

SOCIAL MEDIA AND RELIGIOUSITY: SHIFTING THE LIFESTYLE PARADIGM OF URBAN MUSLIM STUDENTS

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Abstract

The increasingly massive development of social media presents various spectacles that can be consumed by the general public. Along with the rise of social media, many things have changed, one of which is religion. This requires that da'wah in the digital era needs to make modifications and make peace with the growing media. The increasingly massive use of social media allows it to have a positive or negative impact on a person. The purpose of this study was to determine the contribution of accessing the use of social media to religious attitudes in students. The method used is quantitative with a correlational type. Data collection techniques through questionnaires and documentation. The data analysis technique uses the product moment formula, and the coefficient of determination uses SPSS 18. The results of this study indicate that there is a positive contribution between activities in using social media and students' religious attitudes with a high category or equal to 0.684. Therefore, the higher the activity using social media, the more religious attitudes will increase. The next thing that needs to be considered is a wise attitude in using social media and filtering content that is contrary to religious norms. Social media usage activities will provide important contributions and follow relevant theoretical insights to examine the impact of Internet use on religious affiliation, behavior, and beliefs.

Keywords: Lifestyle paradigm; social media; Urban Muslim students.

A. Introduction

Technological developments have formed a new world or a new social order called cyberspace. Thus, the realm of religion has also undergone significant changes, so a term called cyber religion emerged (Zaluchu, 2024). The notion that technology is contrary to religion is not fully justified because in general technology can improve religious practice through the dissemination of religious information and religious communities (Verschoor-Kirss, 2012). In the digital era like today, da'wah can be done

in various ways, one of which is using social media such as Instagram, YouTube, Twitter, Facebook or other media and even motivational memes. Da'wah through social media is considered by some preachers (ustadz, kyai or religious experts) as an effective means of inviting/delivering religious messages because it can penetrate various circles of society and use the language used, including easy to understand so that religious messages delivered easily understood by the general public and social media users (Karim, 2016).

Even today, many religious practices are broadcast live through media such as Facebook, YouTube, Instagram and other media. This shows that social media is very important for religious people to share information even though they are not involved in "real-time interaction", for example, worship practices that have been linked to social media (live record). According to Arifin, the role of social media is as part of da'wah (Sule, 2020). Da'wah does not only invite directly by meeting in the same room/place, but at this time it can be through social media. Da'wah using social media is easier to accept because various groups of people are social media users who are active in daily activities and also the language used is easier to understand. Especially in this digital era, with the development of technology that offers various conveniences and a variety of interesting applications, it becomes an attraction for teenagers (students) so that most of their time is spent playing social media. This is because teenagers in terms of time are not very busy so the use of social media in their daily life becomes a fun thing (Windari, 2020). In addition, during the COVID-19 pandemic, various activities should not be separated from the virtual world, as a result, the intensity of using social media cannot be separated from gadgets (Nasrullah, 2015).

In an article published on Crowdtap, Ipsos.MediaCT, and The Wall Street Journal published in 2014. The study involved 839 respondents with an age range of 16-36 years. based on these data it can be concluded that most of their time is used more to accessing social media (Mulawarman & Nurfitri, 2017). Another study was also conducted by We Are Social which was conducted in 2020. The results of this study indicate that there are 175.4 million Indonesian internet users and around 160 million of them are very active social media users (Triastuti et al., 2017). Social media as a vehicle for surfing modern society, both in accessing/watching religious information or just for entertainment. So, to quote McClure, that in order to access the virtual world, people are divided into 2, namely religious and non-religious (McClure, 2017; Bingaman, 2023).

The first group, according to McClure, is that the internet or social media has a positive side in describing religion because it makes it easier for people to learn religion and more practical/simple to get information about religion. Many religious institutions use social media to convey religious activities as da'wah and introduce them to the general public regarding their da'wah. This is reinforced by a statement from (Putnam (1995; 2000), where many people spend time online. However, many religious organizations also use the internet as a means to expand their religious and spiritual reach. The internet can be considered a place where emotional, material and even spiritual needs can be met by accessing the internet. Meanwhile, the second group uses social media to spend time so that they forget about religious practices. McClure argues that the growing non-religious population says that 88% of them claim it's just for fun or playing games (Stark, 2008; Lim et al., 2010). The logical reason, is because of the younger generation, a lot of cultural pressures and mindset of young adults as they develop their understanding of religion. While many young adults are not religious because they are too busy or distracted with work or other matters.

Students, including millennial Muslims, of course, attitude is an important component, in personal development, especially in the digital era. The digital era needs to be responded to wisely to provide a positive source of strength, considering that social media is increasingly bombarding it can provide additional information references, but on the other hand it will also reduce the possibility of maintaining an exclusive attitude toward one's religious tradition (McClure, 2017). In addition, students are educated people so that there is a demand for having a good religious attitude (Audiana, 2020). In addition, students are educated people so there is a demand for a good religious attitude (Arifin, 2011). So, with this attitude, a person is encouraged to behave towards objects in a certain way. Meanwhile, according to Spranger, religion is a person's adherence to the teachings of the religion he believes in, by liking various things related to divinity and his religious beliefs (Surawan, 2020). In other words, someone is called religious when he always tries to stay away from all God's prohibitions and obediently follows God's commands (Swandar, 2017). From the explanation above, it can be concluded that religious attitudes are all forms of actions or behavior carried out by someone. This form of action is based on the values of religious teachings, which are a form of love/servitude to God and have implications in everyday life.

Several factors influence the formation of a person's attitude, one of which is the mass media. Various forms of mass media, including social media, have a considerable impact on the formation of beliefs and views on something. With the new knowledge gained by someone, the information provides a cognitive foundation that will affect how a person behaves and behaves (Azwar, 2011). Good religious knowledge will be able to give a big influence, especially in terms of religious attitudes. Because a person's religious attitude in accepting or assessing religious teachings has a close relationship with the religious knowledge he gets (Surawan, 2020). In fact, according to Jeremy Stolow, the increasing number of religious publications will help the community in religious adventures (Stolow & Meyer, 2021). The intensity of the use of social media in everyday life will allow it to have a positive or negative influence on a person's attitude (Khairuni, 2016). In this case, the media has a neutral side which is then charged to its users, so that the personal role becomes important considering the development of world globalization provides "uncertainty" because it is full of high consequences risk society (Anthony, 1986; Jong, 2022). In line with the opinion expressed above, according to Kgetle, (2018) that social media is like two sides of a knife that has positive and negative effects on one's religion. So, it can be said that social media can affect a person's attitude according to how the purpose of social media is used. The same thing was said by Tresani, (2018) that video da'wah on Instagram, it influences one's religious attitude.

Technological advances bring many conveniences to society, including part of technological developments, namely social networking. But besides having a positive impact, social networking also harms its users. There is a lot of content on social media that is negative, such as immoral content, hate speech, hoaxes, etc., which can harm social media users (Zulaiha, 2019). In addition, it is possible to search for information about Islamic da'wah content on social networks, for example, if the information obtained leads to multiple interpretations and is not based on solid knowledge from books or expert teachers in religious matters, it will lead to religious misunderstandings.

B. Methods

This type of research is quantitative using the correlation method, which consists of two variables, namely the independent variable and the dependent variable (Suryabrata, 2011). The independent variable is in this case the activity of using social media (X), while the dependent variable is religious attitude (Y) (Sugiyono, 2014). The sample from this study was 211 students PAI IAIN Palangka Raya with the sampling technique using simple random sampling, namely how to choose a sample by choosing directly at random and giving equal opportunities for members of the population to become a sample (Sugiyono, 2014). The procedure for collecting information is using a questionnaire. In this study, the questionnaire was used as an online poll created using a google form and accumulated based on a Likert Scale. There are two questionnaires used in this study, namely, first, a questionnaire about watching Islamic-based social media with indicators of attention, appreciation, frequency and duration (Windarwati, 2020; Misroji & Syarifah, 2024). Second, a questionnaire about religious attitudes with indicators of belief, worship, experience, knowledge and practice (Surawan, 2020).

C. Findings and Discussion

1. Findings

Watching social media

Watching is an activity that involves the use or measure of a certain time. In the activity of using social media, intensity is influenced, because the frequency or intensity of using social media will also affect the lives of its users. This is because most of the time is used to access social media, and it cannot be denied that someone will be influenced by what is seen on social media. Even based on Soliha's research, society has entered the category of dependence on social media (Ostic et al., 2021). The same thing was also conveyed by Nasabith because according to him, a person's attitude and behavior can be influenced by technological advances such as social media. A person who often uses social media will affect the behavior of what is around him. This change occurs, because it will create thoughts that can be observed through their attitudes and behavior which means that the information presented by social media will form an understanding that will be imitated by its users (Zarkhasyi, 2015). Activities using social media in this study include several aspects, namely attention, appreciation, frequency and duration, which can be seen in the following data:

Table 1. Activities Using social media

Indicator	Mean	Category
Attention	3.8	High
Appreciation	3.87	High
Frequency	3.24	High
Time	3.57	High
Total	3,62	High

Based on the questionnaire above, activities using social media with an average of 3.62 or included in the high category. It can be concluded that students like to pay attention, read or watch social media related to religious content compared to other content. Attention or attention to something is certainly influenced by his feelings, so if someone has a sense of pleasure towards something, then he will always focus on that thing without any feelings of loss. This means that people who sometimes waste their time using social media, because there is a feeling of love, feel that their time is not wasted.

However, during this pandemic, most students are struggling a lot with social media because their lecture assignments or learning lectures themselves use an online system. In this regard, students who have an interest in social media, especially Islamic da'wah shows will be interested in finding information related to Islamic da'wah so that students follow accounts that display social media. Based on the data above, it shows that the activity of using social media has a high influence (by 3.87) on daily life, especially on media with religious nuances. The data shows that students not only access social media with religious nuances but also absorb and practice the values of the teachings that are obtained and known through these social media. Furthermore, the activity in accessing social media in a high frequency (by 3.24) indicates that students enjoy accessing social media more than 4 times per day (Juditha, 2011). Especially in the middle of the COVID-19 pandemic, it has had an impact on various education sectors, especially learning in schools (Surawan et al., 2022). Which resulted in the face-to-face learning process cannot be carried out directly, this has increased the use of the internet, including accessing social media (Fadli et al., 2021).

Then related to time (duration), namely the length of time students spends using social media an average of 3.57 in the high category which means that students spend a lot of time accessing social media. So overall it can be concluded that the average student social media use is high (3.62). Student's social media use is high (3.62). Based on the data above, it can be concluded that students spend a lot of time accessing/watching social media. But what needs to be realized is not to let the use of social media lead to negative effects in life such as addiction. Addiction is a dependency behavior with a facility that becomes a habit (Kiracaburun, 2016). So, it is hoped that various parties can be responsible for efforts to overcome and prevent social media addiction behavior (Wulandari & Netrawati, 2020). So, it would be wiser to use social media in order to improve religiously and spiritually so that they can become people who are close to God.

Religious Attitude

Religious attitude is the behavior of a person who shows obedience to the teachings of his religion. This attitude is based on a sense of trust and confidence (read: faith) which is actualized in everyday life. As a student who focuses on studying sciences related to Islamic values during lectures and activities in accessing social media, PAI students should have a good religious attitude. In this study, students' religious attitudes were seen from several aspects, namely religious beliefs, religious rituals, religious experiences, religious knowledge and religious morality (Surawan, 2020). The following data obtained from respondents related to religious attitudes:

Table 2. Religious Attitude

Indicator	Mean	Category
Belief	4,00	Very High
Worship	3,85	High
Experience	3,65	High
Knowledge	3,58	High
Experience	4,44	Very High
Total	3,90	High

Based on the questionnaire instrument above, it shows that from the aspect of belief, students have very high confidence (at 4.00), meaning that students' beliefs about their religion are very good. Someone who has great and true faith will do a lot

of good activities because it will bring inner peace and leave or stay away from bad deeds to get closer to God. In belief, each of these actions will have consequences for that person's life. The same thing was also expressed by (Surawan, 2020) that one category of belief is when doing good deeds, one must prioritize the intention only to Allah which is the essential basis of religion. Meanwhile, based religious rituals or worship is included in the high category (3.85) which means that students carry out worship orders well in their daily lives. Most students are always *istiqomah* in carrying out His orders. This was born from the need in students for recognition of an Almighty Essence to devote themselves as a servant (Surawan, 2020). In terms of experience, it is included in the high category (average value of 3.65) which means that in their daily life students are not only physically carrying out religious rituals, but their experience is also involved in believing that there is a sacred power and power that controls human beings (Surawan, 2020).

Then on the knowledge indicator, the results obtained by respondents with an average value of 3.58 in the high category which means that students are happy to deepen their knowledge related to their study program through books, internet media and so on so that students have good knowledge related to the teachings of Islam. Islamic religious teachings. Furthermore, on the practice indicators, the results of respondents' answers with an average value of 4.44 are very high categories which means that students practice Islamic teachings very well in their daily lives. Students have the awareness to do good deeds because they feel that their behavior will be accounted for by something high and the form of their obligations as religious beings. Overall, based on indicators of religious belief, experience, knowledge and practice, students have a high category of religious attitude with an average score of 3.90. Habits in activities using social media will affect a person's religious attitude, this is because in instilling an attitude there needs to be habituation (Ahsanulkhaq, 2019). Because habits will encourage and provide space for human consciousness to eventually follow them (Safri, 2014).

2. Discussion

Contribution of Activities Using social media and Religious Attitude

The contribution between watching social media and students' religious attitudes was measured using the Pearson product-moment correlation formula. However, previously a prerequisite test was carried out, namely a normality test using the help of the SPSS 18 application with the following results:

Table 3. Normality Test

		Intensity	Attitude
N		211	211
Normal Parameters	Mean	115.25	118.23
	Std. Deviation	14.218	11.969
Most Extreme Differences	Absolute	.056	.068
	Positive	.038	.022
	Negative	-.041	-.053
Kolmogorov-Smirnov Z		.654	.844
Asymp. Sig. (2-tailed)		.661	.375

Based on the results of the normality test above, it can be seen that the significance value of 0.661 is greater than 0.05 ($p > 0.05$), and it can be concluded that the distribution of activity variables using social media is normal. While the analysis is based on the results of the normality test, it is known that the significance value of

0.375 is greater than 0.05 ($p > 0.05$), it can be concluded that the distribution of the religious attitude variable is normal.

Table 4. Correlation Test *Product moment*

		Intensity	Attitude
Intensity	Pearson Correlation	1	.684**
	Sig. (2-tailed)		.015
	N	211	211
Attitude	Pearson Correlation	.684**	1
	Sig. (2-tailed)	.015	
	N	211	211

** Correlation is significant at the 0.01 level (2-tailed).

From table 4 above, it can be seen that the significance value of 0.015 is smaller than 0.05 (Significance 0.05) so H_0 is rejected and H_a is accepted. So, it can be concluded that there is a significant contribution between activities using social media and students' religious attitudes.

Table 5. Interpretation Value r *Product moment*

Amount value r	Interpretation
Between 0,800-1,000	Very High/Very Strong
Between 0,600-0,800	High/Strong
Between 0,400-0,600	Enough
Between 0,200-0,400	Low/weak
Between 0,000-0,200	Very weak (not correlated)

Based on table 4 and table 5 above, it can be seen that the relationship between social media use activities and religious attitudes obtained a value of 0.684. The correlation number is positive and shows a positive relationship, meaning that the higher the activity of using social media, the higher one's religious attitude (Priyatno, 2016). Based on the value of 0.684, it can be concluded that the magnitude of the correlation coefficient and the relationship between the activity of using social media with religious attitudes is in the range of 0.600-0.800 so it is included in the category of high relationship. Activities using social media can affect a person's life, because most of the time currently used to access social media, it cannot be denied that it will affect the thoughts and behavior of what he sees on social media. According to Nasabith, a person's attitudes and behavior can be influenced by technological advances such as social media, because the behavior around them creates observable thoughts through their attitudes and behavior which means that the information presented by social media will form an understanding that will be imitated by its users (Zarkhasyi, 2015).

Several factors influence the formation of a person's attitude, one of which is social media. Various forms of mass media, including social media, have a considerable impact on the formation of beliefs and views on something. With the new knowledge gained by someone, the information provides a cognitive foundation that will affect how a person behaves and behaves (Azwar, 2011). Increasing one's religious knowledge, ideally, it will affect his attitude in everyday life. Because a person's attitude in accepting or assessing his religious teachings has a close relationship with the religious knowledge he has obtained (Surawan & Mazrur, 2020).

According to Allen Downey in his work on Internet use and religious affiliation shows that Internet use reduces the likelihood of religious affiliation, while the increase in Internet use since 1990 accounts for about 20% of the observed decline in affiliation

(Downey, 2014; Rainwater, 2019). Downey's findings are surprising, as he shows that the boom in Internet use that began in the early 1990s paralleled the rise of Nones that began around the same time (Campbell & Putnam, 2012; Yin et al., 2022). Of course, Downey does not claim that Internet use automatically causes people to be unaffiliated. However, in his writings, he shows the relevance of other factors such as the increase in higher education and the influence of non-religious parenting, both of which play an important role in the increase. None. However, Downey considers the relationship between Internet use and non-affiliated religion a possible causal factor.

Concerning the influence of activities using social media, the form of stimulus is impressions or content related to religious activities that are often accessed by students on social media. It is possible that the content of these shows or content can provide a new understanding that is useful for students and attracts attention to find out more information so that religious values will be internalized within themselves and elicit a response in the form of a good religious attitude in students because in Basically there is a strong influence between messages on social media on the response or people who use social media (Lestari, 2018). This is relevant to the research conducted by Sule that social media has contributed to the understanding of the religion of Muslim students in the form of postings and Islamic messages as well as through discussions on da'wah group sites (Sule, 2018). This means that if you often use social media, you tend to have a good religious attitude because the values obtained from social media become knowledge that can be internalized in yourself so that it produces results in the form of a good religious attitude because it becomes a habit in their daily life (Surawan et al, 2022).

Especially in the current era of use, social media can be described as a teenager's need, difficult to separate and become a lifestyle in their community. When using social media, social media has its strengths and weaknesses, depending on the ethics or rules of the user interacting with it, but you need to provide solutions that increase your use of social media. A systematic and serious approach and comprehensive school education are strong forms of self-defense for young people. Students must have access to information and communication technology and have excellent skills. In addition, establishing harmonious communication and collaboration with parents and aligning parenting and supervision work requires separation so that students can interact in monitoring and controlling social media (Desrianti et al., 2021).

D. Conclusion

Based on the research that has been done, it can be concluded that there is a positive impact between activities using social media (especially watching Islamic content) and religious attitudes, including the high category, which is 0.684. So, the higher the activity of using social media will increase religious attitudes. The next thing to pay attention to is the wise attitude in using social media and filtering content that is contrary to religious norms. Social media use activities will make an important contribution and are following relevant theoretical insights to examine the effects of Internet use on religious affiliation, behavior, and beliefs.

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F. Author Contributions Statement

The writing of this article is the result of an analysis regarding social media usage activities among students and the impact related to their belief activities. All results of the presentation, starting from the background of the problem, methods, findings, analysis to conclusions, are the personal work of the authors.

G. References

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