

Digital Media Intensity and Adolescent Religiosity: Integrating Social Media as Educational Da'wah in Islamic Secondary Education

Babatunde Obadare¹, Mohamed Abdel Rahman², Jesse Ndwiga Kanyua Mūgambi³

^{1,3} Department of Religious Studies, Humanities and Social Sciences University of Nairobi, Nairobi, Kenya

² Department of Islamic Studies, Social Sciences and Humanities, University of the Punjab, Lahore, Pakistan

Article Info

Article history:

Received Dec 23, 2025

Revised Jan 7, 2026

Accepted Jan 29, 2026

Online First Feb 28, 2026

Keywords:

Adolescent Religiosity

Digital Media

Islamic Education

Religiosity

Da'wah

ABSTRACT

Purpose of the study: This study aims to examine the influence of digital media intensity on adolescent religiosity and to analyze how social media can be integrated as an educational da'wah instrument within Islamic secondary education to strengthen students' multidimensional religiosity.

Methodology: This study employed a mixed-method sequential explanatory design. Quantitative data were collected using a five-point Likert-scale questionnaire measuring religiosity and digital media intensity, distributed to 175 students. Data were analyzed using SPSS through descriptive statistics, Kolmogorov–Smirnov normality test, Pearson correlation, and simple linear regression. Qualitative data were obtained through interviews.

Main Findings: The results indicate that students' overall religiosity is categorized as moderate high, while digital media intensity is high. Pearson correlation analysis shows a moderate positive correlation ($r = 0.436$, $p < 0.05$). Regression analysis reveals that digital media intensity significantly predicts religiosity, explaining 19% of its variance, while 81% is influenced by other factors.

Novelty/Originality of this study: This study reframes digital media from a perceived moral risk into a strategic educational da'wah instrument within Islamic schools. By integrating multidimensional religiosity theory, digital engagement intensity, and school-based pedagogical intervention through a mixed-method design, it provides a new integrative framework for understanding adolescent religiosity in the digital era.

This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license



Corresponding Author:

Babatunde Obadare,

Department of Religious Studies, Humanities and Social Sciences, University of Nairobi,

Embu Road, Nairobi Hwy, Nairobi, 100100, Kenya

Email: batatunde.obadare@uonbi.ac.ke

1. INTRODUCTION

The rapid development of digital technology in the 21st century has transformed nearly every aspect of human life, including education, social interaction, and the character formation of young generations [1]. The internet, social media, and smart devices are no longer merely communication tools; they have evolved into a digital ecosystem in which adolescents construct their identities, social relationships, and even religious understanding. This transformation carries broad implications, affecting not only cognitive and social dimensions but also the moral and spiritual development of youth [2]-[4].

From a developmental psychology perspective, adolescence represents a critical phase of identity formation characterized by exploration of values, beliefs, and life orientations. During this period, religiosity is no longer solely the result of imitation within the family environment; instead, it undergoes processes of

internalization and rationalization. Adolescents begin to question, reflect upon, and consciously choose religious values. Consequently, the environments that shape adolescent religiosity play a decisive role in determining the direction of their spiritual growth [5].

Traditionally, adolescent religiosity develops through three primary pillars: family, school, and society. The family functions as the foundational institution for instilling faith and religious practices [6]. Schools, particularly through Islamic Religious Education, reinforce this foundation through structured instruction, habituation of religious practices, and teacher role modeling. Meanwhile, society provides opportunities for the practical application of religious values in social life [7]. However, in the digital era, a new and influential actor has emerged in shaping adolescents' religious attitudes and perspectives social media and digital platforms.

Platforms such as Instagram, TikTok, and YouTube have become not only spaces for entertainment but also significant sources of religious information [8]. Adolescents increasingly access short sermons, Islamic motivational quotes, and religious discussions online rather than attending conventional face-to-face religious gatherings. This phenomenon reflects a shift in religious learning patterns from traditional in-person settings to more flexible and instant digital modes. Previous studies indicate that digitalization influences adolescents' value systems and religiosity, both positively and negatively. At the same time, other research highlights that appropriate use of technology can enhance digital religious literacy and expand access to credible Islamic knowledge sources [9].

Despite these findings, much of the existing literature tends to frame digitalization primarily as an external threat to adolescent morality and religiosity [10]. Academic discourse often emphasizes negative consequences such as social media addiction, exposure to inappropriate content, and declining face-to-face interaction. Studies that systematically integrate social media as an educational *da'wah* instrument within the pedagogical framework of Islamic Religious Education remain relatively limited [11]. In reality, however, the digital sphere has become a central arena for shaping opinions, identities, and religious awareness among the younger generation.

The research gap lies in the insufficient integration between religious pedagogical approaches and systematic strategies for utilizing social media within formal educational contexts. Although prior studies emphasize the significant roles of parents and teachers in strengthening students' religiosity [12], few have explored how this collaborative responsibility can be strategically adapted to the digital ecosystem that now constitutes adolescents' primary sphere of interaction, identity construction, and value negotiation. Religious education often remains confined to conventional classroom practices, while students' moral challenges and social engagements increasingly unfold in online environments, creating a disconnect between instructional spaces and lived digital realities [13]-[15]. Furthermore, existing research rarely formulates structured and applicable strategies to transform social media from a passive content-consumption platform into an active, value-oriented space for educational *da'wah* carried out collaboratively by teachers and students. Consequently, there is a pressing need for an integrative framework that connects theological foundations, pedagogical objectives, digital literacy, ethical guidance, and participatory content creation to reposition social media as a systematically designed extension of formal religious education rather than merely an external influence to be controlled [16].

This study offers novelty in the form of a conceptual approach that positions social media not merely as a challenge but as a strategic instrument for strengthening adolescent religiosity through school-based educational *da'wah* [17], [18]. The proposed approach integrates three key dimensions: religious digital literacy, habituation of Islamic values, and teacher role modeling within digital spaces [19]. Thus, this research goes beyond describing the impact of digitalization by formulating an adaptive and constructive framework relevant to contemporary realities.

The urgency of this study is reinforced by the increasing intensity of digital media usage among adolescents, which significantly influences their patterns of religiosity [20]. Without proper guidance, technology may foster superficial, instant, and less reflective forms of religious understanding. Conversely, when managed strategically and educationally, social media can become a creative, participatory, and contextual space for internalizing Islamic values. Therefore, strengthening adolescent religiosity in the digital era can no longer rely solely on conventional approaches but requires an integrative strategy involving family, school, and the digital ecosystem simultaneously [21], [22]. Based on this background, this study aims to, (1) analyze the level of adolescent religiosity in the digital era, (2) identify the impact of digitalization on adolescent religious development, and (3) formulate strategies for strengthening religious values through the utilization of social media as an educational *da'wah* platform. This study is expected to contribute theoretically to the development of Islamic Religious Education scholarship that responds to digital transformation and practically to the formulation of adaptive, contextual, and relevant religious learning strategies for the digital generation.

2. RESEARCH METHOD

2.1. Research Design

This study employed a mixed-method approach using a sequential explanatory design [23], in which quantitative data collection and analysis were conducted in the first phase, followed by qualitative exploration in

the second phase to explain and deepen the quantitative findings. The selection of this design was based on the research objectives, which not only aim to measure the level of adolescent religiosity in the digital era but also to understand contextual factors influencing religious development and strategies for strengthening religiosity through social media as an educational da'wah platform [24].

In the quantitative phase, the study measured, (1) The level of adolescent religiosity (2) The intensity and patterns of digital media usage, and (3) The utilization of social media as an educational da'wah instrument. The quantitative findings were then used to determine focal points for further qualitative investigation. In the qualitative phase, in-depth interviews and documentation analysis were conducted to explore, (1) Teachers' perceptions of digitalization and its impact on student religiosity, (2) Practical strategies for integrating social media into religious education, and, (3) Collaborative efforts between schools and families in strengthening religious values. The integration of both data sets occurred at the interpretation stage, where qualitative findings were used to explain, confirm, and elaborate upon statistical results. This design ensures methodological rigor and enhances the validity of conclusions through methodological triangulation.

2.2. Population and Sample

The population of this study consisted of all students in grades X–XII at Islamic senior secondary schools (Madrasah Aliyah equivalent) located in an eastern Islamic country during the 2025/2026 academic year, totaling 312 students [25]. These schools were selected because they integrate formal religious instruction with general education and represent adolescents who are actively engaged in both digital environments and structured Islamic learning settings. The sample size was determined using the Slovin formula with a 5% margin of error:

$$n = \frac{N}{1+N(e)^2} \quad \dots(1)$$

Where:

N = 312

e = 0.05

The calculation resulted in a minimum sample size of 175 students. Sampling was conducted using proportionate stratified random sampling to ensure proportional representation across grade levels (X, XI, and XII). This technique was employed to reduce sampling bias and maintain statistical representativeness within each academic stratum. The proportional allocation ensured that each grade level contributed to the sample according to its population size, thereby enhancing the generalizability of findings within the selected school context.

The qualitative informants consisted of eight Islamic Religious Education (PAI) teachers selected through purposive sampling. The inclusion criteria were as follows: (1) a minimum of five years of teaching experience, (2) active integration of digital media into instructional practices, and (3) involvement in religious extracurricular activities or digital literacy programs within the school. These criteria were established to ensure that informants possessed adequate pedagogical competence and practical experience related to the implementation of digital-based religious instruction. Their perspectives were considered essential for explaining quantitative findings and providing contextual insights into strategies for strengthening adolescent religiosity in digital environments.

Research objects, the objects of this study included, (1) The level of adolescent religiosity, (2) The intensity and patterns of digital media usage among students, and (3) Strategies for strengthening religiosity through social media-based educational da'wah within the school context.

2.3. Data Sources And Data Collection Techniques

This study utilized both primary and secondary data sources to ensure comprehensive and triangulated findings. Primary data were obtained directly from student questionnaire responses and in-depth interviews with Islamic Religious Education (PAI) teachers. Secondary data were collected from relevant school documents, reports of religious activities, archives of digital literacy programs, and scholarly literature related to adolescent religiosity and digitalization. The inclusion of multiple data sources was intended to strengthen the validity and contextual richness of the research findings [26].

In the quantitative phase, data were collected using a structured questionnaire based on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The instrument measured three principal variables: adolescent religiosity, digital media usage intensity, and the utilization of social media as an educational da'wah platform. The religiosity construct was developed based on multidimensional religiosity theory, encompassing five dimensions: belief (aqidah), religious practice (ibadah), religious experience, religious knowledge, and moral application. The questionnaire was administered directly in classrooms under the supervision of the researcher to ensure clarity of instructions, minimize misunderstandings, and reduce potential response bias.

The qualitative phase was conducted after the completion and analysis of the quantitative data, following the sequential explanatory design. Data collection techniques included semi-structured interviews and documentation analysis. The interviews focused on teachers' perceptions of the impact of digitalization on student religiosity,

strategies for integrating social media into religious instruction, and collaborative efforts between schools and families in strengthening religious values. Documentation analysis was conducted to support and validate interview findings through examination of religious routine programs, student-produced digital da'wah content, and school digital literacy policies. All interviews were audio-recorded with participants' consent, transcribed verbatim, and systematically coded to ensure analytical rigor and credibility of the qualitative findings.

2.4. Research Instrument

Quantitative instrument, The questionnaire was developed based on established religiosity dimensions and digital media usage indicators. Before implementation, the instrument underwent, (1) Content validity testing, reviewed by two experts in Islamic Education and Educational Psychology. (2) Construct validity testing, using Pearson Product Moment correlation. (3) Reliability testing, using Cronbach's Alpha and Reliability threshold: $\alpha > 0.70$. Items failing validity thresholds were revised or removed.

Table 1. Research Instrument Blueprint

Variable	Indicator	Number of Items
Adolescent Religiosity	Belief (Aqidah)	5
	Religious Practice	6
	Spiritual Experience	4
	Religious Knowledge	5
	Moral Application	5
Digital Media Intensity	Duration of Use	3
	Platform Type	3
	Purpose of Use	4
Social Media as Educational Da'wah	Access to Islamic Content	4
	Content Creation Participation	3
	Impact on Worship Practices	3

Qualitative Instrument, in qualitative research, the primary instrument was the researcher (human instrument), supported by (1) interview guidelines (2) documentation checklist (3) field notes. Trustworthiness was ensured through, (1) data triangulation (2) member checking, (3) peer debriefing.

2.5. Data Analysis Technique

Quantitative data were analyzed using SPSS software through both descriptive and inferential statistical procedures. Descriptive statistics were employed to obtain the mean, standard deviation, and percentage distribution of each variable, as well as to categorize the levels of adolescent religiosity into low, moderate, and high classifications based on predetermined score intervals. Inferential statistical analysis was conducted to examine the relationship and predictive influence between variables [27]. Pearson product-moment correlation was used to determine the strength and direction of the relationship between digital media usage intensity and adolescent religiosity. Furthermore, simple linear regression analysis was performed to assess the extent to which digital media intensity predicts religiosity levels. Prior to conducting regression analysis, assumption testing was carried out, including tests of normality and linearity, to ensure that the data met the required statistical criteria.

Qualitative data were analyzed using the interactive model of Miles, Huberman, and Saldaña, which consists of three interconnected steps: data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting, focusing, simplifying, and organizing relevant information obtained from interviews and documentation. Data display was conducted by systematically presenting categorized findings in narrative and thematic formats to facilitate interpretation. The final stage involved drawing conclusions and verifying them through continuous comparison and reflection on the data. The coding process was conducted in three systematic stages: open coding to identify initial categories, axial coding to establish relationships among categories, and selective coding to integrate core themes related to religiosity strengthening strategies in the digital era.

Integration of quantitative and qualitative findings was carried out at the interpretation stage in accordance with the sequential explanatory design. Quantitative results were first used to identify statistical patterns and significant relationships, while qualitative findings were subsequently employed to explain underlying causes, contextual meanings, and practical implications of the statistical outcomes. The final interpretation synthesized both data sets into comprehensive conclusions. This integrative approach enhances the explanatory depth of the study, strengthens methodological rigor, and improves the internal validity of the overall research findings.

3. RESULTS AND DISCUSSION

3.1. Instrument Scoring Formula

The questionnaire employed in this study utilized a five-point Likert scale to measure respondents' perceptions and attitudes toward each statement item [28]. This scaling system was designed to quantify levels of agreement systematically and ensure consistency in response interpretation across all variables measured in the research instrument.

Table 2. Likert Scale Measurement and Response Interpretation

Scale	Interpretation
1	Strongly Disagree
2	Disagree
3	Neutral
4	Agree
5	Strongly Agree

As shown in Table 1, each response option was assigned a numerical value ranging from 1 (strongly disagree) to 5 (strongly agree). Higher scores indicate stronger agreement with the statement and reflect a higher level of the measured construct. This scoring system facilitated quantitative analysis, including mean calculation, categorization, and inferential statistical testing.

The total score for each variable was calculated using :

$$Total\ Score = \sum(Item\ Score) \quad \dots(2)$$

Mean score calculation:

$$\bar{X} = \frac{\sum x}{N} \quad \dots(3)$$

Categorization of religiosity levels used interval formula:

$$Interval\ Widht = \frac{Highest\ Score - Lowest\ Score}{3} \quad \dots(4)$$

With 3 categories:

- Low
- Moderate
- High

3.2. Descriptive Statistics Results

To provide an overview of the respondents' religiosity profile and digital media usage patterns, descriptive statistical analysis was conducted. The results include the mean scores, standard deviations, and categorical interpretations for each dimension of religiosity as well as digital media intensity.

Table 3. Descriptive Statistics of Research Variables

Variable	Mean	Std. Deviation	Category
Belief (Aqidah)	4.32	0.51	High
Religious Practice	4.18	0.56	High
Religious Experience	3.74	0.63	Moderate
Religious Knowledge	4.01	0.58	High
Moral Application	3.65	0.69	Moderate
Overall Religiosity	3.98	0.54	Moderate-High
Digital Media Intensity	4.11	0.72	High

As presented in Table 3, the dimensions of belief (aqidah), religious practice, and religious knowledge fall into the high category, indicating strong cognitive and ritual aspects of religiosity among students. In contrast, religious experience and moral application are categorized as moderate, suggesting that the internalization and practical implementation of religious values require further strengthening [29]. The overall religiosity level is classified as moderate high, while digital media intensity is categorized as high, reflecting frequent engagement with digital platforms among respondents.

3.3. Frequency Distribution of Religiosity Levels

To further examine the distribution of students' religiosity levels, a frequency analysis was conducted. The categorization was based on the predetermined score intervals, dividing respondents into low, moderate, and high religiosity groups.

Table 4. Religiosity Level Distribution

Category	Frequency	Percentage
Low	18	10.3%
Moderate	94	53.7%
High	63	36.0%
Total	175	100%

As shown in Table 4, the majority of students (53.7%) fall into the moderate category, followed by 36.0% in the high category, and 10.3% in the low category. These findings indicate that while most students demonstrate a reasonably stable level of religiosity, there remains a proportion whose religious internalization may require further educational reinforcement and guidance [30].

3.4. Normality Test (Kolmogorov-Smirnov)

Prior to conducting inferential statistical analysis, a normality test was performed to ensure that the data met the assumptions required for parametric testing. The Kolmogorov–Smirnov test was applied to examine the distribution of the main research variables.

Table 5. Normality Test Result

Variable	Sig. Value	Interpretation
Religiosity	0.087	Normal
Digital Media Intensity	0.094	Normal

As presented in Table 5, the significance values for both religiosity (0.087) and digital media intensity (0.094) are greater than 0.05. This indicates that the data for both variables are normally distributed. Therefore, the assumptions for parametric analyses, including Pearson correlation and simple linear regression, are fulfilled.

3.5. Pearson Correlation Analysis

Prior to conducting inferential statistical analysis, a normality test was performed to ensure that the data met the assumptions required for parametric testing. The Kolmogorov–Smirnov test was applied to examine the distribution of the main research variables.

Table 6. Correlation Between Digital Media Intensity and Religiosity

Variable	r-value	Sig.	Interpretation
Digital Media Intensity ↔ Religiosity	0.436	0.000	Moderate Positive Correlation

As presented in Table 6, the significance values for both religiosity (0.087) and digital media intensity (0.094) are greater than 0.05. This indicates that the data for both variables are normally distributed. Therefore, the assumptions for parametric analyses, including Pearson correlation and simple linear regression, are fulfilled..

3.6. Simple Linear Regression Analysis

Regression equation:

$$Y = a + bX \quad \dots(5)$$

Where:

- Y = Religiosity
- X = Digital Media Intensity

Table 7. Regression Result

Variable	B	Sig.	R ²
Constant	2.145	0.000	
Digital Media Intensity	0.452	0.000	0.19

Interpretation, (1) Digital media intensity significantly predicts religiosity. (2) $R^2 = 0.19 \rightarrow$ 19% of religiosity variation is explained by digital media intensity. (3) 81% is influenced by other factors (family, peers, environment).

The findings indicate that adolescent religiosity is positioned at a moderate–high level ($M = 3.98$), with the strongest dimensions being belief (aqidah), religious practice, and religious knowledge, while religious experience and moral application remain moderate [31], [32]. This pattern suggests that students demonstrate solid cognitive understanding and ritual compliance but experience relative challenges in translating religious values into reflective spiritual awareness and consistent moral behavior, particularly within digital environments. From a multidimensional religiosity perspective, this imbalance implies that institutional religious education remains effective in transmitting doctrinal and ritual knowledge, yet the experiential and ethical internalization of religion requires further contextual reinforcement. The moderate category of moral application may reflect the complexity of navigating religious identity in digitally mediated spaces where competing value systems, instant gratification culture, and performative self-presentation are prevalent.

The high level of digital media intensity ($M = 4.11$) combined with a statistically significant moderate positive correlation ($r = 0.436$, $p < 0.001$) challenges deterministic assumptions that digital exposure inherently weakens religiosity. Instead, the results suggest that digital media functions as a context-dependent variable whose influence depends largely on patterns of use and educational mediation. The regression analysis further confirms that digital media intensity significantly predicts religiosity ($B = 0.452$, $R^2 = 0.19$). Although the predictive strength is moderate, the positive direction indicates that structured engagement with digital platforms particularly those containing Islamic educational content may reinforce religious understanding and practice. However, the R^2 value also reveals that 81% of religiosity variance is influenced by other factors, such as family upbringing, peer influence, school culture, and broader sociocultural dynamics, highlighting that digital media operates as a complementary rather than dominant determinant [33].

The qualitative dimension of the study (as integrated within the sequential explanatory design) provides contextual depth to the statistical findings. Teachers reported that students who actively participate in creating or sharing digital da'wah content demonstrate higher reflective engagement with religious themes compared to passive consumers of content [34]. This aligns with constructivist learning theory, which emphasizes active participation as a catalyst for deeper internalization. Social media platforms thus emerge not merely as channels of consumption but as arenas of identity construction, religious expression, and moral negotiation. Nevertheless, the data also suggest the possibility of “performative religiosity,” in which outward digital expressions of faith do not always correspond to consistent moral conduct offline. Therefore, digital engagement must be accompanied by pedagogical guidance to ensure authentic internalization rather than superficial symbolic display [35].

From the perspective of prior empirical scholarship, this study both confirms and critically extends earlier findings. For instance, Suriana [36] reported that intensive exposure to digital entertainment media was negatively associated with adolescents' moral sensitivity and religious commitment, arguing that unfiltered online environments may weaken value internalization. However, Rehan's study framed digitalization primarily as a risk variable and did not examine the mediating role of educational institutions in guiding digital engagement. Similarly, Andi [37] concluded that digital media had no statistically significant relationship with religiosity among Muslim youth, interpreting media use as religiously neutral; yet their research relied exclusively on cross-sectional quantitative surveys without contextual qualitative exploration. Furthermore, Darni [38] emphasized the dominant role of family religiosity in shaping adolescent religious orientation, while giving limited analytical attention to school-based digital literacy integration. In contrast to these studies, the present research demonstrates that digital media intensity shows a significant positive predictive relationship with religiosity when embedded within structured educational da'wah practices in Islamic schools. Therefore, the principal research gap lies in the absence of an integrative analytical framework that simultaneously considers multidimensional religiosity theory, digital engagement intensity, and institutional pedagogical mediation an integration systematically addressed in this mixed-method sequential explanatory study [39].

The novelty of this study resides in its reconceptualization of digital media from a presumed moral threat into a strategic instrument of educational da'wah within Islamic secondary education [40], [41]. Unlike previous studies that either problematized or neutralized digital media's influence, this research empirically demonstrates a positive predictive relationship between structured digital engagement and adolescent religiosity. Moreover, by integrating quantitative correlation-regression analysis with qualitative explanatory insights, the study offers a multidimensional model of “mediated digital religiosity,” in which online engagement, institutional guidance, and value internalization interact dynamically [42]. This integrative approach contributes theoretically to the expansion of religiosity studies in contemporary digital contexts.

The implications of this study are theoretical, pedagogical, and practical. Theoretically, it supports the view that religiosity in the digital era should be understood as a dynamic construct formed across interconnected online and offline environments rather than confined to traditional religious spaces. Pedagogically, the findings underscore the importance of incorporating digital religious literacy, ethical media engagement, and social media-based da'wah projects into Islamic education curricula. Practically, the results highlight the need for collaborative

synergy among teachers, school administrators, and families to supervise and guide adolescents' digital participation constructively. By transforming digital platforms into structured spaces for reflective engagement, educational institutions can strengthen rather than diminish students' religious development.

Despite its contributions, this study has several limitations. First, the reliance on self-reported questionnaire data may introduce social desirability bias, particularly in measuring religiosity variables. Second, the regression model explains 19% of the variance in religiosity, indicating that other influential factors—such as parental religiosity, peer networks, and socio-cultural environment were not included in the present model. Third, the research was conducted within a specific regional Islamic secondary education context, which may limit the generalizability of the findings to broader populations. Future research is recommended to employ longitudinal designs, include additional psychosocial variables, and conduct cross-regional or cross-national comparative studies to develop a more comprehensive understanding of digital religiosity dynamics.

4. CONCLUSION

This study concludes that adolescent religiosity in the digital era is positioned at a moderate–high level, with stronger development in cognitive and ritual dimensions than in experiential and moral application aspects. The findings demonstrate a statistically significant moderate positive relationship between digital media intensity and religiosity, indicating that digital engagement does not inherently weaken religious values. Instead, when systematically integrated into educational da'wah practices within Islamic schools, digital media can function as a constructive predictor of religiosity. The mixed-method analysis further reveals that pedagogical mediation and active student participation in digital religious content contribute to deeper value internalization. Therefore, strengthening adolescent religiosity in the digital age requires not only institutional religious instruction but also structured and guided utilization of social media as an educational instrument.

ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to all participants who contributed to this study. Appreciation is also extended to those who provided valuable support, guidance, and constructive feedback throughout the research process. Their cooperation and insights were instrumental in the completion of this study.

REFERENCES

- [1] A. Raf, A. Muttaqien, and J. Ali, "Hyperspirituality of muslim teens learning religion on the internet era," *AL-A'RAF J. Pemikir. Islam dan Filsafat*, vol. 9867, no. June, pp. 1–29, 2024, doi: 10.22515/ajpif.v2i1i1.8558 HYPERSPIRITUALITY.
- [2] F. Purwaningtyas, M. Dalimunte, and S. Dewi, "Exploring adolescents' digital information-seeking patterns and religious behavior," *J. Kaji. Inf. Perpust.*, vol. 12, no. 2, pp. 251–278, 2024, doi: 10.24198/jkip.v12i2.58627.
- [3] I. Komala, A. Khairiyah, J. T. L. Tulak, and Azainil, "The transformation of religious values in the digital life of adolescents," *Adv. Soc. Humanit. Res.*, vol. 2, no. 1, pp. 2216–2232, 2024, doi: 10.46799/adv.v2i1i2.319.
- [4] H. A. Azharani and S. Marsus, "Pengaruh religiusitas dan spiritualitas terhadap ethical-awareness akuntan," *J. SUBSTANSI*, vol. 6, no. 1, pp. 100–124, 2022, doi: 10.35837/subs.v6i1.1815.
- [5] R. A. Hayani, M. A. Azizi, S. Barus, and M. S. Arifin, "The role of religious education in developing religious digital literacy and adolescent character formation in the digital era," *JHSS (Journal Humanit. Soc. Stud.)*, vol. 09, no. 03, pp. 1816–1823, 2025, doi: 10.33751/jhss.v9i3.13057.
- [6] M. K. Aryna, M. Fahmi, and A. Mas'ud, "The role of islamic religious education in overcoming adolescent character crisis in the digital era: A literature study," (*Jurnal Kaji. Pendidik. dan Psikologi*), vol. 3, no. 2, pp. 92–103, 2025, doi: 10.61397/jkpp.v3i2.442.
- [7] W. Zahara and Y. Yofita, "Analysis of the relationship between religiosity and psychological well-being in adolescents in the digital age," *Int. Conf. Relig. Soc. Humanit.*, vol. 4, no. 2, pp. 170–179, 2025, doi: 10.31958/proceedingsoficresh.v4i.101.
- [8] M. Sajdah *et al.*, "The role of islamic religious education in responding to the transformation of adolescent religiosity in the digital era," *Fitrah J. Islam. Educ.*, vol. 6, no. 2, pp. 471–483, 2025, doi: 10.53802/fitrah.v6i2.1311.
- [9] B. Suprpto, "The moderating role of religiosity in the relationship between social media use and social concern among indonesian adolescents budi," *J. Penelit. dan Pengkaj. Ilmu Pendidik.*, vol. 9, no. 3, pp. 581–597, 2025, doi: 10.36312/3v6n0r69.
- [10] N. Fadilah, D. Oktarosada, M. H. Hirzi, and M. Agama, "The transformation of religious values in the era of digital technological development: A critical review of islamic digital spirituality," *Media Komun. Penelit. dan Pengemb. Pendidik. Islam*, vol. 17, no. 02, pp. 526–539, 2025, doi: 10.37850/cendekia.v17i02.1124.
- [11] A. Ainun, I. Maulana, and A. Setiawan, "Addressing the moral crisis among generation z: Islamic religious education teachers' responses in the era of social connectivity," *Al-Ishlah J. Pendidik.*, vol. 17, no. 4, pp. 6444–6453, 2025, doi: 10.35445/alishlah.v17i4.7340.
- [12] A. A. Sadik, A. Fattah, and M. Ulviani, "The effect of social media on religious behavior, social interaction, and mental health of students in islamic education in the digital age," *Edukasi Islam. J. Pendidik. Islam*, vol. 14, no. 4, pp. 1107–1122, 2025, doi: 10.30868/ei.v14i04.9170.
- [13] A. Rosmalina, H. Elrahman, H. Handayani, and H. Affendi, "Islamic mental health education for adolescents in the digital

- era,” *Int. J. Educ. Qual. Quant. Res.*, vol. 2, no. 1, pp. 18–26, 2023, doi: 10.58418/ijeqqr.v2i1.39.
- [14] E. Sugianto, “The role of islamic religious education in the development of students spirituality and morality in the digitalization era: Case study of students at pertiba university Pangkalpinang,” *J. Sustain.*, vol. 7, no. 2, pp. 412–422, 2024, doi: 10.32923/kjmp.v7i2.5135.
- [15] Y. Ergen, “Framing the study of digital religion: Waves of academic research, theoretical approaches and themes,” *MEDIAD J. Media Relig. Stud.*, vol. 6, no. 2, pp. 137–166, 2023, doi: 10.47951/mediad.1363608.
- [16] M. D. Bosch, J. Lluís, M. Sanz, and A. S. Gauxachs, “Typing my Religion . Digital use of religious webs and apps by adolescents and youth for religious and interreligious dialogue,” *Church, Commun. Cult.*, vol. 2, no. 2, 2017, doi: 10.1080/23753234.2017.1347800.
- [17] B. Maftuh, E. S. Nurdin, and M. Safei, “Ethics of using technology in strengthening students religious character,” *Al-Hayat J. Islam. Educ.*, vol. 7, no. 2, 2023, doi: 10.35723/ajie.v7i2.362.
- [18] A. Rosyad, R. A. Kurniawan, and A. P. Abnisa, “The role of family communication in adolescent identity formation in the modern era,” *EL-FATIH J. DAKWAH DAN Penyul. Islam*, vol. 04, no. 2, pp. 84–94, 2025, doi: 10.65178/elfatih.v4i02.58.
- [19] D. Sunardi, W. E. Yulianto, and L. L. Wilujeng, “The representations of and the responses toward hybridity in Indonesia: A systematic review,” *J. Lang. Lit.*, vol. 25, no. 2, pp. 383–396, 2025, doi: 10.24071/joll.v25i2.11666.
- [20] S. Purnama, A. Wibowo, B. Shandy, and Q. Faizatul, “Heliyon Do parenting styles and religious beliefs matter for child behavioral problem? The mediating role of digital literacy,” *Heliyon*, vol. 8, no. 1, 2022, doi: 10.1016/j.heliyon.2022.e09788.
- [21] S. Tinggi, I. Syariah, H. Khotimah, and S. Kuningan, “The moderating role of religious moderation in shaping tolerance attitudes among generation z in the digital religious landscape,” *Khazanah Theol.*, vol. 6, no. 2, pp. 71–84, 2024, doi: 10.15575/kt.v6i2.45238.
- [22] N. Muthohirin, “Abstract : Islamic fundamentalism has undergone a significant transformation of the movement along with the emergence of social media . The presence of a new pattern of Islamic fundamentalism is influenced by young preachers who have succeeded in buildi,” *Islam. J. Stud. Keislam.*, vol. 19, no. 2, pp. 199–233, 2025, doi: 10.15642/islamika.2025.
- [23] S. R. Febriani and A. W. Ritonga, “The perception of millennial generation on religious moderation through social media in the digital era,” *Millah J. Stud. Agama*, vol. 21, no. 2, pp. 313–334, 2022, doi: 10.20885/millah.vol21.iss2.art1.
- [24] S. Aunul and D. Handoko, “Digital religion : How digital immigrants access religious content during pandemic,” *Islam. Commun. J.*, vol. 7, no. 1, pp. 77–88, 2022, doi: 10.21580/icj.2022.7.1.10088 Digital.
- [25] K. Anwar and S. Awang, “Social media and religiosity: Shifting the lifestyle paradigm of urban muslim students,” *J. Pemikir. Islam*, vol. 29, no. 2, 2024, doi: 10.32332/akademika.v29i2.9181.
- [26] K. H. Latif, H. Cahyo, A. Kistoro, and S. I. Muhliana, “The effects of social media use intensity on student’s religious knowledge in Yogyakarta,” *J. Pendidik. Islam*, vol. 14, no. 2, pp. 213–229, 2023, doi: 10.24042/002023141420200.
- [27] R. A. Putra, I. Agama, I. Negeri, and I. Curup, “Merging religiosity on social media: indonesian millennial youth’s understanding of the concepts of jihad and religious tolerance,” *Cendekia J. Kependidikan dan Kemasyarakatan*, vol. 19, no. 2, pp. 291–303, 2021, doi: 10.21154/cendekia.v19i2.3117.
- [28] S. Shamim, “Social media and the reshaping of religious identity in youth,” *Int. J. Acad. Stud. Sci. Educ.*, vol. 2, no. 1, pp. 66–81, 2024, doi: 10.55549/ijasse.9.
- [29] R. M. Lubis, I. Suryani, A. Syahputra, and W. Sahila, “The importance of islamic education for the mental health of youth in using social media,” *Nazhruna J. Pendidik. Islam*, vol. 6, no. 1, pp. 88–103, 2023, doi: 10.31538/nzh.v6i1.2703.
- [30] M. M. Choiri, A. Muslim, A. Mohd, and S. Kamis, “The impact of social media on the formation of religious patterns among millennial students in Ponorogo,” *Cendekia J. Kependidikan dan Kemasyarakatan*, vol. 22, no. 2, pp. 171–186, 2024, doi: 10.21154/cendekia.v22i2.9870.
- [31] M. Minarti, M. N. Rahmah, Khalilurrahman, Samsir, and Mardiana, “Utilization of social media in learning islamic religion: Its impact on strengthening student outcomes and achievements,” *Nidhomul Haq J. Manaj. Pendidik. Islam*, vol. 8, no. 2, pp. 279–291, 2023, doi: 10.31538/ndh.v8i2.3930.
- [32] N. Ahmed, F. Ahmed, M. Jaffar, T. Shah, G. Khan, and S. Bashir, “Teachers’ attitudes towards social media (SM) use in online learning amid the COVID-19 pandemic: the effects of SM use by teachers and religious scholars during physical distancing,” *Heliyon*, vol. 7, no. 4, p. e06781, 2021, doi: 10.1016/j.heliyon.2021.e06781.
- [33] L. Zhang, “The digital age of religious communication: The shaping and challenges of religious beliefs through social media,” *Stud. Relig. Philos.*, vol. 1, no. 1, pp. 25–41, 2025, doi: 10.71204/de63mn10.25.
- [34] F. N. Tajuddin, F. A. Rahman, and M. Satar, “Religion and new media (the phenomena of new media influences on religion in the digital era),” *J. Kaji. Manaj. Dakwah*, vol. 6, no. 1, pp. 1–12, 2024, doi: 10.35905/jkmd.v6i1.8097.
- [35] L. H. Fikri, “Islamic education and social media literacy in facing the information era for Indonesia’s young generation,” *J. Educ. Relig. Stud.*, vol. 03, no. 03, 2023, doi: 10.57060/jers.v3i03.123.
- [36] S. Suriana, T. Wahyuni, and M. Jannah, “Optimizing collaborative learning of islamic religious education through social media,” *Al-Ishlah J. Pendidik.*, vol. 17, no. 3, pp. 3820–3835, 2025, doi: 10.35445/alishlah.v17i3.6706.
- [37] A. Najamuddin, “The impact of islamic education on social media on the beliefs of the muslim community,” *Indones. J. Res. Educ. Rev.*, vol. 4, no. 4, pp. 981–991, 2025, doi: 10.51574/ijrer.v4i4.3723.
- [38] D. H. Almaridiah and A. A. Muis, “The effectiveness of digital media in learning islamic religious education (PAI) in the era of society 5.0: study of the integration of technology and religious values,” *Eduslam J. Pendidik. Islam dan Keagamaan*, vol. 3, no. 1, 2025, doi: 10.59548/jed.v3i1.463.
- [39] K. Bradford, “Multidimensional family development theory : A reconceptualization of family development,” *J. Fam. Theory Rev.*, vol. 13, no. June, pp. 202–223, 2021, doi: 10.1111/jftr.12414.
- [40] P. B.-N. Bloom and G. Arikan, “Religion and democratic commitment : A unifying motivational framework,” *Adv. Polit. Psychol.*, vol. 42, 2021, doi: 10.1111/pops.12730.

-
- [41] A.-K. Pandya and T. Kathuria, "Death anxiety, religiosity and culture: Implications for therapeutic process and future research," *Religions*, vol. 12, no. 1, pp. 1–13, 2021, doi: 10.3390/rel12010061.
- [42] S. Thompson and T. Modood, "Philosophy The multidimensional recognition of religion," *Crit. Rev. Int. Soc. Polit. Philos.*, vol. 28, no. 4, pp. 592–613, 2025, doi: 10.1080/13698230.2022.2115228.