Doomscrolling Spirituality On The Morality Of Islamic Students In Surabaya

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| Keywords:	ABSTRACT
Scroll Culture *Doomscrolling* *Morality Of Islamic Students*	The impact of social media extends beyond individual experiences to profoundly influence global societal structures, economic systems, and cultural paradigms. Within the specific context of Muslim university students in Surabaya, Indonesia, social media engagement intersects uniquely with religious practice and social identity formation. The emergence of social media has fundamentally altered contemporary communication patterns, particularly through the phenomenon of "doomscrolling." This study examines the relationship between doomscrolling, spirituality, and moral development among Muslim students attending secular universities in Surabaya. Using qualitative methodology and Schutz's phenomenological framework, the research explores how these students navigate and interpret their digital experiences. Data collection comprised in-depth interviews with significant others and structured questionnaires. The analytical framework incorporated data reduction, systematic coding, and rigorous verification procedures to ensure validity. The investigation yielded four primary findings: (1) the spiritual motivations underlying doomscrolling behaviors among Muslim students; (2) the influence of doomscrolling on moral development; (3) the subjective meaning-making processes through which students interpret their doomscrolling experiences; and (4) a constructivist theoretical analysis of the interrelationship between doomscrolling, spirituality, and moral development within this specific demographic context.
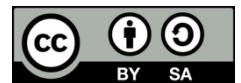
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1. INTRODUCTION

Social media has become an inseparable part of modern humans' daily lives. Since their emergence at the start of the 21st century, platforms such as Facebook, Twitter, Instagram, and TikTok have revolutionized the way we communicate, access information, and even form personal identities. This phenomenon not only affects individuals on a personal level, but also has far-reaching impacts on global society, economy and culture.[1] In the context of students, especially Islamic students in Surabaya, the use of social media has additional dimensions related to religious and social identity. One of the most significant changes brought about by social media is the transformation in the way we communicate.

Scrolling culture, namely the activity of scrolling endlessly on social media platforms, has become a phenomenon that dominates the digital behavior of the younger generation. Social media like Instagram, Facebook, and TikTok offer content that is constantly updated, encouraging users to keep scrolling and exploring. For students, this activity is often a pastime, a means of entertainment, and a way to stay connected with friends and family. However, this scrolling culture also has negative impacts such as impaired concentration, decreased productivity, and anxiety due to social comparison.[2]

Islamic students in Surabaya, like in many other cities, cannot be separated from the influence of scrolling culture. Social media is not only a platform for entertainment, but also a place for students to seek information, learn about various topics, including religion, and interact with certain communities.[3] However, excessive scrolling can disrupt the balance between students' academic activities, worship and social life.[4] The challenge of remaining productive and maintaining the quality of spirituality becomes greater, especially when time spent on social media begins to displace time that should be spent studying and worshiping.

Surabaya, as one of the big cities in Indonesia, has a very diverse and dynamic student population.[5] Islamic students in Surabaya face unique pressures in navigating academic and religious life in this digital era. Scrolling culture can influence the way students understand and carry out religious values, as well as

how students interact with the social and academic environment. Research on the scrolling culture among Islamic students in Surabaya is important to understand the impact of digital technology on well-being, as well as to identify effective strategies for managing social media use so as not to disrupt students' life balance.

In the era of digitalization, the doomscrolling phenomenon is a deviant behavior that takes the form of an activity that continuously searches for news and negative content on social media.[6] This activity is an integral part of daily life, especially for Islamic students in Surabaya. This phenomenon not only affects the mental well-being of individuals, but also has deep implications for spirituality, religion, morality and social problems faced by society today. Doomscrolling emerged as a natural response to the uncertainty and anxiety brought about by an incessant stream of news. News about the COVID-19 pandemic, climate change, social injustice, political conflicts and various humanitarian tragedies often dominate social media timelines and news portals. The tendency to continually seek out the latest information and content, even if it is negative, is an attempt to gain control or better understanding of an uncertain situation. However, ironically, rather than providing clarity, doomscrolling often exacerbates feelings of anxiety and hopelessness.[7]

The impact of spirituality and doomscrolling on mental health is quite clear. Studies show that repeated exposure to negative news can increase stress, anxiety and depression. However, behind this aspect of mental health, there is a spiritual dimension that is often overlooked. Spirituality, in this context, refers not only to religion or religious practices, but also to a feeling of peace, meaning in life, and connection to something greater than oneself. Doomscrolling can harm aspects of mental health in significant ways.[8] Meanwhile, spirituality plays a role in maintaining balance and inner peace. But doomscrolling tends to pull individuals into a deep spiral of negativity, making it difficult to find the moments of peace and reflection needed to maintain spiritual balance. When a person is continually confronted with images of a world filled with chaos and suffering, feelings of cynicism and nihilism can grow, clouding the ability to see goodness, hope, and the potential for positive transformation.[9]

Ultimately, dealing with doomscrolling in today's social problems requires a holistic approach. Islamic students need an integrated understanding of the psychological and spiritual impacts of consuming negative news, as well as developing practical strategies for managing information wisely. With this statement, students can find a balance between staying informed and maintaining inner peace, as well as between social awareness and real action that brings positive change.[10] Doomscrolling influences the process of interaction with ongoing social problems. On the one hand, constant exposure to social issues can raise awareness and motivate action. Many contemporary social movements, such as Black Lives Matter or environmental awareness campaigns, thrive on social media thanks to the ongoing attention to these issues. But in practice healthy awareness and excessive consumption of information never passes control. Doomscrolling can make a person feel overwhelmed and helpless, which can ultimately hinder real action. [11]

In a preliminary view of this research, someone who constantly reads news about social injustice may feel depressed and angry. Although these emotions can be a driving force for change, if not managed well, a person can turn into apathy or even destructive anger. In this context, doomscrolling creates the illusion of participation. By simply reading or sharing an article, someone may feel like they are contributing to change, even though the real action needed on the ground is not happening. This research is concerned with how the current doomscrolling phenomenon is carried out by students because in essence this will give immoral hebit, meaning that students only consume negative information which will provide a stimulus to their emotions so that they become constructed in all the activities and things they see. [8]

On the other hand, spirituality teaches the importance of reflection, self-understanding, and actions based on compassion and deep understanding.[12] In dealing with social problems, a spiritual approach can offer a way to stay engaged without falling into the trap of doomscrolling. For example, meditation and mindfulness practices can help individuals become more aware of thoughts and feelings. In addition, spiritual reflection can provide a broader perspective, helping individuals to see social issues not only as problems that require a quick response or responsive

solution, but also as part of a long evolution towards justice and balance.[13]

In the practice of doomscrolling, it is important to note that not all forms of spirituality respond the same to doomscrolling and social problems. Some forms of spirituality may encourage an escape from social reality by focusing on the inner world or life after death. This approach, while it may provide temporary peace, may not help in the long run because it does not address the root of the problem that exists in the real world. Therefore, a balanced spiritual approach, which combines inner reflection with social action, is most effective in this context.[14]

In dealing with doomscrolling, society also needs to develop better digital literacy. Understand social media algorithms and the way media influence audiences to take control over what audiences do. Choosing to follow more balanced news sources and reducing time spent scrolling through social media are strategies that can help reduce the negative impact of doomscrolling. Using technology wisely and mindfully can help us maintain our mental and spiritual health, while remaining constructively engaged with social issues. [14]

Media life changes humans in interacting with other humans. One of the changes in this interaction occurs in some students who play an active role in using social media.[15] This doomscrolling phenomenon has become a habit for students when they are bored or when they feel like they have nothing to do, it becomes a form of self-entertainment in scrolling through various types of social media. So changes in student usage patterns currently show a decrease in interest in reading or receiving educational information, such as information on TV or daily newspapers. Changes in digital media in the production and distribution of news have an impact that can result in new methods of understanding concepts and understanding news.[16] This transformation is what changes audience behavior, by changing the way social media is used as well as the context of production and distribution which may have a fundamental impact on the definition and perception of audiences.

The phenomenon of doomscrolling and Islamic students is the core problem, as in the explanation above that doomscrolling will become an immoral activity such as viewing negative information because in Islam talking, viewing and committing evil

is a sin. This is interesting because social media cannot be separated from student life. There is a solution from researchers that requires awareness among students about what media actions should be seen, listened to and watched. This makes students aware of how to use media so they learn it from the perspective of news audiences, without relying on prejudice. This research proposes to raise a phenomenological study which will open up opportunities to reconsider this concept more specifically and become a basis for analysis in revealing problems that are currently becoming a social reality and online information.[17]

In the observations and results of the researcher's initial questionnaire, there were 100 students who were respondents out of 100 respondents who answered that they liked scrolling on social media as much as 98% and 2% did not like it. This is important to study in depth about scrolling culture which will provide many perceptions, especially in religious understanding. Even though at the beginning this background explains the consequences of too much scrolling, the researcher will still prioritize the religious understanding of students who like to scroll.

This research is unique because so far doomscrolling has been researched from a mental health perspective, especially on social media, but in this research, doomscrolling will be related to religion. Islamic students who scroll through preaching content that contains negative elements will have an impact on the wrong understanding of religion because students who like to scroll will find religions with wrong or immoral teachings.[18] When this is repeated every day or at any time, the understanding of religion will not provide harmony in religion as a result of doomscrolling religious content that does not teach harmony. Therefore, this research is entitled Spirituality of Doomscrolling on the Morality of Islamic Students in Surabaya with the aim of eliminating deviant habits or behavior regarding looking for negative content, especially Islamic students in Surabaya.

The need for doomscrolling to be researched in Islamic students because this phenomenon can affect the mental and spiritual well-being of Islamic students in Surabaya. Doomscrolling, namely the habit of continuously scrolling through negative or frightening news, can increase anxiety, stress and emotional discomfort, which goes against the principles of balance and calm

taught in Islam. Apart from that, the negative impact of doomscrolling can disrupt academic focus and time that should be used for productive activities and worship. Research on the impact of doomscrolling on Islamic students is important to understand how this habit affects mental health and life balance, as well as how students can better manage information while maintaining religious values and academic commitments.

2. METHOD

This research is entitled doomscrolling spirituality on the morality of Islamic students in Surabaya using qualitative research methods and a Schurt phenomenological approach. Schutz focuses on how individuals experience and understand social reality. The phenomenological approach provides a deeper understanding of how people construct meaning and social structure in everyday life. The subjects in this research were Islamic students in Surabaya who studied at public campuses, not state Islamic universities. The location of this research is in the city of Surabaya. The data collection technique in this research is the interview method and questionnaires. Data analysis in research is data reduction, coding, drawing conclusions and data verification.

3. RESULTS AND DISCUSSION

3.1. Spirituality Motives Doomscrolling Islamic Students in Surabaya

This research explores spiritual motives in doomscrolling behavior among Islamic students in Surabaya. Doomscrolling, namely the habit of spending a long time reading negative news continuously, has become a common phenomenon in the digital era.[19] This research aims to understand whether there is an element of spirituality that drives this behavior and how it impacts students' mental well-being.

Main Findings regarding the need for Understanding and Calm, students revealed that many engage in doomscrolling as a way to seek understanding about the uncertain conditions of the world. There is a deep desire to find calm through understanding the global situation, which is connected to each student's spiritual beliefs. The second motif is about self-reflection and contemplation. Doomscrolling is used as a moment for self-reflection and contemplation. Several students stated that reading negative news

made them more aware of human weaknesses and limitations, thereby encouraging Islamic students to draw closer to God. The third motif is about the search for meaning and certainty. In situations full of uncertainty, students search for meaning and certainty through doomscrolling. Students feel that by understanding the realities of the world, students can find spiritual guidance and strengthen students' faith.[20]

On the other hand, doomscrolling behavior is also often triggered by fear and anxiety about the future.[21] Students look for the latest news to get information that can reduce uncertainty in a spiritual context, to pray and ask for protection from God. These findings indicate that spirituality motives play a significant role in the doomscrolling behavior of Islamic students in Surabaya. This reflects the integration between spiritual aspects and the use of digital media in their daily lives. However, although spirituality motifs can provide meaning and certainty, doomscrolling also has the potential for negative impacts on mental health.[22]

The study found that although some college students felt calm and enlightened after doomscrolling, many also reported increased anxiety and stress. The balance between seeking information and maintaining mental wellbeing is an important challenge that needs to be managed. It is important for educational institutions and religious communities to provide guidance on the healthy use of digital media. Islamic students can develop programs that teach how to manage information effectively without sacrificing mental health.[23]

3.2. Doomscrolling on the Morality of Islamic Students in Surabaya

In this research there were several findings, first regarding increased social awareness, some informants reported that doomscrolling increased students' awareness of social issues and injustice. Students become more sensitive to global problems such as poverty, natural disasters and conflict, which triggers a desire to contribute to solutions to these problems. From this, students became empathetic and stated that constant exposure to negative news increased students' sense of empathy for the suffering of others. Students feel more motivated to help others and better understand the importance of social solidarity.

Building criticism of media and information due to the doomscrolling habit of students becoming more critical of the

media. Students learn to verify information and develop the ability to sort accurate news from inaccurate news. This shows an increase in media literacy which is an important part of morality in the digital era. Several students admitted that doomscrolling made students feel pessimistic and apathetic about social change. The resulting sense of hopelessness reduces motivation to engage in social activities or support humanitarian initiatives.

The discussion in this research shows that doomscrolling has various impacts on the morality of Islamic students in Surabaya. Increasing social awareness and empathy is a positive impact that can strengthen students' moral values. However, the negative impacts on mental health and social behavior point to the need for better management of doomscrolling habits. The long-term impact of doomscrolling on college students' morality may vary depending on how this habit is managed. If supported by proper education and guidance, doomscrolling can be a tool to strengthen moral and ethical awareness. On the other hand, without proper intervention, it can cause moral exhaustion and a decrease in the quality of students' social life. Preachers need to take an active role in providing guidance on healthy media use. Media literacy and stress management programs need to be developed to help students manage the negative impacts of doomscrolling and exploit its positive potential.

Doomscrolling has a complex impact on the morality of Islamic students in Surabaya. Increasing empathy and social awareness is a positive impact that has the potential to strengthen moral values. However, the negative impact on mental health and social behavior requires special attention. Holistic education and support from various parties is needed to manage the impact of doomscrolling effectively.[24]

3.3. The meaning of doomscrolling for Islamic students in Surabaya

The main findings in this research come from information and education. Islamic students in Surabaya consider doomscrolling as a way to stay informed about current issues. Domscrolling is important to understand what is happening in cyberspace and the real world, especially those related to social, political and humanitarian issues. For many students, doomscrolling is an educational tool that expands knowledge and awareness. This tool

trains emotional balance and spirituality. In the practice of doomscrolling as a means to find meaning and calm in facing the uncertainty of the world. Exposure to negative news often triggers spiritual reflection and introspection, strengthening students' connection to God and increasing awareness of the importance of inner peace and prayer.

Doomscrolling plays a role in increasing feelings of empathy and social solidarity among students. Through exposure to the suffering and injustice experienced by other people, students feel encouraged to care more and get involved in social actions. This strengthens students' moral and ethical values in helping others. Another opinion is that students can develop a critical attitude towards the media through doomscrolling. By learning not to immediately believe all the information received and trying to verify news from various sources. This critical attitude is considered important in maintaining students' moral integrity in an information era full of misinformation.

This research shows that doomscrolling has a complex meaning for Islamic students in Surabaya. On the one hand, doomscrolling functions as a source of information, education and spiritual reflection that strengthens social and moral awareness. On the other hand, the negative impact on mental health highlights the need for a more balanced and controlled approach to accessing negative news. Students need to develop effective strategies to manage the impact of doomscrolling, such as limiting time spent reading negative news, balancing it with positive content, and seeking support from religious and social communities. Educational institutions also have an important role in providing adequate psychological guidance and support.

The meaning of doomscrolling for Islamic students in Surabaya is very diverse, covering aspects of information, education, empathy, criticism and spirituality. Although there are positive impacts in terms of social and moral awareness, the negative impacts on mental health require special attention. A holistic approach involving education, spiritual support, and mental health is necessary to manage this meaning of doomscrolling well.[25]

3.4. Analysis of Constructive Theory on Doomscrolling Spirituality on the Morality of Islamic Students in Surabaya

Many previous studies have only discussed mental health. In this research, it will be analyzed using a spirituality approach, that scrolling can weaken faith and devotion to Allah. Constructivism theory emphasizes that a person's knowledge and understanding is built through active interaction with the environment and one's own experiences. In the context of doomscrolling spirituality on the morality of Islamic students in Surabaya, several relevant constructivist assumptions are:

First, the learning process as knowledge construction. One of them is personal experience, students build an understanding of spirituality and morality through personal experiences, including doomscrolling activities, where students continuously see negative news or information on social media or the internet. Social interactions, interactions with peers, family and the surrounding environment play an important role in shaping students' spiritual and moral perspectives. Discussions about issues that students encounter while doomscrolling can influence their views and moral values.

Doomscrolling has a complex impact on education with both positive and negative impacts. On the one hand, scrolling enables easy access to a wide range of educational resources, speeds up information updates, and supports interactive learning through applications and digital platforms. This provides flexibility for Islamic students to access material from anywhere, enhancing the learning experience in a more dynamic and adaptive way.

However, scrolling can also disrupt concentration and discipline, with the potential to reduce focus and cause divided attention. Mental fatigue due to information overload and stress from excessive stimulation can affect the quality of learning. Deep reading skills and formal writing abilities can also be affected due to fast reading habits and shallow consumption of information.

In order to utilize scrolling effectively in education, it is important to manage time and how you use technology wisely. Digital education should include training in digital literacy skills, such as assessing the credibility of information and managing attention, so that students can make maximum use of digital resources without compromising the quality of learning.

Second, contextualization of knowledge such as the social and cultural context of Surabaya, including Islamic norms that apply

among students whether from Surabaya or outside Surabaya, influences the way students understand and respond to information obtained from doomscrolling. The media that students access and the information that students receive from doomscrolling will be filtered and interpreted through the lens of Islamic values according to personal beliefs.

From a religious perspective, scrolling, like many aspects of technology, can be considered in terms of ethics and its impact on the spiritual balance of life. Some religious teachings may see scrolling as a tool that can be used for good, such as easy access to spiritual material or religious education, but also warn of potential distractions from the primary goals of spirituality, such as devotion. Religions often encourage believers to use technology wisely, guard against falling into the trap of excessive information consumption, and ensure that technology use supports, rather than distracts from, religious values and practices.

Third, reflective activities, where students often reflect on the impact of doomscrolling on mental health and spirituality. This reflection process helps students to assess whether the information received is consistent with the moral and spiritual values they believe in. Through reflection and discussion, students can develop a deeper understanding of morality, including how students should behave and make ethical decisions based on Islamic teachings.

Scrolling among Islamic students can have significant academic reasons in a modern context. Quick and easy access to various sources of information through scrolling allows students to search for scientific references, research articles, and educational materials relevant to their studies, including in the study of religion and science. However, it is important for Islamic students to balance these benefits with the ethical principles taught in the religion, such as keeping time, avoiding unproductive distractions, and using information wisely. With a thoughtful approach, scrolling can support academic achievement while maintaining commitment to religious values and practices.

Fourth, the social construction of reality is the experience of doomscrolling and interpretation of information influenced by student culture, be it friends, family, or Islamic student organizations in Surabaya. This culture provides a frame of reference for understanding and evaluating the information

received. This provides the norms and values that apply in Islamic religious teachings in Surabaya and shapes the way students respond to doomscrolling, including how students adapt the information to Islamic moral and ethical principles.

Fifth, problem solving and decision making, where students are encouraged to think critically and creatively in facing challenges that arise from doomscrolling. Students must evaluate the validity of information, consider the psychological and spiritual impact, and make decisions that are in line with Islamic morality. These decisions are processual and collaborative, as group discussions and debates on issues that arise from doomscrolling help students to develop a more holistic and nuanced understanding of morality in the Islamic context.

By using these assumptions, the public can see that constructivism theory provides a useful framework for understanding how Islamic students in Surabaya build and develop morality through interactions with media and doomscrolling experiences, as well as how students integrate this with spiritual and moral values. which is adhered to. [26]

4. CONCLUSION

Doomscrolling behavior among Islamic students in Surabaya is not only driven by the need for information, but also by spiritual motives. However, it is important to address the negative impacts through adequate education and support. Doomscrolling has a complex impact on the morality of Islamic students in Surabaya. Increasing empathy and social awareness is a positive impact that has the potential to strengthen moral values. However, the negative impact on mental health and social behavior requires special attention. Holistic education and support from various parties is needed to manage the impact of doomscrolling effectively. The meaning of doomscrolling for Islamic students in Surabaya is very diverse, covering aspects of information, education, empathy, criticism and spirituality. Although there are positive impacts in terms of social and moral awareness, the negative impacts on mental health require special attention. A holistic approach involving education, spiritual support, and mental health is necessary to manage this meaning of doomscrolling well. Constructivism theory provides a useful framework for

understanding how Islamic students in Surabaya build and develop morality through interactions with media and doomscrolling experiences, as well as how students integrate this with the spiritual and moral values they adhere to.

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