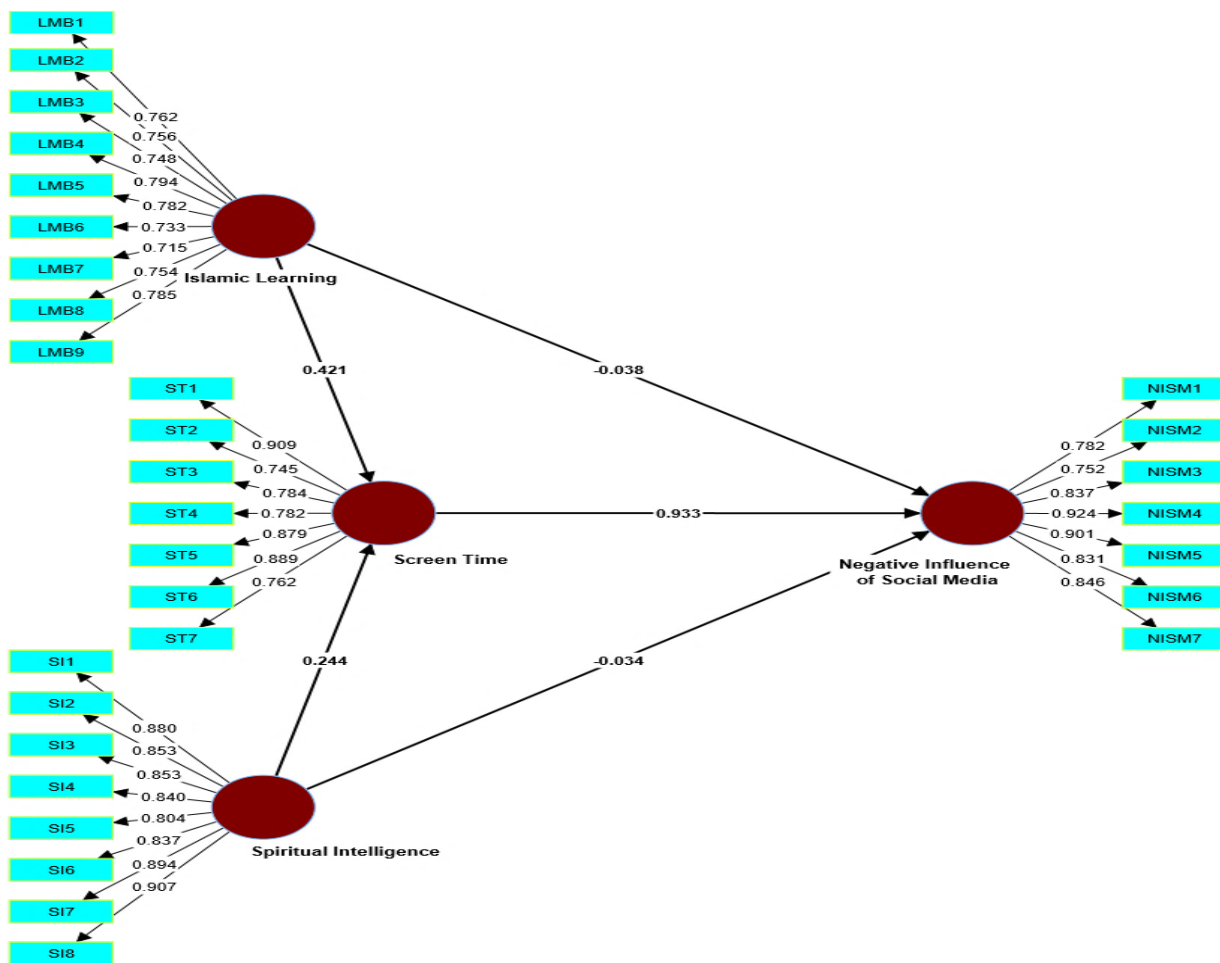
Figure 2. Evaluation of Structural Model

A hypothesis can be accepted with significant criteria if it has a statistical T value above 1.96. Meanwhile, the hypothesis can be accepted with a positive or negative influence if the B coefficient value indicates a positive or negative direction of influence. Based on the Table 6, hypothesis H1 (Islamic Learning (X1) → Negative Influence of Social Media (Y) obtained β-values = -0.038 and P value = 0.667 (0.05). This shows that the Islamic Learning variable (X1) has a negative effect but is not significant on learning outcomes (Y). It can be interpreted that when the variable moral beliefs of learning (X1) have increased, the negative influence variables of social media will decrease but be insignificant. In hypothesis H2 (Islamic Learning (X1) → Screen Time (Z), the β-values = 0.421 and P value = 0.000 (0.05). This shows that the Islamic Learning (X1) variable has a positive effect and is significant to Screen Time (Z). This can be interpreted as the fact that when the Islamic Learning (X1) variable increases, the Screen Time variable will also increase and be significant.

Table 6. Results of Path Cooficient: Dirrect Effects

Hypothesis	Path Analysis	β-Values (+/-)	Sample Mean	SDV	T-Statistics (>1,96)	P-Values (<0,05)	Decision
H-DIR1	LMB NISM	-0,038	-0,041	0,088	0,431	0,667	Rejected
H-DIR2	LMB ST	0,421	0,474	0,092	4,594	0,000	Accepted
H-DIR3	ST NISM	0,933	0,936	0,070	13,393	0,000	Accepted
H-DIR4	SI NISM	-0,034	-0,043	0,090	0,376	0,707	Rejected
H-DIR5	SI ST	0,244	0,222	0,097	2,529	0,011	Accepted

The Mediating Role of Screen Time on the Islamic Learning and Spiritual Intelligence on the Negative Influence of social media

Based on the Table 7, in the H-IND1 hypothesis, the results of testing the mediating effect of the Screen Time (Z) variable can be concluded that there is a positive influence (β-values = 0.393) and is significant (T statistic 4.118 > 1.96 and P value 0.000 <0, 05) between the Islamic Learning (X1) factors and the Negative Influence of social media (Y). So H-IND1 states, "There is a positive and significant influence on the role of Screen Time in mediating Islamic Learning on the Negative Influence of Social Media". In the H-IND2 hypothesis, the results of testing the mediating effect of the Screen Time (Z) variable can be concluded that there is a positive (β-values = 0.228) and significant (T statistic 2.469 > 1.96 and P value 0.014 <0.05) influence between Spiritual Intelligence factor (X2) on the Negative Influence of social media (Y). So H-IND2 states, "There is a positive and significant influence on the role of Screen Time in mediating Spiritual Intelligence on the Negative Influence of Social Media."

Table 7. Results of Path Coefficient: Indirect Effects

Hypothesis	Path Analysis	β-Values (+/-)	SDV	T-Statistics (>1,96)	P-values	Decision	Mediating Role
H-IND1	LMB ST NISM	0,393	0,095	4,118	0,000	Accepted	Full mediation
H-IND2	SI ST NISM	0,228	0,092	2,469	0,014	Accepted	Full mediation

DISCUSSION | مناقشة

The results of testing the H1 hypothesis show a statistical T value of 0.431, meaning it is insignificant because the statistical T value is <1.96, so the first hypothesis is rejected. Islamic learning has a negative influence on preventing the negative impact of social media. However, it is not significant because implementing Islamic learning can improve students' emotional balance. This research is in line with research Taufik, which states that Islamic learning is less successful in fostering students' emotional stability, so students often encounter cyberbullying or online bullying. Therefore, students must improve their ability to manage emotions, such as controlling anger, forgiving, and acting wisely in various situations (Taufik, 2020).

However, this is not in line with research conducted by Tolchah and Mu'ammar, which states that Islamic learning can improve the quality of life as the impact of learning can counteract social comparison behavior in social media life. Visible improvements in students' overall quality of life include happiness, inner peace, and success in this world and the hereafter (Tolchah & Mu'ammar, 2019). This is also reflected in research by Tanjung and Harfiani, which states that spiritual awareness in implementing Islamic learning can teach students to understand and have a strong relationship with Allah SWT (Tanjung & Harfiani, 2019).

Islamic Learning among students can be essential in controlling the intensity of students' media use, especially regarding ethical behavior. This statement is supported by research by Solahudin and Fakhruroji, which reveals that teachers successfully form students' ethical behavior in Islamic learning to control the content accessed using social media. Students can demonstrate ethical and moral behavior through Islamic teachings, such as patience, honesty, fairness, and proportion in all aspects of life (Solahudin & Fakhruroji, 2020). This explanation is also consistent with research Isro'i, which states that in Islamic learning, students who have been able to apply the learning of moral beliefs practically have succeeded in increasing social interactions in the real world. Students have been able to implement the values of faith and

morals in everyday life, especially in interacting with fellow humans. In everyday life, participants are taught to understand when it is time to use social media and when to use it to interact with fellow humans as a form of control over the intensity of their use of social media (Isro'i et al., 2022).

The intensity of social media used by students significantly influences counteracting the adverse effects of social media use, especially by controlling the duration of use, in line with research by Abbas, which states that students who use social media with the ability to control the duration of their use have a more significant potential to avoid addictive social media behavior which is exposure to its negative influences. The amount of time students access social media platforms varies greatly, so controlling the duration of use will help reduce social media's negative influence (Abbas et al., 2019). This is also supported by research by Sariwulan that shows that students who are reasonable in the intensity of their use of social media, especially in terms of their usage patterns, tend to successfully control addictive behavior as a harmful impact of social media. Students can avoid addiction by using social media effectively and accessing social media platforms in a healthy pattern. A pattern of use that is not excessive at a particular time or evenly distributed will better prevent the harmful effects that arise (Sariwulan et al., 2020).

Spiritual intelligence has an insignificant negative influence in counteracting the negative impact of social media, especially in terms of wisdom and spiritual sharpness, as well as the nature of compassion and empathy. Research Hasanah revealed that students who are less capable and need to gain knowledge and spiritual sharpness will find it difficult to avoid the habit of comparing their social lives with other people on social media, which is a negative influence of social media. Wisdom and spiritual discernment is a student's ability to distinguish truth from falsehood, make sound ethical decisions, and navigate life's challenges with wisdom and prudence that comes from spiritual insight (Hasanah, 2021). So this makes students more easily influenced by negative social media. In line with the research Rohana, students who find it challenging to have compassion and empathy tend to be less able to avoid cyberbullying or bullying behaviour via social media. Seeing this, students need to strive to grow to show empathy, compassion, and kindness towards others, which is driven by a deep understanding of connectedness and unity with all beings. Because of this, spiritual intelligence is less able to ward off the negative influence of social media (Rohana, 2019).

It is believed that spiritual intelligence is capable of having a positive impact on human life in various aspects. Students with good spiritual intelligence will have a significant influence in controlling the intensity of their use of social media, especially in terms of self-awareness. Research by Tsuroyah and Rasyad reveals that spiritual intelligence allows students to grow self-awareness and control the content accessed using social media. This means that students can understand themselves, their beliefs, values, and life goals, which leads to a deeper understanding of the student's identity and spiritual journey (Tsuroyah & Rasyad, 2019). In line with research stated by Asri and I Made, students can control the frequency of interaction with social media through a good connection with God. Students have increased their capacity to establish and maintain a deep connection with a higher power, God, or the universe, encouraging spiritual growth and enlightenment (Asri & I Made, 2018).

The development of Islamic learning has provided various solutions related to human problems in multiple aspects, including providing a significant influence to counteract the negative influence of social media through the intensity of its use. This is in line with research by Asdlori, which revealed that learning reasonable moral beliefs allows students to implement the

values of faith and morals in everyday life by interacting with fellow humans, nature, and Allah SWT. Through Islamic learning, students can practically apply moral values in their lives, thereby increasing their ability to control the intensity of their use of social media to prevent its negative influences (Asdlori, 2023). Research by Lahmar revealed that Islamic learning also encourages students to regulate the time they spend on social media platforms daily, which indicates the intensity of social media use. Through Islamic learning, students can regulate the duration of their use of social media to control the intensity of their use and ward off its negative influences (Lahmar, 2020).

Furthermore, the intensity of social media use can also help reduce social media's negative impact, which can disrupt students' focus and concentration during the learning process. By limiting the time spent on social media platforms, students can more easily focus their attention on learning material and participate actively in class discussions. This could increase the effectiveness of Islamic learning by ensuring students can better internalize and apply the concepts they learn. Mediating the intensity of social media use can contribute to forming healthier attitudes and behaviors in social media use among students. By understanding the importance of managing their time and energy wisely, students can develop more balanced habits in social media use, which include choosing positive and helpful content and avoiding harmful behavior. This helps reduce the risk of exposure to negative social media influences and creates a more positive environment that supports ongoing learning of moral beliefs (Estrada et al., 2019).

As is the case with Islamic learning, spiritual intelligence has had a significant influence on counteracting the negative influence of students' social media through the intensity of its use. Research Puspitracandri reveals that spiritual intelligence helps students distinguish truth from falsehood, make sound ethical decisions, and navigate life's challenges with clarity and wisdom. With spiritual intelligence in students, wisdom and spiritual sharpness will be born, ultimately making students control the intensity of their use of social media to prevent its negative influence (Puspitacandri et al., 2020). Research Fradelos revealed that spiritual intelligence is also able to manage students' mental health, such as levels of stress, anxiety, or depression, which are part of the indicators of the intensity of social media use. Through this spiritual intelligence, students can maintain mental health to ward off the negative influences caused by social media (Dwiaryanti, 2023).

Mediating the intensity of social media use also reduces exposure to social media's negative influence, which can interfere with the development of spiritual intelligence. Limiting the time spent on social media gives individuals more opportunities to think about their values and search for more meaning in their lives. This helps them develop greater self-awareness and the ability to deal with the pressures and temptations of the online environment more wisely. Thus, the mediated intensity of social media use allows individuals to form healthier relationships with technology and creates space for continued spiritual growth. Finally, mediating the intensity of social media use also creates a supportive environment for developing spiritual intelligence. By choosing positive and supportive content and avoiding harmful interactions, individuals can create an online environment that promotes moral values and helps them live more meaningful lives. This helps reduce the risk of exposure to negative social media influences and makes space for more potent and sustainable spiritual growth in this digital age (Giannone & Kaplin, 2020).

This study has several advantages that need to be considered for further research development. This study uses a quantitative methodology with a survey, which allows data collection from a large sample and the results can be generalized. The topics raised are very

relevant in today's digital era, especially regarding the impact of social media on adolescents in the context of Islamic learning and spiritual intelligence. In addition, this study links the intensity of social media use with aspects of education and spirituality, providing valuable insights into mitigating the negative impacts of social media. The use of empirical references from previous studies also strengthens the validity of the findings of this study.

However, this study also has several limitations. The results of the hypothesis testing indicate that Islamic learning does not have a significant effect on preventing the negative impacts of social media, indicating that there are other more influential factors that have not been explored. The variation in findings that contradict several previous studies indicates inconsistencies in the application or measurement of Islamic learning. In addition, this study was only conducted among adolescent MA students, so the results may not apply to other age groups or educational contexts. The measurement of aspects of spiritual intelligence and emotional balance used is also relatively subjective and difficult to measure quantitatively with accuracy. This study also does not explore the specific mechanisms of how Islamic learning and spiritual intelligence can affect the intensity and impact of social media use.

For further research, it is suggested that other factors that may influence the negative impact of social media, such as family support and social environment, are also examined. Expanding the research sample to include other age groups and educational contexts is also important to see whether similar findings apply beyond MA student adolescents. The development of more accurate measurement tools to assess spiritual intelligence and emotional balance is needed, perhaps through in-depth interviews or direct observation. In addition, further research should explain the specific mechanisms by which Islamic learning and spiritual intelligence influence social media use and its impacts. Finally, practical interventions based on the research findings, such as more interactive Islamic learning programs or spiritual intelligence development modules tailored for adolescents, need to be designed and tested. With these recommendations, further research can provide more comprehensive and applicable insights in overcoming the negative impact of social media among adolescents through Islamic learning and spiritual intelligence development.

CONCLUSSION | خاتمة

The research results show that Islamic learning and spiritual intelligence can reduce the negative influence of social media. This shows the importance of religious and spiritual education in managing online behavior. Schools and educational institutions can strengthen their curricula by emphasizing spiritual and moral values to help students better understand healthy social media use. The results of this research can also highlight the critical role of parents and caregivers in positively guiding their children in using social media. Parents need to be actively involved in educating their children about religious and spiritual values that can help them navigate the online environment wisely.

This research provides recommendations for the role of teachers as teachers of digital ethics by providing explicit teaching about digital ethics teaching students about religious and spiritual values that apply in the online context. The student is responsible for managing their time by creating a schedule or personal rules to control time spent on social media and prioritize other more valuable activities. Then, parents should implement family education by educating family members about digital ethics, religious values, and relevant spiritual intelligence to help

children deal with pressure from social media. This recommendation is an effort to control the intensity of social media use as a mediation of the influence of Islamic learning and spiritual intelligence on the negative influence of social media.

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