

THE USE OF SOCIAL MEDIA BY UINSU STUDENTS IN THE FACULTY OF USHULUDDIN AND ISLAMIC STUDIES IN TERMS OF HADITH

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Abstract. This study explores the use of social media among students of the Faculty of Ushuluddin and Islamic Studies (FUSI) UINSU with a phenomenological approach and hadith analysis. Although social media has great potential as a means of digital learning and da'wah, the results show that the majority of students use it more for entertainment. This has an impact on academic productivity, the quality of worship, and the balance of students' social lives. Using data collection techniques through in-depth interviews, observation, and documentation studies, this study identifies the factors that influence students' social media behavior, and examines the relevance of hadith related to time management and Islamic digital ethics. The main findings show that uncontrolled use of social media, especially at night, leads to disturbed sleep patterns and decreased academic concentration. From an Islamic perspective, the traditions on time management and the importance of maintaining digital communication ethics offer guidance in shaping more responsible social media habits. Therefore, this study places importance on improving Islamic digital literacy and the active role of educational institutions in building students' awareness about more productive social media utilization. This study contributes to the study of Islamic digital literacy and social media-based da'wah strategies, and opens up further research opportunities regarding the effectiveness of digital da'wah in shaping student behavior in the digital world

Keywords: social media; digital da'wah; Islamic digital ethics; hadith; FUSI UINSU student

I. INTRODUCTION

Both in academic, social, and spiritual aspects. Social media provides broad access to information and facilitates social interaction in the digital world. However, research shows that its excessive use can negatively impact students' academic productivity and mental well-being (Alshwiah & Alaulamie, 2022; Mohammed et al., 2024). Other studies have also found that although social media has potential as a learning tool, the majority of students use it more for entertainment than education (Sakhieva et al., 2024; Kamal et al., 2022). Other negative impacts include social media addiction that leads to sleep disorders and decreased academic performance (Chowdhury, 2024; Akther, 2023).

In the Islamic context, digital ethics is an important aspect of social media use. Hadith emphasizes the importance of preserving time,

avoiding vanity, and utilizing communication tools wisely for good. Digital preaching is one aspect that can be optimized in the use of social media, especially for students who have access and ability to spread Islamic values widely (Alshwiah & Alaulamie, 2022). However, there are still few studies that examine the use of social media from the perspective of hadith and relate it to the habits of students in today's digital era.

Although social media has great potential as a means of da'wah and learning, the reality shows that students use it more often for entertainment. This leads to several problems, such as reduced academic productivity, sleep disturbances due to the use of social media at night, and the lack of utilization of social media for Islamic preaching. Previous studies highlight that college students' high engagement with social media at unproductive times contributes to a decrease in their academic

concentration and spirituality (Steeffan et al., 2023; Joshi, 2023).

As a general solution, Islamic digital literacy needs to be developed to help students manage their social media usage more wisely. Islam has provided guidance on digital ethics through the hadith, which includes time management, the importance of maintaining morals in communication, and the recommendation to utilize technological tools usefully. In addition, the role of Islamic educational institutions also needs to be strengthened in guiding students to utilize social media as a tool for knowledge development and da'wah ("undefined", 2023).

Previous research highlights that the integration of Islamic values in digital literacy can help direct students to use social media more productively. A study by Alshwiah & Alaulamie (2022) showed that teaching Islamic ethics in the use of social media can help students understand the importance of maintaining digital morals. In addition, a hadith-based approach 3 can be a guideline in building positive behavior in social media, including avoiding gossip, hoaxes, and useless content ("undefined", 2023).

In addition to ethical aspects, research on the impact of social media use on sleep patterns and academic productivity also needs to be considered. Studies by Steeffan et al. (2023) and Joshi (2023) show that students who use social media late into the night experience sleep disturbances that result in decreased concentration and academic performance. Therefore, a hadith-based approach that emphasizes the importance of time management and good bedtime habits can be a solution to this problem.

Digital preaching is also an area that can be optimized in the use of social media by students. Previous studies have shown that the use of platforms such as YouTube, Instagram, and Telegram can be effectively utilized to spread Islamic values to a wider audience (Alshwiah & Alaulamie, 2022). By increasing students' awareness of the importance of preaching through social media, social media will not only be a means of entertainment, but also a tool to spread knowledge and Islamic values.

Various studies have examined the impact of social media on student life, ranging from academic aspects to mental well-being. Studies by Kamal et al. (2022) and Sakhieva et al. (2024) show that there is not always a significant correlation between social media use and academic performance, but social media addiction is often associated with increased anxiety and sleep disturbances (Chowdhury, 2024; Akther, 2023). In the Islamic context, a study by "undefined" (2023) highlighted the importance of Islamic-based digital ethics to guide university students in interacting positively in the digital world.

However, there is still a gap in research linking hadith to college students' behavior in social media use empirically. Not many studies have specifically examined the dominance of social media use for entertainment over da'wah and learning in the context of Islamic education. In addition, the impact of using social media at night on students' worship and academic productivity has not been analyzed in depth. Therefore, this study aims to fill the gap with a hadith-based approach and a more structured empirical study.

This study aims to analyze the pattern of social media use among FUSI UINSU students, identify the negative impact of using social media at night, and examine relevant hadith regarding time management, entertainment, digital da'wah, and ethics in social media. Thus, this research is expected to offer Islamic-based solutions to optimize the use of social media in a more productive and worshipful manner.

The novelty of this study lies in the hadith-based approach in analyzing students' behavior in using social media. This study also uses qualitative methods (hadith analysis and interviews) to understand student behavior, especially for students of the Faculty of Ushuluddin and Islamic Studies (FUSI) in more depth. Which is a lot of FUSI students when there are events from small events such as reunions, gatherings hanging out with friends to large events such as the inauguration of Semaf Demaf, campus anniversary to graduation see social media or upload on social media.

However, at that time many students used social media such as tiktok, instagram, facebook, whatsapp, youtube and others for various purposes,

some of which were to see entertainment, see preaching, tutorials, learning and so on. In fact, there are also several FUSI students who are creators on social media, some of whom make entertainment and some of whom make tutorials on using something.

Therefore, in my opinion, this is suitable for researching where students are going in using all these social media tools, because all media will be good when used in a good direction but the media will be bad if used in a bad direction.

Hopefully this research can reveal a new paradigm of how students can change social media from mere entertainment to more effective da'wah and learning. By promoting Islamic principles in digital literacy, students are expected to use social media more responsibly and productively in their academic and spiritual lives.

II. RESEARCH METHODS

This research uses a qualitative approach with phenomenological methods and hadith analysis to understand how FUSI UINSU students utilize social media in their daily lives. The data sources used include primary and secondary data. Primary data was obtained through indepth interviews with students who actively use social media, as well as observations of their usage patterns in academic and social contexts. Meanwhile, secondary data were obtained from scientific literature that discusses digital da'wah, social media ethics in Islam, and hadiths related to the use of digital technology (Soeprijanto et al., 2022; Harmanto et al., 2022).

In collecting data, this study used a purposive sampling technique to select respondents, namely students who use social media for more than three hours per day for various purposes, such as entertainment, learning, or da'wah. Interviews were conducted with guided questions designed to explore students' experiences with social media, their motivations, and their understanding of Islamic digital ethics. In addition, non-participatory observations were made to observe the patterns of social media use in the academic context, including students' tendency to access social media during lectures as well as the proportion of social media

use for productive purposes versus entertainment (Nur & Abdullah, 2022).

In data analysis, this study adopted a thematic analysis approach to identify key patterns and trends from the interviews. The main categories analyzed included the motivations for using social media, its impact on academic and spiritual life, and students' level of awareness of Islamic digital ethics. The validity of the findings was strengthened through data triangulation, by comparing results from interviews, observations, and documentation studies to ensure the accuracy and consistency of the research results (Astra et al., 2024).

In addition, this study also uses contextual analysis of hadith to understand the relevance of Islamic teachings in the phenomenon of social media use among university students. Hadiths related to time management, entertainment, and digital da'wah are analyzed based on the sanad (narration), matan (content), and their relevance in the context of today's digital life. Thus, this study not only provides empirical insights into the behavior of university students in social media, but also offers normative perspectives that can serve as guidelines for 5 students in applying digital ethics in accordance with Islamic values (Khangpiboon et al., 2023).

With this approach, this research is expected to make a significant contribution to the understanding of how social media can be utilized more productively in an academic and spiritual context. In addition, the results of this study can also be used to design more effective Islamic digital literacy strategies to shape social media behavior that is more responsible and in line with Islamic teachings.

III. RESULTS AND DISCUSSION

Intensity of Social Media Use among FUSI UINSU Students

The results showed that FUSI UINSU students have a high intensity of social media usage, with an average usage of more than 4 hours per day. The most frequently used platforms are Instagram, TikTok, YouTube, Telegram, and Facebook. In addition, around 90% of students remain active on social media during class hours, which indicates a

tendency to multitask that can interfere with academic focus. The majority of students use social media more for entertainment than learning or da'wah with a ratio of 70:30.

In Islam, time is a blessing that is often wasted by humans, as mentioned in the hadith of the Prophet Muhammad SAW:

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

"There are two pleasures that many people are deceived by, namely the blessings of health and leisure." (HR. Bukhari No. 6412). This hadith is relevant to the research findings that most students do not optimally utilize their time in using social media.

The results of this study are consistent with previous studies showing that university students on average spend more than two hours on social media every day, which is associated with increased levels of stress and sleep disturbances (Shintia et al., 2022; Hilda & Purwanto, 2024). Some studies have also shown that digital addiction contributes to impaired concentration and mental health of university students (Rizam et al., 2022; Masdalia et al., 2023).

In addition, the fear of missing out (FoMO) phenomenon found in several studies (Adityaputra & Salma, 2022; Mulyono, 2021) also exacerbates the tendency of students to stay connected to social media. This leads to a lack of effective time utilization, which is in line with the warning in the Prophet's hadith about the importance of managing time well.

This finding indicates that students need to increase awareness of time management in the use of social media to be more productive. In the Islamic perspective, good time management strategies include prioritizing academic tasks, balancing entertainment and worship, and utilizing social media as a means of da'wah (Pandumpi et al., 2023; Rizam et al., 2022).

Practically, Islamic educational institutions can take steps to build students' awareness of Islamic digital ethics and the importance of making better use of social media. This can be done through Islamic digital literacy seminars, digital da'wah training, and academic guidance on effective time management. Thus, students can optimize their

time for academic and spiritual interests in accordance with Islamic teachings.

Social Media Behavior at Night and its Implications

FUSI UINSU students show a high tendency to use social media late at night. This study found that more than 60% of students use social media between 10pm and 4am. This includes watching videos, interacting on platforms such as Instagram, TikTok and YouTube, and having online conversations via Telegram and WhatsApp. This habit is in line with a global phenomenon where nighttime social media use has significantly increased among university students (Kortesoja et al., 2022; Merrill & Faustin, 2023)

hip. A hadith of the Prophet Muhammad states, مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ ، وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقَنِّطَرِينَ (صححه الألباني في صحيح أبي داود، رقم 1264)

"Whoever wakes up at night and recites ten verses of the Qur'an, he will not be recorded as negligent" (HR. Abu Dawud No. 1264). Thus, the habit of spending time on social media late into the night can interfere with worship activities and lead to a lack of quality rest.

Studies show that social media use at night can lead to sleep disturbances or digital insomnia, where college students experience difficulty falling asleep, decreased sleep quality, and delays in their daily sleep patterns (Thomas et al., 2022; Ghani et al., 2022). This phenomenon is also associated with increased anxiety and stress due to exposure to stimulating digital content before bedtime (Almeida et al., 2022; Zhu et al., 2023).

In addition, fear of missing out (FoMO) is one of the factors that exacerbate social media addiction at night. Students feel compelled to stay connected even when it is time to rest, which ultimately has a negative impact on their mental health (Bezerra et al., 2023). Long-term effects of these disrupted sleep patterns include impaired concentration, chronic fatigue and reduced academic performance (Merrill & Faustin, 2023; Ghani et al., 2022).

These findings emphasize the importance of time management education and Islamic digital literacy to help students manage their social media habits in a healthier way. From an academic perspective,

reducing social media use at night can improve students' sleep quality and mental well-being, which in turn has a positive impact on their academic performance (Merrill & Faustin, 2023; Thomas et al., 2022).

From an Islamic perspective, the hadiths on the importance of keeping the night time for rest and worship provide guidance in managing the balance between digital and spiritual life. Islam teaches that the body has the right to rest, as the Prophet said:

إن لربك عليك حقاً ولنفسك عليك حقاً ولأهلك عليك حقاً فأعط كل ذي حق حقه

"Verily your body has rights over you" (HR. Bukhari & Muslim). Therefore, students are encouraged to allocate their night time in a more balanced manner between worship and rest.

Practical solutions that can be implemented include limiting the time of social media use at night, using the screen time feature to regulate the duration of application usage, and raising awareness of the importance of quality sleep. In addition, Islamic educational institutions can provide Islamic digital literacy training that emphasizes the importance of time management based on Islamic teachings. With this approach, students are expected to use social media more wisely without sacrificing their academic and spiritual well-being.

Social Media: Between Entertainment, Learning, and Digital Da'wah

Based on the research results, the majority of FUSI UINSU students use social media more for entertainment than for learning or da'wah. This proportion shows a 70:19:11 ratio, where 70% of the time spent on social media is used for entertainment, 19% for seeking academic information, and only 11% is used for da'wah activities. Platforms such as Instagram, TikTok, and YouTube are the main choices for students to access entertainment content, while Telegram and WhatsApp are more often used for academic discussions and sharing religious information.

Hadiths of the Prophet Muhammad emphasize the importance of using time for useful things, as mentioned:

مَنْ حَسَّنَ إِسْلَامَ الْمَرْءِ تَرَكَّهُ مَا لَا يَغْنِيهِ

"Among the virtues of Islam is leaving something that does not benefit him" (HR Ahmad No. 17347). This finding shows that many university students have not optimized their time well in the use of social media, which could have been used to improve their academic and spiritual quality.

The results of this study are in line with previous studies showing that social media has great potential as a learning tool, but is often used more for entertainment (Smith & Storrs, 2023). Another study also highlighted that social media can increase academic engagement if used with the right strategies (Sinta et al., 2024). However, the main challenges faced are distraction and the risk of spreading invalid information, which can hinder the educational benefits of social media (Solehudin et al., 2024).

In the context of digital da'wah, research shows that social media is highly effective in reaching a wider audience and spreading Islamic values (Qulub & Putri, 2024). Da'wah through digital media enables the dissemination of religious knowledge in various formats such as videos, podcasts, and interactive Q&A sessions, which can increase the engagement of the younger generation in understanding Islamic teachings (Suliman et al., 2023). Therefore, students who are active on social media have a great opportunity to contribute to digital da'wah.

The results of this study indicate that students need to raise awareness of the importance of utilizing social media more productively. One approach that can be applied is to improve Islamic digital literacy, where students are encouraged to use social media not only for entertainment but also to add academic insights and preach (Soeprijanto et al., 2022). Islamic digital literacy education can help students sort out content that is in accordance with Islamic values and avoid information that is invalid or contrary to religious teachings (Nur & Abdullah, 2022).

In Islam, da'wah has great rewards, as mentioned in the hadith:

"من دعا إلى هدى كان له من أجر من تبعه لا ينقص من أجورهم شيء"

"Whoever invites to guidance, then he will get a reward like the reward of those who follow him,

without reducing their reward at all" (HR Muslim No. 2674). Therefore, students who have the ability to produce digital content can make social media a means of da'wah to spread Islamic values.

Solutions that can be implemented include increasing student awareness of the importance of digital da'wah through seminars, workshops, and training in Islamic content production. Islamic educational institutions can also encourage students to create digital da'wah communities, where they can collaborate in creating inspirational and educational content. In this way, social media can function more optimally in supporting learning, spiritual development, and the spread of Islamic values among students.

Ethics and Moral Challenges in Social Media Use

This research found that some FUSI UINSU students use social media in unethical ways. Some of the more common behaviors include the dissemination of invalid information, hate speech, and engagement in unproductive debates. In addition, it was found that some students access content that is not in line with Islamic values, which can have an impact on their moral and spiritual degradation.

In Islam, the importance of maintaining the heart and morals in interaction is emphasized in the hadith:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ . أَلَا وَهِيَ الْقَلْبُ

"Know that there is a clump of flesh in the body. If it is good, the whole body is good, and if it is corrupt, the whole body is corrupt. Know that that lump of meat is the heart" (HR Bukhari No. 52, Muslim No. 1599). Therefore, behavior on social media should reflect good morals, in accordance with Islamic teachings.

This finding is in line with previous studies showing that digital ethics play an important role in maintaining a healthy digital environment. Studies by Astra et al. (2024) and Khangpiboon et al. (2023) highlight the importance of transparency, accountability and integrity in online interactions. In addition, research by Harmanto et al. (2022) showed that 9 many university students do not have a full awareness of digital ethics and often engage

in unethical behavior online, such as spreading unverified information.

In an Islamic perspective, the concept of digital morals is very important in shaping student behavior in cyberspace. According to Harmanto et al. (2022) and Jakobsen et al. (2023), digital morals include the principles of honesty, compassion, and justice in interacting in the digital world. Therefore, awareness of Islamic-based digital ethics is needed to avoid behavior that harms oneself and others.

The results of this study emphasize the need to improve digital literacy based on Islamic values so that students can use social media more ethically and productively. Islamic ethics teaches the importance of self-control in using technology, as explained in the hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ) رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

"Whoever believes in Allah and the Last Day, let him speak well or keep quiet" (HR. Bukhari No. 52). This emphasizes that every digital interaction should be done with moral awareness and responsibility.

Strengthening Islamic digital literacy can be done through education at the university level, by including courses or seminars on digital ethics in Islam. The study by Soeprijanto et al. (2022) showed that a digital literacy program based on Islamic values can help students develop awareness of the importance of maintaining ethics and self-control in using social media.

Other practical solutions include creating guidelines for using Islamic-based social media that can be used as a reference for students. Islamic educational institutions can also encourage students to participate in digital communities that emphasize Islamic values, thus creating a healthier and more productive online environment. By applying the principles of Islamic digital ethics, students can be wiser in using social media, avoid spreading invalid information, and make digital interaction a means to spread goodness and useful knowledge.

IV. CONCLUSION

Based on a review of social media usage behavior among FUSI UINSU students, the Prophet's traditions clearly provide moral, spiritual, and ethical guidance related to time management, worship priorities, and morals in digital interaction. Hadiths about the blessing of time, the importance of night worship, leaving useless things, guarding the heart, and speaking well are the main guidelines that emphasize the importance of using social media wisely. Thus, students are required to manage time well, make social media a productive and proselytizing tool, and maintain digital ethics according to Islamic values to achieve a balance between the academic, spiritual, and social worlds.

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