

Does Social Media Usage Reduce the Level of Religiosity?

Juni Alfiah Chusjairi¹, Rini Sudarmanti²

¹ORCID iD: 0009-0006-4854-7955, Universitas Paramadina, Jl. Raya Mabes Hankam, Cipayung, Jakarta 13880, Indonesia

²ORCID iD: 0000-0002-7767-3663, Universitas Paramadina, Jl. Raya Mabes Hankam, Cipayung, Jakarta 13880, Indonesia

*Corresponding author, e-mail: rini.sudarmanti@paramadina.ac.id

Abstract

Introduction: This study examined the interplay between social media usage and religiosity among Indonesian Muslims, which is the largest Muslim country in the world. Moreover where more than 70% of the population are active on social media. The social media platforms included in the study were networking sites such as Facebook, to microblogging platforms such as Twitter and Instagram. Video sharing services such as YouTube were also examined.

Methods: Data were collected through an online survey, and Structural Equation Modelling with AMOS was employed for analysis. The respondents were millennial graduate students studying communication. Structural Equation Modeling was chosen due to its suitability for multivariate analysis involving latent variables, which are not directly measurable, such as religiosity and social media usage. The dimension used to analyse the relationship with God which includes assessing one's religiosity and the second dimension includes, non-obligatory actions which is more to religious acts.

Findings: Results of the study indicated a negative association between social media usage and religious devotion, with greater social media engagement correlating to reduced time devoted to religious practices and spiritual connection with Allah. In other words it showed that the more active someone used social media, the lower the religiosity.

Originality: This research provided new insights into how digital technologies influenced religious practice in modern era. It affects how people practice, engage with, communicate through social media for spiritual expression, and community building outreach. It also brings concern in ethical reflection, intelligent engagement, and discernment within religious communities.

Keywords: Social Media, Religiosity, Muslim, SEM, Ethical Reflection.

Introduction

The rise of the new media is undebatable. More and more people in this planet are using the internet and specifically the existence of social media is inevitable. The unquestionable rise of new media is demonstrated by the growing number of people using the internet globally. The extensive usage of social media platforms, in particular, further supports this phenomenon.

As of February 2022, total population of Indonesia is 277.7 million. Further, according to Hootsuite 191.4 million people are active users of social media which makes it 68.9% of the total population. This is certainly a large number. Generally speaking, the internet users in Indonesia make up to 204.7 million people (73.7%). Moreover, Facebook which is one of the largest social media, according to a Statista report, reveal Indonesia has 129.85 million Facebook users as of January 2022. This number puts Indonesia in third place after India and United States.

Second, is also well known that Indonesia is the largest Muslim country in the world with almost 90% are Muslims and are considered moderate Muslims. Religion is highly considered important for Indonesians as released by Pew Research (2020) as shown that

7 in 10 people view religion as important.

Based on those statistic facts, therefore the researcher argues that it is a great significance to investigate on how social media links to religiosity. Religious communities, practices, and beliefs are greatly influenced by communication (Kansong et al., 2022). Social media, religion, and communication all combine to create a dynamic environment where people can share their religious views, have spiritual conversations, and create online communities (Abdillah, 2021; Missier, 2022). Thus, social media communication now plays a crucial role in religious expression and communication, influencing how people practice, interact with, and share their faith in a world growing more interconnected by the day.

Communication processes play a role in the formation and negotiation of both individual and collective religious identities. Through social interactions, media images, and online debates, people construct their sense of self in connection to religious affiliations, communities, and beliefs. Communication is essential for religious socialization, identity negotiation, and the integration of religious ideas into social and personal identities.

To the best of the researcher's knowledge there are only a few numbers of research which concerns social media and religiosity. Adawiah's (Adawiah, 2018) undergraduate thesis scrutinizes the impact of social media usage on student religiosity in Banjarmasin. Employing a quantitative approach, the study revealed a statistically significant positive association between social media usage and student religiosity. In a separate investigation, Setiowati and Supriyadi (Setiowati & Supriyadi, 2020) examined the interplay among social media use, religiosity, and student aggressiveness, finding a notable correlation among these variables. Additionally, Nasution's (Nasution et al., 2021) study, characterized as a quantitative descriptive research endeavor, delves into 'the influence of social media on student religiosity.' In this research, social media has much influence on religiosity. Some students not only waste a lot of time using the social media but also some of them leave their five obligatory prayers.

Referring to previous research, what distinguishes this research from the above mentioned is the variable used to measure social media usage and religiosity. Social media is divided into networking, microblogging, and sharing photos such as in YouTube. Religiosity is divided by two parts, persons' relationship to Allah which includes obligatory acts and sunnah/optional acts.

Tjahjono (Tjahjono, 2014) elucidates the existence of numerous theoretical frameworks and constructs designed to gauge religiosity, providing a comprehensive reference for researchers. Stark and Glock referring to Tjahjono (Tjahjono, 2014) delineate four fundamental dimensions encompassing affiliation, ritual practice, experiential aspects, and consequential effects. Further he mentioned Allport and Ross (Tjahjono, 2014) who advocated for the assessment of religious orientation, while Strayhorn et al. (1990) according to Tjahjono (Tjahjono, 2014) introduced a construct of religiosity inclusive of self-perceived religiosity, religious consciousness, and religious conduct. Tjahjono further contends that scholars and researchers have endeavored to quantify religiosity levels predominantly by utilizing these dimensions, either in their entirety or separately, contingent upon the objectives of their research endeavors.

Quite a lot of research links conspicuous consumption with social media (Siepmann et al., 2022; Taylor, 2019; Thoumrunroje, 2014). However, as far as researchers know, there is no quantitative research that specifically connects it with religiosity, social media and conspicuous consumption using structural equation modeling. Tjahjono's research is

one of them but the study used SPSS to analyze the data.

Studying social media and religiosity allows for exploring digital technologies' challenges and opportunities (Abror et al., 2023; Riptiono et al., 2021). Given this research's dimensions, this study is a pioneering work in social media and religiosity. SEM amalgamates separate statistical methods, namely factor analysis and simultaneous equation modeling in understanding the complex interplay between social media and religiosity is essential for navigating the evolving landscape of faith and technology in contemporary society. The novelty of this research is that the data was analyzed using structural equation modeling (SEM-AMOS).

The dimension of religiosity that is applied here is the dimension used by Tjahjono (2014) which is a combination of various dimensions by several experts. Furthermore, the researcher divides this dimension of religiosity into two to adjust to the context of this research. The first dimension is a relationship with God which includes assessing ones' religious self-perceived religiosity (R1); reading or studying the Koran outside of prayer readings (R2); the closeness ones' relationship with Allah SWT (R9), Frequency one performs the obligatory prayers (R13) completeness of fasting during Ramadhan (R15).

The second dimension includes, non-obligatory actions which is more to religious acts. These dimensions are Praying to God privately other than mealtimes and other than five obligatory prayers (R3), asking for God's guidance and strength to do the right thing (R4), asking Gods' guidance in everyday life decisions (R5), attendance in religious group activities (R6), serving in mushalla or mosques (R8), experiencing Gods' approval for some good acts one has done (R10), experiencing Gods' disapproval for some bad acts one has done (R11) and consciousness that Islam gives direction to ones' life (R12).

To sum up study provides new insights into how digital technology affects religious activities in the modern world. It influences how people engage with their faith, practice it, and spread it out among others. Through outreach initiatives and community relationships, social media opens new channels for spiritual expression. However, it also brings up significant issues of ethics morality, active engagement, and discernment among religious communities.

Methods

This study employs a quantitative research approach employing convenience sampling methodology. Quantitative research entails the systematic selection of samples from a population and utilizes structured questionnaires as the primary means of data collection. The investigation was carried out at Paramadina University with a cohort of 70 students participating as respondents. Instruments tailored to correspond with pertinent indicators were devised employing Likert scales. Subsequently, the amassed data underwent numerical processing and was subjected to quantitative analysis through hypothesis testing utilizing Structural Equation Modeling (SEM) as the analytical framework, implemented via Amos software. SEM is an appropriate analysis used for multivariate analysis with multiple relationships. Because in some cases, researchers must use latent variables (variables that cannot be measured directly) such as religiosity and use of social media. The indicator variables (question items) that compose the latent variable can also be measured directly, so that it can easily find out the comparison of the level of influence of the indicator variable on the latent variable. The SEM method will consider the measurement error in each indicator variable (question item), so that if it does not consider the measurement error, the path coefficient can be biased (inaccurate).

Thus, SEM is accurate enough to analyze questionnaire data involving perceptions.

In addition, SEM is able to test complex and structured research involving two levels (order), as in this study which has two structural variables in explaining the latent variable of religiosity, namely 'relation to Allah' and "religious acts" action is categorized as the first structure (first order), and religiosity is classified as into a second order structure. While numerous regression equations are used to compute the remaining estimates, SEM can finish the analysis with just one estimate. SEM is capable of simultaneous factor, regression, and path analysis. The advantages of SEM can also assist researchers in refining and enhancing the collected model to increase its statistical viability.

Results

The total number of respondents was 70 people. Table 1 showed there are 29 males among the 70 respondents, making up 41.40% of the total participants. The percentage of female respondents is 58.60%. Based on the assessments provided by respondents on the religiosity variable, 60% of respondents perceive themselves as religious. This can be observed from various indicators: 52.9% of respondents read and study the Quran daily, 35.7% pray to Allah more than three times a day, 55.7% frequently seek strength from Allah, and 48.6% often seek guidance from Allah.

Table 1. Frequency statistic on religiosity variable items

Religiosity	Amount	Percentage (%)
assessing religious		
not religious	27	38.60
religious	42	60.00
very religious	1	1.40
read and study the Al-Quran		
never	27	38.60
once a day	37	52.90
2-3 times a day	6	8.60
pray to Allah SWT		
very rarely	12	17.10
once a day	15	21.40
2-3 times a day	18	25.70
more than three times a day	25	35.70
ask Allah SWT for strength		
very rarely	1	1.40
rarely	14	20.00
Often	39	55.70
very often	16	22.90
ask for guidance from Allah SWT		
very rarely	1	1.40
rarely	5	7.10
Often	34	48.60
very often	30	42.90
attendance at religious activities during the year		
never	40	57.10
1-3 times	17	24.30

4-6 times	5	7.10
more than once a month	8	11.40
presentation of income donated		
a little, if there is a change	32	45.70
<2.5%	23	32.90
2.5- 5%	12	17.10
>5 %	3	4.30
helping the mosque with social activities		
never	34	48.60
1-3 times	27	38.60
4-6 times	5	7.10
more than once a month	4	5.70
my relationship with Allah SWT		
very far	2	2.90
far	26	37.10
Near	35	50.00
very close	7	10.00
feel the approval of Allah SWT		
very rarely	2	2.90
Rarely	6	8.60
Often	44	62.90
very often	18	25.70
feeling Allah SWT's disapproval		
very rarely	2	2.90
Rarely	17	24.30
Often	41	58.60
very often	10	14.30
awareness of the goals of the Islamic religion		
very less	0	0.00
not enough	5	7.10
lots	28	40.00
almost the whole thing	37	52.90
perform obligatory prayers (sholat)		
rarely	23	32.90
5 times a day	32	45.70
5 times a day and usually also sunnah sholat	10	14.30
5 times a day and always adding sunnah sholat	5	7.10
paying zakat		
Never	13	18.60
< 2.5%	16	22.90
always 2.5%	26	37.10
always 2.5% and immediately	15	21.40
Ramadhan fasting		
never	1	1.40
never a month	20	28.60
consistently a whole month & sometimes sunnah fast	43	61.40
consistently a month and always fasting sunnah	6	8.60
Hajj		

I have not felt called by Allah	24	34.29
I intend to but I have not registered yet	13	18.57
I intend to but not enough money	27	38.57
I have done Hajj	2	2.86
Umrah done but have not registered for Hajj	3	4.29
Already registered	1	1.43

Note: Frequency statistic on religiosity variable (70 respondents).

However, regarding religious activities Table 1, most respondents comprising 57.1% of the total, never attend such activities. Similarly, the level of charity is also minimal, with 45.7% of respondents contributing little or none, and a significant portion of respondents, 48.6%, never assisting mosques in social activities. In terms of their relationship with Allah, most respondents feel they have a close relationship with Allah (62.9%), perform the obligatory prayers five times a day (45.7%), pay Zakat (2.5%) (37.10%), observe Ramadan fasting (61.4%), and express intent to perform Hajj. However, not all have registered for the pilgrimage, with 38.57% yet to do so.

Table 2. Validity and reliability

Variable latent	Variable manifest	Coefficient correlation	P value	Details	Cronbach's Alpha	Details
Religiosity	R1	.662**	0.000	valid	0.738	reliable
	R2	.651**	0.000	valid	0.735	reliable
	R3	.644**	0.000	valid	0.729	reliable
	R4	.620**	0.000	valid	0.734	reliable
	R5	.603**	0.000	valid	0.733	reliable
	R6	.515**	0.000	valid	0.738	reliable
	R7	.462**	0.000	valid	0.737	reliable
	R8	.418**	0.000	valid	0.737	reliable
	R9	.705**	0.000	valid	0.733	reliable
	R10	.402**	0.001	valid	0.737	reliable
	R11	.495**	0.000	valid	0.736	reliable
	R12	.621**	0.000	valid	0.733	reliable
	R13	.701**	0.000	valid	0.732	reliable
	R14	.451**	0.000	valid	0.738	reliable
	R15	.486**	0.000	valid	0.738	reliable
Social media usage	SM1	.683**	0.000	valid	0.734	reliable
	SM2	.754**	0.000	valid	0.744	reliable
	SM3	.762**	0.000	valid	0.738	reliable
	SM4	.675**	0.000	valid	0.744	reliable

Note: R is Religiosity, SM is Social Media.

According to the preceding data presentation, it is demonstrated that the entirety of the data therein possesses both validity and reliability. The validity, denoting the precision and accuracy of an instrument in measurement, is assessed by correlating individual item scores with the aggregate item-total score. An item's validity is discerned through a correlation or substantiation with the overall item (total score). A commonly employed method to ascertain the suitability of an item for use involves a validity test, typically employing a significance test to determine if it is significantly correlated with the total score.

A reliability test is performed to ascertain whether the measuring device is consistent and dependable enough to hold up over time when repeated measurements are made. The Cronbach's Alpha method is the approach that is frequently employed in research. This technique works well with binary ratings, such as 0 and 1. When an instrument is reliable, it can be relied upon to produce accurate results. The following are the categories for the dependability coefficient: extremely good dependability, $0.80 < r < 1.00$ good dependability, $0.60 < r < 0.80$ $0.40 < r < 0.60$ moderate dependability, very low dependability (unreliable): $-1.00 < r < 0.20$; $0.20 < r < 0.40$ low reliability. High dependability is assigned to the items based on the findings of the whole analysis.

Table 3. Coefficient of determination *squared multiple correlations*

	Estimate
Religiosity	.100

Note: Coefficient of determination.

Table 4. Standardized regression weights

		Estimate
Religiosity	<--- Social_media_usage	-.027
Relation to Allah	<--- Religiosity	10.245
Religious acts	<--- Religiosity	.067
SM1	<--- Sosial_media_usage	.530
SM2	<--- Sosial_media_usage	.601
SM3	<--- Sosial_media_usage	.795
SM4	<--- Sosial_media_usage	.462
R1	<--- Relation to Allah	.651
R2	<--- Relation to Allah	.639
R9	<--- Relation to Allah	.774
R13	<--- Relation to Allah	.796
R15	<--- Relation to Allah	.485
R3	<--- Religious Acts	.741
R4	<--- Religious Acts	.756
R5	<--- Religious Acts	.765
R6	<--- Religious Acts	.288
R8	<--- Religious Acts	.084
R10	<--- Religious Acts	.443
R11	<--- Religious Acts	.624
R12	<--- Religious Acts	.555

Note: Standardized regression weights (70 respondents).

According to the Table 4 (Standardized Regression Weights), and (error of estimates) while Tabel 3 (Squared Multiple Correlation) regression equation can be made as follows:

Structural equation:

$$Religiosity = - 0.027 * social\ media\ usage + error (1-0.100)$$

Religiosity may decrease as 0.027 due to the rise of social media usage, or in other words if a person rises his social media usage his or her religiosity will decrease. Social media 1 refers to the uses of facebook, social media 2 referring twitter, social media 3 is instagram and social media 4 is the uses of YouTube. From the table above mentioned,

instagram has the highest contribution (highest coefficient value). Sharing using Instagram is dominant due to the estimation of 0.795 to social media usage variable and sharing videos of YouTube contributes the lowest coefficient value (0.462).

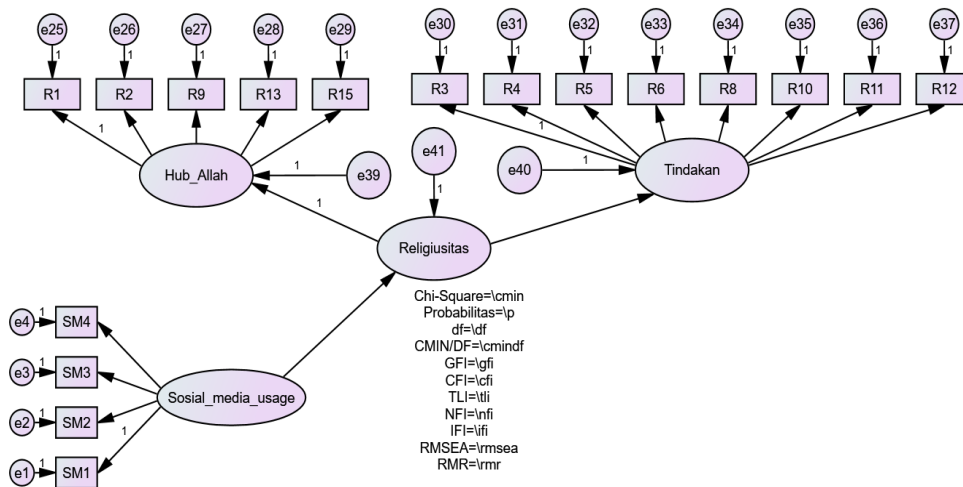


Figure 1. SEM AMOS model for social media usage and religiosity (source: Data processed by Researchers)

Statistical Hypothesis Testing

Hypothesis testing is statistically carried out on the hypothesis directly from the independent variable to the dependent variable. The hypothesis in this study were:

H₀: There is no significant effect between social media on religiosity.

H₁: There is a significant influence between social media on religiosity.

Hypothesis testing uses the value of Critical Ratio ≥ 1.658 with a significance level (P value) of 0.10 (10%). If the value of Critical Ratio ≥ 1.658 , then H₁ is accepted, and H₀ is rejected. Hypothesis testing was also carried out by testing if the results of Probability Significance ≤ 0.10 .

Tabel 5. Regression weights model

			Estimate	Structural Equation	Critical Ratio	P value	Label
Religiosity	<---	Sosial_media_usage	-.211	.114	-1.856	.063	par_16
Relation to Allah	<---	Religiosity	1.000				
Action	<---	Religiosity	.016	.042	.382	.703	par_15
SM1	<---	Sosial_media_usage	1.000				
SM2	<---	Sosial_media_usage	1.324	.401	3.302	***	par_1
SM3	<---	Sosial_media_usage	1.432	.423	3.389	***	par_2
SM4	<---	Sosial_media_usage	.988	.356	2.773	.006	par_3
R1	<---	Relation to Allah	1.000				
R2	<---	Relation to Allah	1.184	.269	4.396	***	par_4
R9	<---	Relation to Allah	1.611	.336	4.799	***	par_5
R13	<---	Relation to Allah	2.086	.404	5.160	***	par_6
R15	<---	Relation to Allah	.889	.269	3.309	***	par_7
R3	<---	Action	1.000				
R4	<---	Action	.645	.111	5.804	***	par_8
R5	<---	Action	.627	.106	5.907	***	par_9

			Estimate	Structural Equation	Critical Ratio	P value	Label
R6	<---	Action	.357	.162	2.202	.028	par_10
R8	<---	Action	.085	.136	.628	.530	par_11
R10	<---	Action	.361	.110	3.288	.001	par_12
R11	<---	Action	.526	.111	4.732	***	par_13
R12	<---	Action	.424	.101	4.213	***	par_14

Note: Primary data processed by researchers using AMOS 23.0.

The analysis results show that social media has a direct negative effect on religiosity. This can be seen from the significance value <0.10 or having a critical ratio value of >1.658 . This table 6 showed that the more active someone uses social media, the lower the religiosity by -0.211

Discussion

Many research studies deal with the usage of social media. A survey by Almenayes (Almenayes, 2014) aimed to determine whether young adults with strong religious affiliations perceive social media differently from those with weaker religious ties. The research by Hesapci (Hesapci Sanaktekin et al., 2013) highlights the relationship between technology adoption and religion (Amilcar Alvonso, 2023; Drakulovska Čukalevska & Dragović, 2020). It emphasizes the complex dynamics of internet usage among religious individuals, influenced by the interplay between technological advancements and religious beliefs. Focusing on Turkey, a newly industrialized Muslim country, the study investigates how religiosity affects internet consumption.

Rapid technological advances can facilitate communication between one place and another; social interaction can be established between countries easily (Armutcu et al., 2023; Fardous et al., 2021). Just like other countries in the world, the development of the internet in Indonesia is so fast. Many scholars voice their concerns that the impact of the development of the internet is a double-edged sword (Hui, 2010; Imansyah, 2018; Karmen & Pribadi, 2022; Laoebela et al., 2023; Nauvaldi, 2023; Puspitasari & Ishii, 2016). It can be positive or negative or even a threat. The relationship between technology adoption, religion and internet consumption is said to be complex (Hesapci Sanaktekin et al., 2013)

Another research concerning social media and religiosity is Hartono's thesis (Hartono, 2018), which delves into the significance of Facebook for Indonesian Muslim women, with a particular focus on morality. It highlights how Facebook serves as a platform for these women to engage with and redefine their understanding of Islam, expressing their sense of piety. Drawing from ethnographic research and Indonesian media, the article explores how these women actively shape their religious beliefs, particularly regarding veiling, through their interactions on Facebook. Thus, Facebook is not merely seen as a pastime or entertainment but is actively utilized by Indonesian women as a tool to shape and reaffirm their piety.

Hartono's thesis (Hartono, 2018) presents a different perspective from this study. It emphasizes how social media, particularly Facebook, can serve as a platform for Indonesian Muslim women to engage with and strengthen their religious identity. However, it is essential to note that these perspectives are not necessarily contradictory but rather highlight different aspects of the relationship between social media and religiosity. We focus on the overall time allocation and potential distractions posed by

social media, while Hartono's thesis emphasizes the empowering and identity-affirming aspects of social media for a specific demographic within the Indonesian Muslim community.

Social media and millennials are strongly associated, as social media greatly influences cultural norms and individual behaviour (Mei, 2023; Puandina & Aryani, 2023). Social media is the primary means of connection and communication for millennials (S. L. Grau et al., 2019; Petrescu et al., 2018). Platforms like Facebook, Instagram, Twitter, and TikTok provide instant contact, allowing millennials to stay in touch with friends, family, and acquaintances even when they live far away. As a result, the concept of social connection has evolved, giving rise to online communities and enabling millennials to maintain relationships in previously unimaginable ways (Bedard & Tolmie, 2018; Hamid et al., 2022; Oksa et al., 2021; Syamsidah et al., 2021)

Social media largely shape millennials' identities and means of self-expression. Through carefully selected profiles and content creation, millennials establish digital identities representing their values, interests, aspirations, and religiosity; how millennials present themselves online shapes their personal and societal identities by influencing how others perceive them.

Social media platforms allow people to openly communicate and demonstrate their faith via posts, images, videos, and hashtags (Harun et al., 2020; Iqbal Khan & Ahmad, 2022) Users can post testimonies, spiritual journey reflections, inspirational quotes, and religious artwork (Nugrahani et al., 2020). This digital manifestation of faith affirms one's religious identity regarding topics of faith.

Indonesia's population was 276.4 million as of January 2023 (<https://Datareportal.Com/Reports/Digital-2023-Indonesia>). About 212.9 million of them or 77%, are internet users. Social media users consist of 167 million people. Indonesia has the third highest number of facebook users after India and the United States. (<https://worldpopulationreview.com/country-rankings/facebook-users-by-coun-try>).

The newest release from Statista (<https://www.Statista.Com/Statistics/1256213/Indonesia-Social-Media-Market-Share/>) concerning the market share of leading social media platforms is Facebook (52.8%), YouTube (35.8%), Instagram (6.49%), and Twitter (5.75%). The data concerning Indonesia's internet and social media users highlights the necessity of exploring social media platforms. With 77% of the population accessing the internet and a significant number engaging on social media, it is crucial to understand their behaviours, preferences, and interactions on these platforms.

For example, Grau et al. use social media, which can create an addiction for users (S. Grau et al., 2019). Specifically, the relationship between the Internet and religious life is also a great concern for scholars. The presence of Internet technology is not necessarily accepted, especially by religious authorities. Because its presence is considered to be able to affect spiritual life and in the context of Islam, it is said to damage traditional Islamic values (Hesapci Sanaktekin et al., 2013). Religious life is disrupted by social media, as reflected in this research. Given these concerns, studying the intersection of social media and religiosity becomes imperative, offering insights into how digital platforms shape religious practices, beliefs, and communities in contemporary society (Alpen Pradanna & Abdulkarim, 2023; Zaid et al., 2022).

As previously explained earlier there are two dimensions of religiosity used which are religious self and religious acts, which are mostly non obligatory actions for Muslims. As mentioned earlier, the two dimensions of religiosity examined are the religious self and religious actions, which primarily consist of non-obligatory practices for Muslims.

The research focused on Paramadina University students enrolled in communication courses, providing a distinct viewpoint from this demographic. With a total sample size of 70 students, the composition includes 58% females and 42% males, offering valuable insights into this group's social media usage and levels of religiosity. The findings indicate that more than 50% of the participants are active or very active on social media platforms, with Instagram (75.7%) and YouTube (61.4%) being the preferred choices for sharing images and videos.

Interestingly, despite 60% of respondents claiming to be pious, there appears to be a discrepancy between their self-professed religiosity and their actual religious practices. For example, 32% of the respondents rarely do five mandatory prayers (salat) for Muslims, 28% never fast full one month and 57% admits that they never present in religious activity. A significant portion of respondents reported low adherence to fundamental Islamic practices such as performing the five mandatory prayers (salat) and fasting. This suggests a potential gap between religious identity and religious behavior, especially among Paramadina University communication students, highlighting the need for further exploration into the factors influencing this disparity. This is important for nation character development (Yuliawati, 2023).

The study's findings underscore the inevitable presence of social media in contemporary society and its potential impact on religiosity. The observed decrease in religiosity among active social media users suggests that time allocated for spiritual practices may be compromised as more time is devoted to online activities such as posting images videos, or simply monitoring others on social media platforms. These findings resonate with prior research by Adawiah (Adawiah, 2018), Nasution (Nasution et al., 2021) and Setiowati (Setiowati & Supriyadi, 2020), which similarly indicate a negative correlation between social media usage and devotion to Allah. The study suggests that heightened engagement with social media may diminish the depth of one's relationship with religion. Such insights prompt further exploration into how social media influences religious beliefs and behaviors, offering valuable implications for individuals, religious communities, and digital platforms (Doerschler & Irving Jackson, 2012). In short, from the findings, the amount spent on social media decreases the relationship with Allah (Afroe & Mudjiran, 2019). In other words, the more active someone uses social media, the lower the religiosity.

Approval for good acts that have been done is important for social media users. Consciousness that Islam gives direction to one's life has a moderate degree. (Emari et al., 2017). However, two units are the least significant statement in the context of religiosity. They are "I often help (if there are activities/or charity) the mosque/musholla or Islamic organizations. In other words, they rarely get involved in charity or are unlikely to get involved in musholla/mosques. These further highlighted the question of whether they attend religious group activities. The respondents are unlikely to participate in religious activities. There are two possibilities because. Maybe they are not interested in helping mosques/musholla or Islamic organizations. Secondly, as these respondents live in Jakarta with terrible traffic and as full-time students, maybe they are interested but do not have time to be involved in such events.

Two statements about charitable giving and attending religious events were found to be the least significant in terms of religiosity in the context of this study. Respondents stated that they rarely took part in initiatives like supporting mosques, mushollas, or Islamic groups, suggesting a lack of involvement in altruistic activities. This finding calls into doubt their general participation in religious community activities.

According to additional research, respondents might not be very involved in religious events for two primary reasons. *First*, there might not be a desire or interest in helping building mosques or musholla, joining Islamic groups. This raises the possibility of a rift or apathy towards community religious practices.

Second, active participation in religious events may be hampered by Jakarta's difficult living conditions and full-time students' hectic schedules. It is logistically challenging for people to routinely attend religious events in person due to Jakarta's infamous traffic congestion. Despite possible interest, their capacity to engage in such activities may also be further restricted by the time limits imposed by academic obligations.

Overall, the observed decline in respondents' involvement in religious activities in Jakarta may be attributed to a mix of practical difficulties about traffic and academic obligations, as well as a lack of enthusiasm in philanthropic involvement.

Our findings resonate with Sanaktekin (Hesapci Sanaktekin et al., 2013) research, which highlights the tension between religiosity and internet consumption. While some people may use the internet and be quite religious, others may see the internet as a danger to their religious convictions. The study emphasizes the intricate relationship between religious beliefs and technology advancements, urging more research and investigation to have a deeper understanding of this societal phenomenon.

SEM is helpful for confirming more complicated or elaborate theoretical models and looking at correlations between variables. SEM assumes that variables are normally distributed (Alghamdi & Bogari, 2019). On the other hand, limitation of this study is sample sizes. Description of existing phenomena are still remote from actual situations. This study only partially illustrates or indicates the conditions that impact the larger population. The complexity will likely grow and necessitate more thorough research and analysis.

The main limitation of this research stems from its small sample size of 70 participants, which may restrict the depth and comprehensiveness of the study's findings and conclusions. Future research endeavors must address this study's limitations by incorporating a larger sample size. By including a more extensive pool of respondents, subsequent investigations can offer a more comprehensive understanding of the phenomena under study and enhance the reliability and validity of the findings.

Conclusion

Social media now plays a crucial role in religious expression and communication, influencing how people practice, interact with, and share their faith in a world growing more interconnected by the day. Today, in a world where people are becoming more interconnected every day, social media plays a critical role in religious expression and communication. It affects how people practice, engage with, and communicate their faith social media affords new opportunities for religious expression, community building, and outreach, but it also brings with it difficulties and obstacles that call for ethical reflection, intelligent engagement, and discernment within religious communities. It will be attractive for future studies studying how social media brings difficulties and obstacles that call for ethical reflection, intelligent engagement, and discernment within religious communities

Conflict of Interest

We certify that there is no conflict of interest with any financial, personal, or other

relationships with other people or organization related to the material discussed in the manuscript.

Acknowledgements

The authors would like thank: the respondents for voluntarily filling out the survey.

References

- Abdillah, N. (2021). Hukum dan etika berinteraksi melalui media sosial menurut islam. *FATAWA: Jurnal Pendidikan Agama Islam*, 1(2). <https://doi.org/10.37812/fatawa.v1i2.275>
- Abror, A., Patrisia, D., Engriani, Y., Noor, N. M. B. M., Omar, M. W., Hafizh, M. Al, Gaffar, V., & Linda, M. R. (2023). Antecedents of customer value co-creation in Islamic banking: The role of religiosity, perceived value and behavioral factors. *Cogent Business and Management*, 10(3). <https://doi.org/10.1080/23311975.2023.2259577>
- Adawiah, R. (2018). *Pengaruh penggunaan media sosial terhadap religiusitas mahasiswa uin antasari*. Universitas Islam Negeri Antasari.
- Afroe, A., & Mudjiran, M. (2019). Relationship of the religiosity level with the quality of social interaction and implications in the development of implementation programs guidance and counseling services. *Jurnal Neo Konseling*, 1(4). <https://doi.org/10.24036/00154kons2019>
- Alghamdi, E. A., & Bogari, N. (2019). The impact of social media platforms “instagram” and “snapchat” on the purchasing decision - structural equation modelling approach. *International Journal of Online Marketing*, 10(1). <https://doi.org/10.4018/ijom.2020010105>
- Almenayes, J. J. (2014). Religiosity and the perceived consequences of social media usage in a Muslim country. *Journal of Arts and Humanities*, 3(5), 108–117.
- Alpen Pradanna, S., & Abdulkarim, A. (2023). The role of social media in strengthening multicultural tolerance among digital citizenship. *LEO Jejaring Ilmu, Vol. 3 (2023): The Third International Conference on Innovations in Social Sciences Education and Engineering (ICoISSEE-3)*.
- Amilcar Alvonso. (2023). The influence of religion on technological advancement in europe. *International Journal of Science and Society*, 5(4). <https://doi.org/10.54783/ijssoc.v5i4.815>
- Armutcu, B., Tan, A., Amponsah, M., Parida, S., & Ramkissoon, H. (2023). Tourist behaviour: The role of digital marketing and social media. *Acta Psychologica*, 240. <https://doi.org/10.1016/j.actpsy.2023.104025>
- Bedard, S. A. N., & Tolmie, C. R. (2018). Millennials’ green consumption behaviour: Exploring the role of social media. *Corporate Social Responsibility and Environmental Management*, 25(6). <https://doi.org/10.1002/csr.1654>
- Doerschler, P., & Irving Jackson, P. (2012). Do muslims in germany really fail to integrate? Muslim integration and trust in public institutions. *Journal of International Migration and Integration*, 13(4). <https://doi.org/10.1007/s12134-011-0220-6>
- Drakulovska Čukalevska, M., & Dragović, A. (2020). The social media and religion – new challenges. *Religious Dialogue and Cooperation*, 1. <https://doi.org/10.47054/rdc201043dch>
- Emari, H., Vazifehdoust, H., & Nikoomaram, H. (2017). Islam and environmental

- consciousness: a new scale development. *Journal of Religion and Health*, 56(2). <https://doi.org/10.1007/s10943-016-0319-3>
- Fardous, J., Du, J. T., Hansen, P., Choo, K. K. R., & Huang, S. (2021). Group trip planning and information seeking behaviours by mobile social media users: A study of tourists in Australia, Bangladesh and China. *Journal of Information Science*, 47(3). <https://doi.org/10.1177/0165551519890515>
- Grau, S., Kleiser, S., & Bright, L. (2019). Exploring social media addiction among student Millennials. *Qualitative Market Research*, 22(2), 200–216. <https://doi.org/10.1108/QMR-02-2017-0058>
- Grau, S. L., Susan, K., & Bright, L. F. (2019). Exploring social media addiction among student Millennials. *Qualitative Market Research An International Journal*, 22(11). <https://doi.org/00-00> DOI:10.1108/QMR-02-2017-0058
- Hamid, R. ., Abror, A., Anwar, S. ., & Hartati, A. (2022). The role of social media in the political involvement of millennials. *Spanish Journal of Marketing*, 26(1). <https://doi.org/https://doi.org/10.1108/SJME-08-2021-0151>
- Hartono, H. S. (2018). Virtually (im)moral: pious indonesian muslim women’s use of facebook. *Asian Studies Review*, 42(3), 1–14.
- Harun, A. F., Ruslan, N., Wan Adnan, W. A., Suliman, S. I., Ismail, J., & Baharin, H. (2020). Digitizing food experience: Food taste perception on digital image and true form using hashtags. *Bulletin of Electrical Engineering and Informatics*, 9(5). <https://doi.org/10.11591/eei.v9i5.2252>
- Hesapci Sanaktekin, O., Aslanbay, Y., & Gorgulu, V. (2013). The effects of religiosity on internet consumption: a study on a muslim country. *Information Communication and Society*, 16(10), 1553–1573. <https://doi.org/10.1080/1369118X.2012.722663>
- Iqbal Khan, S., & Ahmad, B. (2022). Tweet so good that they can’t ignore you! Suggesting posting strategies to micro-celebrities for online engagement. *Online Information Review*, 46(2). <https://doi.org/10.1108/OIR-08-2020-0334>
- Kansong, U., Sunarwinadi, I. R., & Triputra, P. (2022). Religious populism in mainstream media between indonesia and india. *Jurnal The Messenger*, 14(1). <https://doi.org/10.26623/themessenger.v14i1.4193>
- Mei, H. G. Y. (2023). Examining the intersection of cultural identities: the malaysian chinese experience. *Junctures*, 2023(23). <https://doi.org/10.34074/junc.23004>
- Missier, C. A. (2022). Fundamentalism and the search for meaning in digital media among Gen y and Gen Z. *Journal for Deradicalization*, 33.
- Nasution, H., Faza, A. M. D., & Siregar, A. A. (2021). Pengaruh medsos terhadap religiusitas mahasiswa. *Studia Sosia Religia*, 4(1), 42–51.
- Nugrahani, R., Triyanto, Iban Syarif, M., & Rohendi Rohidi, T. (2020). Education through art in virtual community: strengthening religious values through illustration artworks. *Humanities & Social Sciences Reviews*, 8(2). <https://doi.org/10.18510/hssr.2020.82e05>
- Oksa, R., Saari, T., Kaakinen, M., & Oksanen, A. (2021). The motivations for and well-being implications of social media use at work among millennials and members of former generations. , 18(2). *International Journal of Environmental Research and Public Health*, 18(2). <https://doi.org/https://doi.org/10.3390/ijerph18020803>
- Petrescu, M., Dobre, C., & Milovan-Ciuta, A. M. (2018). Social bonds and millennial consumers’ activity in social networks. *International Journal of Internet Marketing and Advertising*, 12(3). <https://doi.org/10.1504/IJIMA.2018.093411>

- Puandina, A. B., & Aryani, S. A. (2023). Konseling lintas agama dan budaya dalam fenomena hijrah dan perilaku beragama milenial di media sosial (Kajian pada fenomena pamer kebaikan di media sosial). *Jurnal Mahasiswa BK An-Nur : Berbeda, Bermakna, Mulia*, 9(2). <https://doi.org/10.31602/jmbkan.v9i2.10507>
- Riptiono, S., Susanti, D. N., Rhamdhani, I. M., Anggraeni, A. I., & Prasetyo, A. (2021). Parsing religiosity and intention to use islamic mobile banking in indonesia. *Banks and Bank Systems*, 16(4). [https://doi.org/10.21511/bbs.16\(4\).2021.04](https://doi.org/10.21511/bbs.16(4).2021.04)
- Setiowati, A., & Supriyadi, S. (2020). Hubungan penggunaan media sosial, religiusitas dengan agresifitas mahasiswa fakultas ilmu kesehatan universitas muhammadiyah purwokerto. *Jurnal Keperawatan Muhammadiyah, September*(Edisi Khusus). <https://doi.org/https://doi.org/10.30651/jkm.v0i0.5222>
- Siepmann, C., Holthoff, L. C., & Kowalczyk, P. (2022). Conspicuous consumption of luxury experiences: an experimental investigation of status perceptions on social media. *Journal of Product and Brand Management*, 31(3), 454–468. <https://doi.org/10.1108/JPBM-08-2020-3047>
- Syamsidah, Ratnawati, T., & Muhiddin, A. (2021). Globalization impact to millennials: social interactions of millennial family in the city of makassar. *IOSR Journal of Humanities And Social Science (IOSR-JHSS)*, 26(9), 30–36. <https://doi.org/10.9790/0837-2609073036>
- Taylor, D. G. (2019). *Social media usage, fomo, and conspicuous consumption: an exploratory study: an abstract*. 857–858. https://doi.org/10.1007/978-3-030-02568-7_234
- Thoumrungroje, A. (2014). The influence of social media intensity and ewom on conspicuous consumption. *Procedia - Social and Behavioral Sciences*, 148(November 2012), 7–15. <https://doi.org/10.1016/j.sbspro.2014.07.009>
- Tjahjono, G. (2014). *Religiosity and the intention to buy luxury goods among young indonesian muslims in jakarta*. Western Sydney University.
- Yuliawati, E. (2023). Youth participation in religious activities and nation character development in indonesia. *Jurnal Komunikasi: Malaysian Journal of Communication*, 39(3). <https://doi.org/10.17576/JKMJC-2023-3903-30>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital islam and muslim millennials: how social media influencers reimagine religious authority and islamic practices. *Religions*, 13(4). <https://doi.org/10.3390/rel13040335>