

DIGITAL RESILIENCE OF MUSLIM STUDENTS IN FACING DISTRACTIONS OF MENTAL HEALTH STUDIES

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Abstract

The development of digital technology has presented various forms of distractions that affect the academic, social, and spiritual lives of Muslim students. This research aims to analyze the form of digital distraction, its impact on mental health, and the role of digital resilience in helping Muslim students face technological pressure in the Society 5.0 era. The study used a descriptive qualitative approach with interview techniques on 10 Muslim. The results show that the dominant forms of digital distraction include academic procrastination, infinite scrolling, postponement of worship, digital anxiety (FOMO), and decreased quality of social interaction. These distractions have an impact on increased academic stress, cognitive fatigue, emotional anxiety, and low student self-control. This study also found that digital resilience based on Islamic values is able to help students reduce the negative impact of technology through self-regulation, digital detox, digital literacy, social support, and spiritual strengthening such as prayer, dhikr, and reading the Qur'an. Thus, digital resilience is an important foundation in maintaining the mental health of Muslim students in the midst of increasingly complex digital technology developments.

Keywords: digital resilience, digital distraction, mental health, Muslim students, Society 5.0.



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INTRODUCTION

The development of digital technology in recent years has significantly changed the pattern of student life, including in academic, social, and spiritual aspects. The presence of social media, entertainment applications, and algorithm-based platforms provides easy access to information while giving rise to various forms of digital distractions that affect students' focus on learning. Digital distractions are not only related to the excessive use of gadgets, but also include the phenomenon of dependence on social media, infinite scrolling, and the tendency of digital multitasking that interferes with academic productivity (Andriyani et al., 2020). In the context of higher education, students are a group that is vulnerable to psychological distress due to uncontrolled use of technology. This phenomenon is increasingly relevant to Muslim students who not only face academic demands, but also spiritual and moral responsibilities in daily life.

Muslim students have their own characteristics in dealing with digital distractions because Islamic values are often the foundation for building self-control and life balance. However, the increasingly massive development of technology also brings serious challenges to the discipline of worship, time management, and mental health of students. The study of Suud & Salsabillah (2024) shows that the intensive use of social media can interfere with study concentration and affect the spiritual quality of Muslim students, especially when digital activities are prioritized over religious obligations and academic activities. And Sun et al (2022) emphasized that excessive smartphone use causes students to have difficulty controlling attention and is prone to experiencing academic procrastination which has an impact on increased stress and anxiety.

The phenomenon of digital distraction in college students is increasingly complex with the presence of short video-based platforms such as TikTok, Instagram Reels, and YouTube Shorts which are designed using an addictive algorithm system. The platform encourages users to continue consuming content without a clear time limit. This condition causes the emergence of procrastination behavior, decreased productivity, and digital dependence that affects students' mental health. According to Ahmed & Shaban (2026), students who have been connected to technology for too long tend to experience loneliness, low mood, and emotional disturbances due to excessive digital interaction. In addition, social comparisons that appear on social media are also a factor that triggers low self-esteem and increased psychological pressure on students.

In mental health, digital distractions can give rise to various psychological disorders such as academic stress, digital anxiety, fear of missing out (FOMO), and fatigue due to constant screen exposure (Mirawati et al., 2024). College students often experience emotional distress when they feel left behind in information or compare their lives to the pseudo-reality displayed on social media. The study of Cassaretto et al (2024) shows that low resilience and social support are closely related to the increase in mental health disorders in college students in the digital age. This condition shows that the use of uncontrolled technology can be a threat to student psychology if it is not balanced with good adaptability.

In the middle of high digital distractions, the concept of digital resilience is very important as an individual's ability to survive, adapt, and control the use of technology in a healthy way. The use of digital is not only related to the ability to use digital media, but also includes students' psychological abilities in managing time and distractions. Quoted Sun et al (2022) define digital resilience as the ability of individuals to face digital challenges adaptively through self-control, literacy, and social support.

Islamic values have the potential to strengthen the digital resilience of Muslim students. Islamic rules teach the importance of keeping time, controlling lust, and building a balance between the life of this world and the hereafter. As Suud et al (2024) emphasized that Islamic views in building digital resilience are able to help the younger generation face technological challenges more wisely and responsibly. And quoted by Zannat et al (2025), developments

such as applications in Islamic Digital Therapeutics (DTx) have also begun to be used as a medium for mental health for Muslim students through features such as digital dhikr and application-based Qur'ani reflection. So that it can be used as a means of strengthening mental health if used appropriately.

This study seeks to examine the phenomenon of digital resilience of Muslim students in facing digital distractions and its relation to mental health. The focus of the research is directed at the forms of digital distraction experienced by Muslim students, the impact of digital distraction on mental health, and the influence of digital resilience in helping students cope with psychological distress due to the use of technology (Bashori & Moerdijat, 2023). This research is important because there have not been many studies that specifically link digital resilience, mental health, and Islamic spiritual values in Muslim students in the Society 5.0 era. So it is expected to make a theoretical and practical contribution to the development of Islamic education, student mental health, and digital literacy based on Islamic values.

Based on this background, this research departs from the phenomenon of increasing use of digital technology among Muslim students which gives rise to various distractions in academic and spiritual life. Digital distractions that arise through social media, entertainment platforms, and excessive use of smartphones have an impact on students' mental health conditions, such as increased stress, anxiety, and psychological fatigue. On the other hand, Muslim students also have the potential to build digital resilience through spiritual strengthening, self-control, and digital literacy. Therefore, this study is focused on examining how digital distractions are experienced by Muslim students, how the impact of digital distractions on students' mental health, and how the influence of digital resilience in helping Muslim students face psychological pressure due to technological distractions.

RESEARCH METHOD

This study uses a qualitative approach with a descriptive research type to understand the phenomenon of digital distraction and digital resilience of Muslim students in facing mental health challenges in the digital era. The qualitative approach was chosen because this research seeks to explore subjective experiences, behaviors, and meanings that are directly felt by students related to the use of digital technology in their academic and spiritual lives. The qualitative method is considered effective in understanding reality in depth through direct interaction between researchers and participants so that it is able to produce a comprehensive understanding of the phenomenon being studied. Quoted by Annasthasya et al. (2025), the qualitative method focuses on understanding human experience in a social context through subjective opinions. In addition, Shovmayanti et al. (2026) emphasized that qualitative approaches are relevant in the study of students' mental health and digital behavior because they are able to capture psychological and social dynamics in more depth.

This research focuses on efforts to understand the relationship between digital distraction, mental health, and digital resilience of Muslim students in the context of academic and spiritual life in the era of Society 5.0. By using a qualitative approach, this research is expected to be able to provide an in-depth picture of the experiences of Muslim students in facing modern digital challenges and become an academic contribution in the development of Islamic education studies, student mental health, and digital literacy based on Islamic values.

Research Design

This study uses a qualitative descriptive research design to explore the phenomenon of digital distraction and digital resilience of Muslim students in facing mental health challenges in the digital era. The descriptive design was chosen because it allows researchers to understand social and psychological phenomena in depth based on the real experiences of participants. This research also aims to identify forms of digital distraction, its impact on

students' mental health, and digital resilience strategies used in maintaining academic and spiritual balance in the midst of increasingly complex digital technology developments.

Research Target/Subject

The subjects in this study are 10 Muslim students from several universities in Indonesia, namely the University of Muhammadiyah Yogyakarta, the Open University, the Langsa State Islamic Institute, and the University of North Sumatra. The selection of informants was carried out using purposive sampling techniques by considering certain criteria, namely active Muslim students who intensely use digital media in their daily activities and have experienced digital distractions that have an impact on academic and mental health activities. As Firmansyah & Dede (2022) explained, the purposive sampling technique was chosen because it was able to help researchers obtain specific and relevant data according to the research objectives. In addition, the use of small samples in qualitative research allows researchers to explore the data in more depth and detail on the participants' experiences.

Research Procedure

This research was carried out through several systematic stages. The initial stage begins with determining the focus of the research and selecting informants who are in accordance with the research criteria. After the informant selection process is completed, the researcher collects data through in-person and online interviews according to the conditions and availability of participants.

Furthermore, the interview data was transcribed and analyzed using thematic analysis techniques to find patterns of student experiences related to digital distractions, mental health, and digital resilience strategies. In the research process, the researcher also applies data validation techniques in the form of source triangulation and member checking to ensure the credibility and accuracy of the data. The final stage of the research was carried out by compiling the interpretation of the research results and drawing conclusions based on the main findings obtained from the participants.

Instruments, and Data Collection Techniques

The data collection technique in this study uses the interview method. Interviews are conducted in person or through online media according to the conditions of the participants. The researcher used interview guidelines that contained open-ended questions about the form of digital distraction, the impact of technology use on mental health, and digital resilience strategies carried out by Muslim students in facing digital pressure.

The interview method was chosen because it provides flexibility for researchers to explore informant answers more broadly without leaving the focus of the research. According to Erlina (2025), interviews allow researchers to obtain in-depth data through flexible and communicative interaction with participants. In addition, Mohammad et al. (2024) explained that the interview method is effectively used in research on digital behavior and student mental health because it is able to capture participants' emotional and psychological experiences in more detail.

To maintain the validity of the data, this study uses source triangulation and member checking techniques. Source triangulation was carried out by comparing answers between informants from various universities to find similarities and differences in experiences related to digital distraction and mental health. This validation technique is important in qualitative research to increase the credibility and accuracy of research data. Mohammad et al. (2024) stated that triangulation and member checking are the main strategies in increasing the trustworthiness of qualitative research so that it can minimize the biases of researchers' interpretation of interview data.

Data Analysis Technique

The data analysis in this study uses thematic analysis techniques. This technique is carried out through several stages, namely data reduction, theme categorization, data interpretation, and conclusion drawn. The researcher identified answer patterns related to digital distraction, mental health, and forms of digital resilience of Muslim students.

Thematic analysis was chosen because it was able to help researchers organize interview data into main themes relevant to the focus of the research. Syauqi et al. (2026) explained that thematic analysis is a flexible and effective analysis method to identify patterns of meaning in qualitative research. In addition, Aryana et al. (2025) emphasized that this technique is widely used in digital mental health and behavioral research because it is able to produce in-depth interpretations of participants' experiences. This analysis approach is expected to provide a more complete understanding of the dynamics of digital resilience of Muslim students in facing mental health challenges in the era of technological transformation.

RESULTS AND DISCUSSION

Digital distractions in Muslim students manifest in various behaviors that interfere with academic productivity and spiritual obedience. In general, this phenomenon is closely related to the use of short visual content-based applications and social media that trigger procrastination behavior in daily life. Based on interviews with informants, several main forms of digital distraction were found as follows:

Table 1. Forms of Digital Distraction for Muslim Students

No	Forms of Distraction	Key Findings
1	Procrastination Schedule	Drastic changes in daily schedules due to the use of social media that exceeded the original plan.
2	Postponement of Worship	Often ignoring or postponing prayer times in order to continue digital activities (scrolling).
3	Infinite Scrolling	Stuck in a non-stop cycle of scrolling screens, especially on TikTok, Instagram Reels, and TikTok apps.
4	Reality Abandonment	Keep checking your device when you're in a social environment (family/friends) that causes the interaction to be disconnected.
5	Stimulus Dependence	The appearance of anxiety, boredom, and "fear of missing information" when in a situation without an internet connection.

Data shows that procrastination is the most dominant form of distraction. The majority of college students feel regret after realizing how much time is wasted on infinite scrolling. For Muslim students, the most crucial impact is the shift in priorities, where the obligation to worship (prayer) is often number two after digital entertainment (Rizky, 2026). This confirms that technology has entered the spiritual private space and changed the discipline pattern of students' time.

Field data show that procrastination is the most dominant form of distraction. The majority of students (9/10 respondents) feel regret after realizing how much time is wasted on infinite scrolling. This is in line with the findings of the literature that the use of digital technology often poses challenges in the form of lack of self-discipline and poor time management among students. For Muslim students, the most crucial impact is the shift in priorities, where the obligation to worship (prayer) is often second only to digital entertainment. This confirms the findings of previous research that there is a significant percentage of students who continue to access social media even when they are doing worship activities such as tadarus (Rabiu et al., 2024).

The use of short video-based apps such as TikTok and Instagram Reels is becoming the main "magnet" of distraction. Informants (such as Rifad and Zaki) mentioned that the sense of "comfort" and the need for instant entertainment made it difficult for them to let go of their

gadgets. Theoretically, this distraction is caused by smartphones that provide easy access but on the other hand cause a drastic decrease in concentration in the classroom and when learning independently (Siti et al., 2024).

Informants like Kayla and Teguh admit that the urge to check social media remains strong even when they are in a physical environment with family or friends. This results in a decrease in the quality of social interaction. These findings are supported by studies that state that dependence on smartphones significantly reduces the quality of social interaction and concern for the environment around students (Siti et al., 2024).

Anxiety arises when students are not connected to the internet, which is often referred to as Digital Anxiety. Informants Habibi and Mutia emphasized their fear of missing out on the latest class information or trends. Academically, this digital disruption has been shown to have a very significant negative impact on student learning performance if not managed with the right learning model (Liao & Wu, 2022).

Digital distractions not only affect time management, but also place a significant psychological and physical burden on their users. These impacts range from cognitive fatigue to disturbances in emotion regulation. The results of the interviews regarding the impact of mental health can be summarized in the following points:

Table 2. The Impact of Digital Distractions on Mental Health

NO	Impact Aspects	Description of Results
1	Physical & Cognitive Fatigue	Sore eyes, dizziness, mild headaches, and feeling “empty” or less productive after prolonged use.
2	Digital Anxiety (FOMO)	Feelings of anxiety and anxiety when unable to access the device for fear of missing out on class information or trends.
3	Social Comparison	The emergence of a lack of confidence due to comparing life with the success of others seen on social media.
4	Academic Stress	Increased stress and anxiety levels when facing task deadlines that accumulate due to digital procrastination.
5	Emotional Impact	The appearance of repeated guilt and regret after realizing time is wasted without meaningful results.

Emotionally, digital distractions create a vicious cycle: students use social media to seek entertainment (mood boosters), but excessive use actually leads to physical fatigue and academic stress. Social comparisons that occur on platforms such as Instagram also worsen students’ self-esteem. However, interestingly, some students still find social media useful for improving mood if used in the right duration.

Physically, 8 out of 10 informants complained of somatic symptoms such as dizziness and tired eyes due to excessive screen exposure. This is in line with the theory that excessive use of social media has a significant negative impact on the overall mental well-being of students. The feeling of “emptiness” felt by students after scrolling indicates cognitive fatigue that inhibits the brain’s executive function to refocus on academic tasks.

Emotionally, digital distractions create a “vicious cycle”: students use social media initially to seek entertainment or mood boosters, but uncontrolled durations lead to a buildup of assignments. This condition triggers severe academic stress as the exam period approaches. The literature notes that mental health issues such as stress, anxiety, and depression are major challenges that often peak in college students when they fail to manage workloads due to digital distractions (Kasturiratna et al., 2025)

Visual platforms like Instagram are the main triggers for social comparisons. Informants (such as Caca and Kayla) admit to often feeling inferior after seeing other people’s lifestyles. This confirms the findings that the intensity of unhealthy social media use is directly correlated with a decline in students’ self-esteem and life satisfaction. The pressure to appear perfect

digitally is often in contrast to the daily reality of students, which triggers internal psychological conflicts.

The digital anxiety or FOMO (Fear of Missing Out) felt by informants like Mutia and Habibi shows that gadgets have become an integral part of their social identity (Mirawati et al., 2025). However, research shows that digital-based mental health interventions that integrate certain values (such as Islamic spiritual values) have proven effective in significantly reducing these levels of stress and anxiety (Toledo et al., 2025). This gives hope that while technology is a source of distraction, it can also be a medium of recovery if managed with the right resilience.

The impact of digital distractions on the mental health of Muslim students is multidimensional, including physical, psychological, and academic aspects. Failure to regulate the use of gadgets not only hinders achievement, but also damages emotional calm. Therefore, awareness of the importance of maintaining mental health in the midst of massive digitalization flows through strengthening self-resilience is needed.

Digital resilience is the ability of students to rise and regain control of their digital lives. For Muslim students, this resilience is often integrated with spiritual values to achieve a balance in life. The strategies and forms of resilience carried out by students are as follows:

Table 3. The Impact of Digital Resilience on Student Mental Health

NO	Resilience Strategy	Description of Results
1	Self-Regulation	Turn off notifications, use screen time, or keep your device out of reach while studying.
2	Digital Literacy	Sort out educational content and immediately skip or use the dislike feature to set the algorithm to stay positive.
3	Digital Detox	Doing alternative activities in the real world such as sports (jogging), playing music, or channeling hobbies.
4	Social Support	Discuss with parents or friends to remind each other and limit the use of digital media.
5	Spiritual Integration	Maintaining worship (prayer, dhikr, reading the Quran) and following studies as the foundation of inner peace.

The impact of digital resilience has proven to be positive in mitigating mental health disorders. Students who have spiritual awareness tend to be more “aware” and able to do digital detox. Islamic values such as responsibility for time and the obligation to worship are the main motives for students to return to being productive (Shandilya et al., 2024). By exercising self-control (such as keeping devices away), students feel calmer and the level of stress due to digital demands can be significantly reduced.

Self-regulation strategies such as keeping away from gadgets have proven to be effective in mitigating the negative impact of digital distractions on academic performance (Kibtiyah & Suud, 2024). Students who actively manipulate social media algorithms through like/dislike features show high levels of digital media literacy, which significantly improves their innovative competencies in the digital age (Mansour et al., 2026). This proves that mastering technology wisely can turn the threat of distraction into an opportunity for self-development.

Social support, especially discussions with parents, is an important pillar for student resilience. Informants like Caca and Rifad find it more helpful when families are involved in limiting screen time. These findings are supported by literature that emphasizes the importance of parental and community involvement in shaping a Muslim generation that can adapt and think critically to digital information flows (Maryam et al., 2025).

The main distinguishing element in Muslim students is the use of spiritual values as a motive to return to productivity. Awareness of responsibility for time and worship obligations makes students faster to do digital detox when they feel overwhelmed. This is in line with research that shows that digital mental health interventions inspired by Islamic values are in

high demand and are considered useful for Muslim students to reduce inner stress (Zannat & Mahmud, 2025).

The impact of digital resilience has proven to be positive in significantly reducing the level of stress due to digital demands. By exercising self-control, students feel a more stable inner peace than when they are trapped in digital addiction. The use of digital tools to improve mental health literacy is also a strong preference among young people as an effective informal support avenue. Digital resilience integrated with Islamic spiritual values creates a robust mental defense system for students. Through a combination of technical control (such as screen time features) and inner control (worship), students are not only able to rise from technological distractions, but also be able to optimize digital devices for their mental well-being:

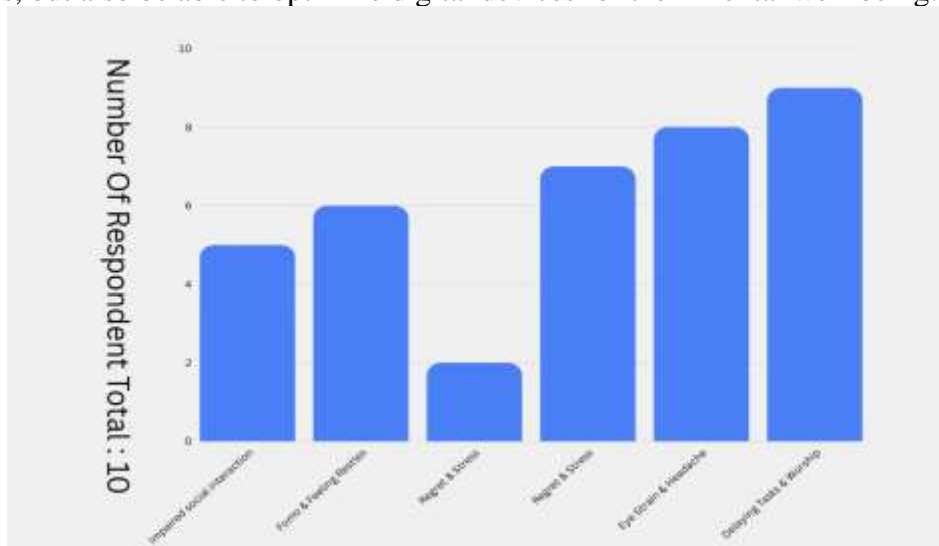


Figure 1. Frequency of Digital Distraction Impact on Students

The chart above shows the frequency of impacts that most often occur based on respondents' real experiences after exposure to digital distractions. Here is a breakdown of the explanation: Postponing Duty & Worshipping is the most dominant impact. The majority of respondents admitted that infinite scrolling often makes them neglect the schedule that has been prepared, including postponing prayer times and doing college assignments until close to the deadline (Rahman et al., 2025).

This physical impact was felt by most of the respondents after spending more than 3 hours non-stop in front of the gadget screen. Physical symptoms such as sore eyes and headaches are the main indicators of cognitive fatigue due to excessive consumption of digital content. Feelings of regret & stress Emotionally, respondents often feel "regret" for realizing a lot of productive time was wasted. This leads to increased stress when they have to catch up on tasks in a short period of time.

More than half of respondents feel uneasy if they are not connected to the internet or are afraid of missing out on the latest trends and information. This anxiety arises especially when the gadget is not near them or in a situation without signal. Social Interaction Disorders: 5 respondents felt that dependence on social media made physical interaction with family or friends less quality. The phenomenon of "not connecting" when talking often occurs because their focus is divided by the mobile phone screen.

CONCLUSION

This research shows that digital distractions have become a real challenge for Muslim students in academic, social, and spiritual life in the era of Society 5.0. The most dominant forms of distraction include procrastination, infinite scrolling, postponement of worship, digital anxiety (FOMO), and declining quality of social interaction due to dependence on digital

media. These conditions have a direct impact on students' mental health, such as increased academic stress, cognitive fatigue, emotional anxiety, guilt, and low self-control in managing digital time and activities. However, this study also found that Muslim students have digital resilience skills that are able to help them face digital pressures more adaptively through self-regulation, digital detox, digital literacy, social support, and spiritual strengthening based on Islamic values. Religious practices such as prayer, dhikr, reading the Qur'an, and awareness of time responsibilities have proven to be important factors in maintaining mental peace and building a balance in the use of technology. Thus, Islamic spirituality-based digital resilience not only serves as a defense mechanism against digital distractions, but also becomes an important foundation in maintaining the mental health of Muslim students in the midst of increasingly complex and massive technological developments.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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