

Transformation of *Mad'u* Mentality in Addressing Social Media Addiction: A Social Learning Theory Approach in the Psychology of Da'wah

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ABSTRACT: The rapid growth of digital technology has significantly transformed human behavior, including the mentality of *mad'u* in responding to social media use. However, excessive use has led to social media addiction, which negatively affects psychological, social, and spiritual aspects. This study aims to analyze how the mentality of *mad'u* transforms in dealing with social media addiction through the perspective of Social Learning Theory in da'wah psychology. The research applies a qualitative approach using library research, by examining relevant scholarly literature related to social media addiction, social learning processes, and Islamic da'wah strategies. The findings indicate that *mad'u's* mentality is shaped through observational learning, imitation, and reinforcement from digital environments, especially through influencers and online communities. This condition requires adaptive and psychologically grounded da'wah strategies. The study concludes that integrating Social Learning Theory into da'wah practices can effectively transform *mad'u's* mentality toward more critical, balanced, and spiritually grounded behavior in the digital era.

Key words: social media addiction, *mad'u* mentality, social learning theory, da'wah psychology;

INTRODUCTION

The massive digital transformation that has taken place over the past few decades has altered nearly every aspect of human life, including how individuals interact, access information, and construct their identities and life values (Castells, 2015; Couldry & Hepp, 2018). The presence of social media as an integral part of the digital ecosystem functions not only as a communication tool but also as a new social space that exerts significant influence on the construction of reality, mindset, and individual behavior (Nasrullah, 2020; Boyd, 2014). In this context, social media becomes an important arena that shapes the mentality of *mad'u*, both positively and negatively (Lim, 2017; Hjarvard, 2016).

On the one hand, social media provides substantial opportunities for the development of da'wah that is broader, more flexible, and capable of reaching various

segments of society without geographical limitations (Campbell, 2020; Hoover, 2021; Setiabudi, 2024). Digital da'wah enables the rapid and interactive dissemination of Islamic values and opens a more egalitarian space for dialogue between *da'i* and *mad'u* (Nisa, 2018; Slama, 2018). On the other hand, however, uncontrolled use of social media has led to a new and increasingly concerning phenomenon: social media addiction (Kuss & Griffiths, 2020; Andreassen, 2021). This phenomenon is characterized by excessive usage intensity, emotional dependence on digital platforms, and difficulty in controlling the duration and frequency of use (Griffiths, 2017; Montag et al., 2021), which ultimately affects individuals' psychological, social, and spiritual dimensions (Huang, 2022; Keles et al., 2020).

Recent studies indicate that social media addiction is correlated with increased levels of anxiety, depression, loneliness, and a decline in the quality of interpersonal relationships and subjective well-being (Keles et al., 2020; Huang, 2022; Bányai et al., 2017). Moreover, excessive exposure to social media can trigger unhealthy social comparisons and lower individuals' self-esteem (Vogel et al., 2014; Appel et al., 2020). In a religious context, these conditions may have further implications, such as a decline in the quality of worship, weakening spiritual awareness, and a shift in life orientation toward more materialistic and hedonistic tendencies (Putnam & Campbell, 2012; Hjarvard, 2016). *Mad'u* who are intensively exposed to digital content tend to experience value dissonance, in which ideal religious values often clash with digital realities filled with instant culture and the pursuit of social validation (Turkle, 2017; Twenge, 2019).

This phenomenon indicates that the problem of social media addiction is not merely technical or behavioral in nature, but also touches deeper aspects of mentality, namely ways of thinking, value systems, and life orientations of *mad'u* (Bandura, 2001; Montag & Walla, 2016). Therefore, an approach is needed that is not only normative-theological but also psychological, so that the da'wah process can respond to contemporary challenges more effectively and contextually (Arifin, 2019; Ilaihi, 2020). In this regard, the psychology of da'wah emerges as an interdisciplinary approach that integrates psychological principles with strategies for delivering religious messages (Mubarok, 2018; Saputra, 2021).

One psychological theory relevant to explaining this phenomenon is the Social Learning Theory proposed by Albert Bandura. This theory asserts that human behavior is shaped not only through direct experience but also through the process of observing others' behavior (observational learning), imitation, and reinforcement (Bandura, 1977; Bandura, 2001). Within social media environments, individuals are continuously exposed to various behavioral models presented by influencers, celebrities, and peer

groups (Djafarova & Rushworth, 2017; De Veirman et al., 2017). Content that is visually and emotionally engaging tends to be more easily internalized and imitated, especially when such behavior receives reinforcement in the form of popularity or social recognition (Sherman et al., 2016; Meshi et al., 2020).

In the context of *mad'u*, this process of social learning has the potential to shape behavioral patterns that are not aligned with Islamic values, particularly when the models being imitated do not represent religious ethics and morals (Hjarvard, 2016; Hoover, 2021). Conversely, if utilized strategically, social media can also serve as an effective medium for presenting positive role models that encourage behavioral change in a better direction (Campbell, 2020; Lim, 2017). Therefore, the Social Learning Theory approach becomes important in designing da'wah strategies that are not only informative but also transformative (Bandura, 2001; Saputra, 2021).

From the perspective of the psychology of da'wah, the transformation of *mad'u* mentality cannot be separated from efforts to create a conducive social learning environment, both offline and online (Mubarak, 2018; Arifin, 2019). Da'wah needs to prioritize approaches that are more persuasive, humanistic, and based on psychological understanding of the condition of *mad'u* (Ilaihi, 2020). Strategies such as the use of inspirational role models, reinforcement of positive behavior, and creative utilization of digital media are key to building a healthy and religious mentality amid the current of digitalization (Bandura, 2001; Campbell, 2020).

Previous studies have extensively discussed the impact of social media on mental health and the effectiveness of digital da'wah in delivering religious messages (Kuss & Griffiths, 2020; Hoover, 2021). However, most of these studies remain partial and have not comprehensively integrated modern psychological theories—particularly Social Learning Theory—within the framework of the psychology of da'wah (Saputra, 2021). In addition, there is still limited research that specifically examines the transformation of *mad'u* mentality as a response to social media addiction, as well as how da'wah strategies can be designed based on social learning mechanisms (Lim, 2017; Nisa, 2018).

Based on this gap, this study is important to conduct in order to provide both theoretical and practical contributions to the development of da'wah in the digital era. This study aims to analyze in depth the transformation of *mad'u* mentality in facing social media addiction through the Social Learning Theory approach from the perspective of the psychology of da'wah. The main focus of this research includes identifying factors influencing addictive behavior, analyzing social learning processes occurring in digital environments, and formulating adaptive and effective da'wah strategies to shape a healthier, more critical, and religious *mad'u* mentality.

Theoretically, this research is expected to enrich the body of knowledge in the field of the psychology of da'wah by integrating social learning theory as an analytical foundation within the digital context (Bandura, 2001; Saputra, 2021). Practically, the findings of this study are expected to serve as a reference for *da'i*, academics, and educational practitioners in designing da'wah strategies and community development programs that are more relevant to the dynamics of modern society (Campbell, 2020; Hoover, 2021). Thus, da'wah functions not only as a means of conveying teachings but also as a continuous process of mental transformation in addressing the challenges of the digital era.

METHOD

This study employs a qualitative approach using a library research design, which is a method that utilizes various scientific literature sources as the primary data to be analyzed systematically and critically (Zed, 2014; Creswell, 2016). This approach is chosen because it allows the researcher to explore in depth the phenomenon of social media addiction and the transformation of *mad'u* mentality through the perspective of Social Learning Theory within the framework of da'wah psychology, based on existing theoretical and empirical studies (Snyder, 2019).

The research design is descriptive-analytical, involving the description of phenomena found in the literature followed by analysis using relevant theoretical frameworks (Sugiyono, 2019). The focus of the study is directed toward examining the relationship between social media addiction, social learning processes, and changes in the mentality of *mad'u* within the context of digital da'wah (Bandura, 2001; Kuss & Griffiths, 2020).

The data sources in this study are secondary data obtained from various scientific literature, such as reputable national and international journals, academic books, and other scholarly publications relevant to the research topic (Creswell, 2016). The selection of literature is conducted using purposive sampling techniques, which involve choosing sources based on specific criteria such as topic relevance, publisher credibility, and recency of publication, with priority given to journal articles published within the last five years (Snyder, 2019; Xiao & Watson, 2019).

The research instrument in this library study is the researcher themselves (human instrument), who plays a role in identifying, selecting, and interpreting data from various literature sources (Moleong, 2018). To support this process, note-taking and data categorization techniques are employed based on key themes, such as social media addiction, social learning, and da'wah psychology strategies (Zed, 2014).

The data collection procedure is carried out through several stages: (1) literature search through scientific databases such as Google Scholar, Scopus, and accredited journal portals; (2) selection of literature based on inclusion and exclusion criteria; (3) organization of data according to the research focus; and (4) critical review of the literature content to identify patterns and relationships between concepts (Snyder, 2019; Xiao & Watson, 2019).

The data analysis technique uses content analysis, which is a method employed to identify, examine, and interpret meanings from textual data systematically (Krippendorff, 2018). The analysis is conducted by grouping data into specific themes, then comparing and synthesizing findings from various literature sources (Elo & Kyngäs, 2008). Furthermore, the results of the analysis are interpreted within the framework of Social Learning Theory to explain the process of transforming *mad'u* mentality in addressing social media addiction (Bandura, 2001). Through this approach, the study is expected to produce a comprehensive, systematic, and theory-based analysis, as well as contribute to the development of da'wah psychology studies, particularly in responding to the challenges of the digital era (Snyder, 2019).

RESULTS AND DISCUSSION

Research Findings

Based on the results of the literature review conducted, several key findings were identified regarding the phenomenon of social media addiction and its implications for the mentality of *mad'u* in the context of da'wah in the digital era.

First, social media addiction is a phenomenon characterized by excessive use, emotional dependence, and difficulty in self-control over access to digital platforms. The literature indicates that individuals experiencing addiction tend to spend a significant amount of time on social media, often neglecting other important activities such as worship, direct social interaction, and academic or work productivity.

Second, social media addiction has multidimensional impacts, encompassing psychological, social, and spiritual aspects. Psychologically, individuals experience anxiety, stress, and a decline in mental well-being. Socially, there is a decrease in the quality of direct interpersonal interactions. Meanwhile, spiritually, there is a tendency toward a decline in the quality of worship and a reduction in the depth of religious reflection.

Third, social media functions as a powerful agent of social learning. Digital content that is continuously consumed shapes individuals' mindsets, preferences, and behaviors. Public figures, influencers, and peer groups act as models that indirectly influence the formation of *mad'u* mentality.

Fourth, within the context of da'wah, there are both challenges and opportunities. The challenge lies in addressing the negative influence of social media on the mentality of *mad'u*, while the opportunity lies in utilizing social media as an effective medium for da'wah through approaches that are more adaptive, creative, and grounded in psychological principles.

DISCUSSION

1. Social Media Addiction as a Psychological Challenge for *Mad'u*

Social media addiction is a form of non-substance addictive behavior that has rapidly developed in the digital era. This phenomenon is not only related to the intensity of use but also involves psychological aspects such as the need for social recognition, emotional attachment, and dependence on digital stimuli (Kuss & Griffiths, 2020; Andreassen, 2021). In the context of *mad'u*, this condition becomes a serious challenge as it can disrupt the balance between worldly life and spiritual life.

Research shows that excessive use of social media is correlated with increased anxiety, depression, and low self-control (Huang, 2022; Keles et al., 2020; Rizky et al., 2023). This aligns with psychological concepts suggesting that addictive behavior is often driven by unmet psychological needs, such as the need for affiliation and recognition (Bandura, 2001; Kamilah et al., 2023). Therefore, social media addiction should not be understood merely as a habit, but as a complex psychological phenomenon.

2. Analysis of Social Learning Theory in Shaping the Mentality of *Mad'u*

The Social Learning Theory proposed by Albert Bandura emphasizes that individuals learn through processes of observation, imitation, and modeling within their social environment (Bandura, 1977; Bandura, 2001). In the context of social media, this process occurs intensively, as individuals are continuously exposed to various behavioral models presented in visually appealing ways.

Influencers and public figures on social media often become role models followed by *mad'u*, both consciously and unconsciously (De Veirman et al., 2017; Djafarova & Rushworth, 2017). When certain behaviors receive reinforcement in the form of "likes," comments, or popularity, these behaviors are more likely to be repeated and imitated by other users (Meshi et al., 2020; Nurhasanah et al., 2023). This process strengthens the formation of particular mentalities, including consumerist lifestyles, the pursuit of social validation, and image-oriented behavior.

From the perspective of da'wah, this indicates that behavioral change among *mad'u* cannot rely solely on the delivery of normative messages but must also consider

the mechanisms of social learning at play. Da'wah needs to present behavioral models that can be observed, imitated, and positively reinforced within digital environments.

3. Transformation of *Mad'u* Mentality in the Digital Era

The transformation of *mad'u* mentality in the digital era is marked by shifts in values, mindsets, and life orientations influenced by intensive interaction with social media. *Mad'u* no longer receive values solely from family environments or religious institutions but also from digital spaces that are global and open (Hjarvard, 2016; Hoover, 2021).

Exposure to various digital content can lead to value dissonance, where ideal religious values clash with digital realities that tend to be instant and materialistic (Turkle, 2017; Twenge, 2019). This condition impacts the weakening of internalization of spiritual values and the emergence of behaviors that do not fully reflect religious ethics. However, this transformation is not always negative. When managed properly, social media can also serve as a medium to strengthen religious values through inspirational and educational da'wah content (Campbell, 2020). Therefore, the transformation of *mad'u* mentality needs to be guided through appropriate approaches to ensure constructive outcomes.

4. Implications for Da'wah Psychology Strategies

The findings of this study indicate that da'wah strategies in the digital era need to undergo transformation by integrating psychological approaches, particularly Social Learning Theory. Da'wah can no longer rely solely on conventional preaching methods, but must be able to utilize social media as an effective space for social learning (Saputra, 2021).

Several strategies can be implemented, including: (1) presenting positive role models that are relevant to the lives of *mad'u*; (2) utilizing engaging visual and narrative content to enhance the appeal of da'wah messages; and (3) reinforcing positive behavior through digital interactions (Bandura, 2001; Campbell, 2020). In addition, it is also important to build digital literacy among *mad'u* so that they are able to filter information and are not easily influenced by negative content (Livingstone, 2020). Thus, the psychology of da'wah plays a strategic role in bridging religious values and digital realities. An approach based on psychological understanding will be more effective in shaping a *mad'u* mentality that is adaptive, critical, and firmly grounded in Islamic values.

CONCLUSION

This study demonstrates that social media addiction is not merely related to the intensity of technology use, but also reflects a transformation in the mentality of *mad'u*, encompassing changes in ways of thinking, values, and life orientation in the digital era. By employing the Social Learning Theory approach, it is found that addictive behavior is formed through processes of observation, imitation, and reinforcement within the digital environment, including the role of public figures and influencers as agents of social learning. These findings affirm the scientific contribution that digital environments play a significant role in shaping individuals' psychological structures and value systems within the context of da'wah.

The implications of this study position the psychology of da'wah as a strategic approach in responding to this phenomenon through the adaptive use of social media grounded in social learning principles. Its practical contribution lies in the importance of utilizing positive role models, strengthening digital literacy, and developing da'wah strategies that are contextual and applicable within digital spaces. This study also opens opportunities for the development of empirically based digital da'wah intervention models that are more effective in shaping the behavior and character of *mad'u* in the modern era.

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