

THE IMPACT OF ISLAMIC DIGITAL LITERACY ON COLLEGE STUDENTS MENTAL HEALTH AND CHARITY BEHAVIOR

**Rafadi Khan Khayru, Fayola Issalillah, Rahayu Mardikaningsih,
Arif Rachman Putra, Didit Darmawan**
Sunan Giri University Surabaya
email: fayola.issalillah@gmail.com

Abstract: Muslim students in the digital era are vulnerable to the negative impacts of technology use without value filters, such as mental health disorders and decreased social awareness. Islamic digital literacy is key in balancing technology use with moral and religious values that can shape healthy digital character and behavior. This study aims to analyze the impact of Islamic digital literacy on the mental health and charity behavior of college students at Sunan Giri University Surabaya. The research approach used a quantitative method with an explanatory design on 100 students selected through a purposive sampling technique. The research instrument was a closed questionnaire with a Likert scale to measure the level of Islamic digital literacy, mental health, and charity behavior. The collected data will be analyzed using a simple linear regression analysis technique separately using SPSS software. The results of the simple linear regression analysis indicate that Islamic digital literacy has a positive and significant effect on mental health and charity behavior. Islamic digital literacy, which includes the ability to understand, filter, and use digital information based on Islamic values, has formed a defense for students against the negative influences of the digital world, as well as fostering empathy, caring, and self-integrity in social and religious life. The findings of this study emphasize the importance of strengthening Islamic digital literacy in campus life to enhance psychological resilience and foster social awareness among students amidst the challenges of the digital era. Integrating Islamic values into technology use has been shown to support the control of negative information and strengthen religiosity. The practical implications of this study encourage higher education institutions to develop Islamic-based digital literacy programs as part of character building and a culture of sharing within the student community. This research is expected to serve as an important reference for developing digital literacy policies that are integrated with the mental and social health needs of Muslim students.

Keywords: *Character Building; Charity Behavior; Islamic Digital Literacy; Mental Health; College Students.*

A. INTRODUCTION

In today's quickly changing digital era, students, as a young generation of Muslims, are facing significant challenges and opportunities related to the massive penetration of technology and the flow of information. The internet, social media, and various digital platforms have become an integral part of student's daily activities, supporting learning, communication, and social activities (Douglass et al., 2022). However, it cannot be denied that easy access to unfiltered information often carries its own risks, such as exposure to negative content, hoaxes, social polarization, to the decline of moral and religious values in student's digital behavior (Faizin & Hasan, 2023). This phenomenon is increasingly worrying as various reports show an increase in cases of the spread of false information among students, unhealthy digital consumption behavior, and a decline in social and spiritual sensitivity due to unwise use of technology (Hefner, 2022).

The current digital situation creates an urgent need to strengthen Islamic digital literacy competencies, namely the ability to access, understand, use, and utilize digital technology while adhering to Islamic values, ethics, and teachings (Ozturk, 2019; Usman et al., 2023). Islamic digital literacy emphasizes technical aspects, as well as moral and religious dimensions, where every digital activity should be guided by the principles of noble character, honesty, responsibility, and concern for the usefulness and accuracy of the information consumed and disseminated (Hamdi et al., 2022; Zekrist, 2022). Individuals with good Islamic digital literacy are believed to be less likely to fall prey to content that contradicts Islamic law and are able to utilize the digital space as a means of spreading benefits and goodness (Nurbayan et al., 2022).

Several studies have highlighted the importance of Islamic digital literacy in shaping student's behavior and character (Darajat et al., 2022; Faizin & Hasan, 2023; Husin et al., 2022; Insyirah et al., 2023; Meliani et al., 2023; Yusnita et al., 2023). From a psychological perspective, good digital literacy contributes to student's mental health, a condition in which students are able to recognize and understand their potential, manage emotions and stress, think positively, build healthy social relationships, and face academic and daily life pressures wisely and productively (Leshner, 2021; Pedrelli et al., 2015). Good Islamic digital literacy in students is thought to be a bulwark against psychological pressures caused by exposure to negative content, cyberbullying, and information overload, which often trigger anxiety, stress, and emotional instability. Good mental health is an important foundation for students to remain productive, happy, and able to explore their potential optimally in the campus environment and society (Bera & Adhikari, 2018; Shamas & Pathak, 2020).

Islamic digital literacy is also closely related to the behavior of charity, which is a key characteristic of Muslim students (Aflahah, 2022; Faizin* et al., 2023; Usman et al., 2023) . Charity is not only interpreted as the activity of giving material goods, but also includes the voluntary giving of time, energy, knowledge, or moral support, based on sincerity and only hoping for the pleasure of Allah SWT (Baqtayan et al., 2018; Lambarraa & Riener, 2015) . Various studies have revealed that the practice of charity reflects social empathy, concern, and commitment of students to practice Islamic values amidst the challenges of today's digital life (Çokgezen & Hussien, 2022; Jalil, 2020) . However, in practice, technological advances are often not balanced with strong religious motivation, so that some students are trapped in an individualistic lifestyle, lack empathy, and decrease concern for the social environment (Muslih, 2021; Tunc, 2023) .

The primary concern highlighted in this study is the degree to which Islamic digital literacy might impact student's mental health and charitable behavior. The increasing prevalence of mental health issues among students, such as academic stress, social anxiety, and depression, serves as a warning that the use of technology without religious filtering can have negative impacts if not managed properly. Furthermore, the emerging trend of declining mutual assistance (especially charitable giving) on campus also requires further investigation into the contribution of Islamic digital literacy to fostering a sense of sharing and social awareness in the digital age.

This study aims to determine the impact of Islamic digital literacy on the mental health and charitable behavior of college students. This research is expected to bridge the understanding between digital consumption patterns and the development of student character with integrity, resilience, and a strong sense of social awareness. The practical benefit of this research is that it can serve as a consideration for higher education institutions, college student organizations, and da'wah communities in designing programs to strengthen Islamic digital literacy integrated with efforts to maintain mental health and internalize the spirit of sharing (charity) within the student environment.

B. METHOD

This study is explanatory research with quantitative approach to determine the effect of Islamic digital literacy (independent variable/X) on mental health (Y.1) and student's charity behavior (Y.2). The population in this study were all undergraduate students (S1) at Sunan Giri University Surabaya. Sampling was carried out using a purposive sampling technique, by selecting respondents who met the criteria as active students randomly until a sample of 100 people was

obtained. This number is considered sufficient for simple linear regression analysis and can represent the population of this study.

According to Hamdi et al., 2022; Nurbayan et al., 2022; Ozturk, 2019; Usman et al., 2023; Zekrist, 2022, Islamic digital literacy indicators (X) include the ability to access digital information adhering to Islamic ethics, critical understanding and analysis of information, responsible use of digital media, utilization of technology for good and da'wah purposes, and maintaining data privacy and security.

Furthermore, based on Bera & Adhikari, 2018; Leshner, 2021; Pedrelli et al., 2015; Shamas & Pathak, 2020, student mental health indicators (Y.1) define as the ability to recognize and understand oneself, manage emotions and stress, think positively and optimistically, build good social relationships, be productive and carry out activities optimally, and have the ability to face various life challenges.

Meanwhile, according to Baqutayan et al., 2018; Çokgezen & Hussien, 2022; Jalil, 2020; Lambarraa & Riener, 2015; Muslih, 2021; Tunc, 2023, indicators of student charity behavior (Y.2) are reflected in the behavior of providing material assistance voluntarily, giving charity in non-material forms, based on sincere intentions for Allah SWT, showing social concern and empathy, and maintaining consistency in giving charity.

The questionnaire used consisted of a number of statements on a Likert scale, ranging from strongly disagree to strongly agree, to measure student's levels of Islamic digital literacy, mental health, and charitable giving behavior. The instrument's validity and reliability were tested before being used for primary data collection.

Data collected from respondents will be analyzed using simple linear regression analysis techniques separately to determine the effect of Islamic digital literacy (X) on mental health (Y.1) and student's almsgiving behavior (Y.2). The analysis was conducted using SPSS statistical software to obtain regression coefficient values, the significance of the influence, and the magnitude of the independent variable's contribution to the dependent variable. The results of the data analysis will be used to draw conclusions.

C. RESULTS AND DISCUSSION

Respondent Profile

Data collection results were obtained from 100 respondents who completed a questionnaire via Google Form. Of the 100 students, 42% were male and 58% were female. This indicates that female students participated slightly more than male students in completing the questionnaire.

The majority of respondents were aged 20–22, amounting to 56 respondents (56%). There were 18 respondents aged <20 years (18%), 20 respondents aged 23–25 years (20%), and the remaining 6 respondents aged >25 years (6%).

Table 1. Respondent Characteristics

No	Characteristics	Category	Amount	Percentage
1	Gender	Man	42	42%
		Woman	58	58%
2	Age	< 20 years	18	18%
		20 - 22 years old	56	56%
		23 - 25 years old	20	20%
		> 25 years	6	6%
3	Study program	Islamic education	25	25%
		Elementary Madrasah Teacher Education	20	20%
		Sharia Economics	13	13%
		Islamic Family Law	8	8%
		Management	10	10%
		Law	5	5%
		Mechanical Engineering	8	8%
		Civil Engineering	6	6%
Public Administration	5	5%		
4	Active Semester	2	20	20%
		4	35	35%
		6	30	30%
		8 or more	15	15%
5	Internet Access Daily	< 2 hours	12	12%
		2–4 hours	33	33%
		5–7 hours	40	40%
		> 7 hours	15	15%

Source: Field Data

Respondents came from various study programs, with the largest number coming from Islamic Religious Education (25%). The majority of respondents were in their 4th semester (35%), followed by those in their 6th semester (30%), 2nd semester (20%), and 8th semester or above (15%). Most students accessed the internet for 5–7 hours per day (40%), followed by 2–4 hours (33%), >7 hours (15%), and <2 hours (12%).

Based on descriptive analysis, it can be concluded that the majority of respondents were female students aged 20–22, from the Islamic Religious Education study program and currently in their 4th semester. In terms of internet access, most students accessed the internet for 5–7 hours per day. This reflects the

characteristics of students who are academically and digitally active and have a diverse demographic distribution.

The Influence of Islamic Digital Literacy (X) on Student’s Mental Health (Y.1)

Based on the results of a simple regression analysis, a correlation coefficient (R) is 0.630 which indicate a fairly strong relationship between Islamic digital literacy and student mental health. The R-square value of 0.397 indicates that Islamic digital literacy can explain 39.7% of the variation in student mental health, with the remainder explained by other factors outside the model.

Table 2. Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.630 ^a	.397	.391	1.28868

a. Predictors: (Constant), X

The results of the significance test in the ANOVA table show an F value of 64.559 with a significance (Sig.) of 0.000. This indicates that the regression model used in this study is statistically significant.

Table 3. ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	107,212	1	107,212	64,559	.000 ^b
	Residual	162,748	98	1,661		
	Total	269,960	99			

a. Dependent Variable: Y.1

b. Predictors: (Constant), X

In the regression coefficient table, the Islamic digital literacy variable (X) has a coefficient value (B) of 0.111 with a significance value of 0.000 (<0.05), indicating that partially, Islamic digital literacy has a positive and significant effect on student’s mental health. Thus, the higher the level of Islamic digital literacy in students, the better their mental health condition.

Table 4. Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.840	.657		1,278	.204
	X	.111	.014	.630	8,035	.000

a. Dependent Variable: Y.1

The Influence of Islamic Digital Literacy on Student’s Charity Behavior (Y.2)

The results of a simple regression analysis between Islamic digital literacy (X) and student’s charity behavior (Y.2) showed a correlation coefficient (R) of 0.558, indicating a moderate relationship between the two variables. The R Square value of 0.311 indicates that 31.1% of the variation in student’s charity behavior can be explained by Islamic digital literacy, while the rest is influenced by other variables.

Table 5. Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.558 ^a	.311	.304	1.27729

a. Predictors: (Constant), X

Based on the table 6, the F value is 44.202 with a significance value of 0.000. These indicate that the regression model used is statistically significant.

Table 6. ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	72,115	1	72,115	44,202	.000 ^b
	Residual	159,885	98	1,631		
	Total	232,000	99			

a. Dependent Variable: Y.2

b. Predictors: (Constant), X

In the regression coefficient section, the Islamic digital literacy variable (X) has a coefficient (B) of 0.091 with a significance value of 0.000 (<0.05). This means that Islamic digital literacy has a positive and significant effect on student’s charitable behavior. In other words, the better student’s Islamic digital literacy, the more likely their charitable behavior is to increase.

Table 7. Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1,752	.652		2,689	.008
	X	.091	.014	.558	6,648	.000

a. Dependent Variable: Y.2

Overall, the results of this analysis indicate that Islamic digital literacy has a significant and positive effect on college student’s mental health and charitable behavior. The model used proved statistically significant based on F and t tests, thus supporting the research hypothesis.

The results of this study align with Gilster's theory, which states that the quality of digital literacy (when combined with Islamic values) will positively impact student's psychological well-being (mental health) and social behavior. This link reinforces the importance of building digital literacy based on values and character. The application of Islamic digital literacy demonstrates that Gilster's model can be developed and adapted across cultural and religious contexts to shape students who are intelligent, mentally healthy, and active in positive social behavior. Both theoretically and empirically, the results reinforce and expand Gilster's theory that digital literacy improves technical skills and builds student's psychological health and social character in line with their values.

Islamic digital literacy encompasses not only the technical ability to access and utilize digital technology, but also the integration of Islamic values into the process of using that technology (Ozturk, 2019; Usman et al., 2023) . Islamic digital literacy encourages students to behave ethically in the digital space, which has a positive impact on mental health through information management, avoidance of negative content, and engagement in educational and productive digital activities. Therefore, students who are literate in Islamic digital literacy tend to be better able to control exposure to negative information and maintain their mental health (Leshner, 2021; Pedrelli et al., 2015) . Furthermore, Islamic digital literacy also strengthens religious character that encourages positive social behavior, including doing good and giving alms (Baqutayan et al., 2018; Lambarraa & Riener, 2015) . The findings of this study confirm that Islamic digital literacy plays a fundamental role in shaping student's psychological aspects and noble behavior in accordance with religious guidance and the needs of the digital age.

The implications of these findings highlight the importance of strengthening Islamic digital literacy on campus, through curriculum, training, and extracurricular activities. Improving Islamic digital literacy will encourage students to be wiser and more ethical in their use of digital media, in accordance with Islamic principles. It will also contribute to better mental health and character in terms of social awareness, through charitable giving. For Islamic higher education institutions, these findings can provide a foundation for formulating appropriate and effective digital-based character development programs, given the increasingly central role of digital technology in student's lives.

D. CONCLUSION

Islamic digital literacy significantly and positively influences the mental health and charitable behavior of students at Sunan Giri University, Surabaya. Statistical analysis shows that the higher the level of Islamic digital literacy among students, the better their mental health and the intensity of their charitable behavior. Islamic digital literacy, which encompasses the ability to understand, filter, and use digital information based on Islamic values, has provided students with a defense against the negative influences of the digital world and fostered empathy, caring, and integrity in social and religious life. These findings emphasize the importance of integrating moral and religious values into digital literacy to support the creation of students who are mentally healthy, socially productive, and consistently practice Islamic teachings in all their activities, both online and in the real world.

Higher education institutions are advised to enhance integrated Islamic digital literacy programs within learning, training, and counseling in order to improve student's mental health and socio-religious behavior. Collaboration between lecturers, student organizations, and campus da'wah communities needs to be optimized to provide digital literacy education aligned with Islamic values through the curriculum, seminars, and extracurricular activities. Furthermore, strengthening Islamic digital literacy is expected to serve as a foundation for minimizing the negative effects of the digital world and fostering a culture of sharing and social awareness on campus.

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