



Spiritual Consumption Culture in the Digital Age: Islamic Influencers and New Ethics of Piety among Students at Diponegoro University

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Abstract

This study examines the dynamics of culture spiritual consumption among students at Diponegoro University (Undip) in the digital age, particularly through their interactions with Islamic influencers on social media. Using a qualitative approach, ethnographic observation, and in-depth interviews with 50 students, this study found that the consumption of digital religious content is not only an informative activity but also a practice of identity formation, online community building, and the performance of piety. The platforms most frequently used by students are YouTube, with 19 users or 38%, Instagram with 15 users or 30%, TikTok with 11 users or 22%, X with 3 users or 6%, and Facebook with 2 users or 4%. From this data, we can conclude that the digital platforms most frequently used by students to view religious content are YouTube, followed by Instagram, TikTok, X, and finally Facebook. Among these digital platforms, the themes they view and delve into are: ethics/Akhlak (hablu min Allah, hablu min An naas) with 23 people or 46%, Prophetic Biography (Sirah Nabawiyah) by 10 people or 20%, Fiqh by 9 people or 18%, Motivation by 5 people or 10%, and Quran and Hadith by 3 people or 6%. The spiritual influencers that Undip students refer to for deepening their Islamic spirituality are: Ustadz Hanan Attaki (UHA) with 16 people or 32%, Ustadz Adi Hidayat (UAH) and Habib Ja'far al Hadar, both with 12 people or 24% each, Ustadz Abdul Somad (UAS) with 7 people or 14%, and Ustadz Felix Siauw with 3 people or 6%. Islamic influencers act as new authority figures presenting piety in a personal and visual style. Students construct digital religious ethics through new contextual codes of conduct and demonstrate critical attitudes toward the commodification of da'wah. These findings indicate a transformation of the meaning of piety into a social practice integrated with technology and popular culture. These findings contribute to the study of digital Islam and religious ethics among young people in Indonesia.

Keywords: Spiritual Consumption Culture, Digital Age, Islamic Influencer, New Ethics of Piety, Diponegoro University.

Introduction

The development of information technology and social media has created a new landscape in religious practices in Indonesia. Especially for students, digital media is not merely a tool to support education in seeking information or to foster and develop ideas related to their academic fields, but also serves as a form of entertainment during leisure time or even as a medium for self-discovery and identity formation, including the search for meaning and the optimisation of personal spirituality. This phenomenon indicates a shift from institutional and traditional religious practices toward more personal, flexible spiritual consumption influenced by market dynamics and digital algorithms.

Previous studies have examined spirituality in the digital context. Heidi A. Campbell¹ states that digital space has become a new sacred space where religious practices take place virtually. This concept underscores the importance of understanding forms of religiosity that no longer depend on physical space, but on online social interactions that shape communities and spiritual experiences. Meanwhile, Hoesterey² studied the phenomenon of celebrity ustadz in Indonesia and how they combine narratives of piety with worldly motivations for success. In his view, the emergence of Islamic influencers is a response to the community's need for religious figures who are relevant to modern lifestyles. Martin Slama's³ research adds that the practice of piety through social media is performative and can create new dynamics in religious authority relations.

However, there has not been much research specifically examining how students—as digital natives—consume spiritual content and form new ethics of piety through interactions with Islamic influencers on social media. This is the research gap in the literature that this study aims to address. This study offers novelty in three aspects: (1) focusing on the context of students at a large state university in Indonesia (Undip); (2) interpreting piety as an ethical practice formed digitally and performatively; and (3) using a netnographic approach and thematic analysis to understand the process of spiritual consumption more deeply.

Thus, this article aims to describe how Undip students construct new forms of piety through their consumption of content from Islamic influencers and how this practice shapes a more visual, open, and interactive religious ethic.

This study uses a descriptive qualitative approach with an exploratory design. That is, it aims not only to identify causal relationships between two or more variables, but also to describe in detail how a social context works.⁴ In this study, the aim is to gain a deep understanding of the phenomenon of digital spiritual consumption. This phenomenology seeks to uncover and discover the essential or fundamental meanings of life experiences.⁵ Through this phenomenology, it is hoped that valid data can be obtained regarding the exploration of the phenomenon of students' interest in optimising and strengthening their spiritual identity through digital media that they frequently access.

Research methods

This study uses a descriptive qualitative approach with an exploratory design. That is, it aims not only to identify causal relationships between two or more variables, but also to describe in detail how a social context works.⁶ In this study, the aim is to gain a deep understanding of the phenomenon of digital spiritual consumption. This phenomenology seeks to uncover and discover the essential or

¹ Heidi A. Campbell, (2012), *Digital Religion: Understanding Religious Practice in New Media Worlds*, London and New York, Routledge

² James bourk Hoesterey, (2016), *Rebranding Islam, Piety, Prosperity, and a Self-Help Guru*, California, Stanford University Press

³ Martin Slama, (2018), *"Practising Islamic Piety in the Networked Public Sphere: The Indonesian Preacher Felix Siauw."* Indonesia and the Malay World.

⁴ Patrisius, dkk, (2023), *Penelitian Kualitatif itu Mengasyikkan*, Yogyakarta: Andi Offset

⁵ Sukmadinata, (2016), *Metode Penelitian Pendidikan*, Remaja Rosdakarya

⁶ Patrisius, dkk, (2023), *Penelitian Kualitatif itu Mengasyikkan*, Yogyakarta: Andi Offset

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fundamental meanings of life experiences.⁷ Through this phenomenology, it is hoped that valid data can be obtained regarding the exploration of the phenomenon of students' interest in optimising and strengthening their spiritual identity through digital media that they frequently access.

This study was conducted at Diponegoro University (Undip), with the subjects being active students from various study programmes at Undip who regularly access and consume digital Islamic content through social media, totalling 50 students. Data collection techniques included: (1) Ethnographic observation, where the researcher observed students' online activities on Instagram, TikTok, and YouTube related to Islamic influencer accounts. Observations were conducted over two months to capture patterns of consumption and participation among students. (2). In-depth interviews: 15 students were selected from the research population using purposive sampling and interviewed in depth to explore their motivations, perceptions, and the impact of consuming digital Islamic content on their religious practices. (3). Content Analysis: Conducted on influencer accounts such as ustadz Hanan Attaki, ustadz Adi Hidayat, ustadz Abdul Somad, Habib Husein Ja'far Al Hadar, and ustadz Felix Siau, by examining the narratives constructed, the style of delivery, and interactions with followers. The data analysis technique used in this study was thematic analysis⁸, which consists of six stages: (1) familiarisation with the data, (2) initial coding, (3) theme search, (4) theme review, (5) theme definition and naming, and (6) report writing. To maintain data validity, source triangulation and member checking techniques were used with the participants.

Results and Discussion

Spirituality comes from the Latin noun *spiritus*, which means breath, and the verb *spirare*, which means to breathe. Looking at its origins, to live is to breathe, and to have breath means to have spirit. To be spiritual means to have a stronger connection to things that are spiritual or mental than to things that are physical or material. Spirituality is an awakening or enlightenment in achieving the meaning and purpose of life. Spirituality is an essential part of a person's overall health and well-being.⁹ According to Aman¹⁰, spirituality is the translation of the word '*ruhaniyah*.' *Ruhaniyah* itself, linguistically, comes from the word '*ruh*.' The Quran¹¹ and the Prophet's hadith inform us that the human soul is directly breathed into the body by *Allah* after the physical form is formed in the womb. Meanwhile, spirituality in a broader sense is related to the spirit; something spiritual possesses eternal truth connected to the purpose of human life, often contrasted with worldly and temporary matters. It

⁷ Sukmadinata, (2016), *Metode Penelitian Pendidikan*, Remaja Rosdakarya

⁸ Braun and Clarke, (2006), *using Thematic Analysis in Psychology*, journal: *Qualitative Research in Psychology*, 3 (2). Pp 77-101

⁹ Tamami, (2013), *Psikologi Tasawuf*, Bandung, Pustaka Setia, hlm. 19

¹⁰ Saifuddin Aman, (2013), *Tren Spiritualitas mellenium ketiga*, Banten, Ruhama

¹¹ Al quran, surat Al Mukminun: 12-14, dan hadits Nabi قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ يَكْتُبُ رُفِقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا. (رواه البخاري ومسلم)



involves belief in supernatural forces, such as religion, but places emphasis on personal experience. Spirituality can be an expression of a higher, more complex, or more integrated way of life in one's worldview, and goes beyond what is merely sensory.

One aspect of spirituality is having a direction that continuously improves one's wisdom and willpower, achieving a closer relationship with God and the universe, and eliminating illusions from false ideas that originate from the senses, feelings, and thoughts. Others argue that the spiritual aspect involves two processes: first, the upward (vertical) process, which involves the growth of internal strength that transforms one's relationship with God; and second, the downward (horizontal) process, characterised by increased self-awareness, where divine values within are manifested outwardly through personal experience and growth.

In Tamami¹², the concept of spirituality is explained in detail alongside religiosity. It is stated that spirituality is self-awareness and individual awareness of origin, purpose, and destiny. Religiosity is the absolute truth of life that manifests physically in the world. Religion is a specific set of behavioural practices associated with beliefs articulated by a particular institution and adhered to by its members. Religion has testimonies of faith, community, and a code of ethics. In other words, spirituality provides answers to who and what a person is (existence and awareness), while religion provides answers to what a person should do (behaviour or actions). A person may follow a particular religion but still have spirituality. People may adhere to the same religion, but they may not necessarily have the same path or level of spirituality.

Digital spirituality is a new term that emerged amid the 4.0 industrial revolution, where a person's spiritual life has undergone changes or shifts from what was originally in buildings and holy books to now being social media algorithms in the digital space of a screen, fundamentally changing the landscape of spirituality.

Gen Z and Alpha are indeed very different from previous generations when it comes to spirituality and religion. Previous generations learned about spiritual and religious values through Islamic boarding schools, religious education at mosques, madrasas, and the homes of local religious leaders. This is very different from Gen Z and Alpha. They learn about spiritual and religious values, mostly not from religious lectures but from their laptop screens and gadgets. From scrolling through TikTok feeds, watching Instagram Reels sermons, Facebook posts, WhatsApp statuses, or listening to podcasts discussing faith in a casual, friendly manner, to various videos on YouTube, and even occasionally encountering a preacher through a short video that happens to appear on the For You Page (FYP) and other such platforms—all of which present spiritual and religious content in forms and methods that are vastly different, The formula has shifted from the rigid, charismatic style to one that feels like a friend or sibling sharing their concerns with a large audience. There are no longer any boundaries between the speaker and the audience. This phenomenon has given rise to digital clerics and spiritual influencers. They use light-hearted language, aesthetically pleasing visuals, and an approachable style—not lecturing, but inviting others to think together.

¹² *Opcit*, Tamami, *Psikologi Tasawuf*.

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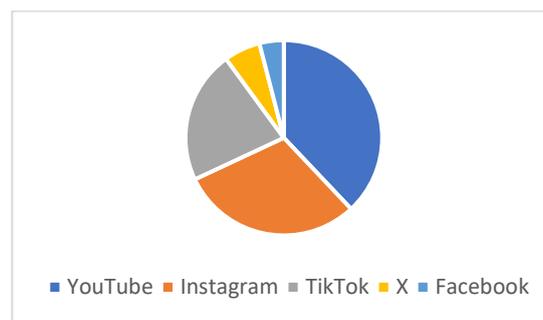
There are several spiritual influencers who are currently popular and admired by the younger generation, including Ustadz Hanan Attaki (UHA), Ustadz Adi Hidayat (UAH), Ustadz Abdus Somad (UAS), Habib Ja'far Husein, Ustadz Felix Siauw, and others. These influencers each have their own followers based on their unique characteristics and topics of discussion. Spiritual influencers typically share their teachings across various digital platforms, such as Ustadz Hanan Attaki (ustad.hananattaki on Instagram, @hanan_attaki_ on TikTok, hananattaki on YouTube), Ustadz Adi Hidayat (@adihidayatofficial on Instagram, @adihidayatofficial on TikTok, Adi Hidayat Official on YouTube), Ustadz Abdus Somad (@ustad_abdul_somad_official on Instagram, @ustadzabdulsomadlive on TikTok, UstadzAbdulSomad on YouTube), Habib Ja'far (husein_hadar on Instagram, @habibjafarofficial on TikTok, Habib Jafar Official on YouTube), and Ustadz Felix Siauw (@felix.siauw on Instagram, @felix.siauw on TikTok, @FelixSiauw1453 on YouTube).¹³

In this digital world, it has also shaped and interpreted individuals in understanding and expressing piety. Piety is no longer merely understood as religious rituals such as the five daily prayers, fasting, or attending religious lectures. Piety has expanded in meaning and scope. In the digital realm, piety now encompasses how individuals consciously present themselves in digital spaces, whether through posts, comments, or engagement in religious discourse on social media or digital platforms.

From the results of research on the above theme among 50 Undip students, consisting of 25 males and 25 females, the researchers found the following data from several analyses:

The platforms most frequently used by students are YouTube, with 19 users or 38%, Instagram with 15 users or 30%, TikTok with 11 users or 22%, X with 3 users or 6%, and Facebook with 2 users or 4%. From this data, we can conclude that the digital platforms most frequently used by students to view religious content are YouTube, followed by Instagram, TikTok, X, and finally Facebook.¹⁴

Table 1. Frequently used digital platforms



From these digital platforms, the themes they explored and delved into were: ethics/*Akhlak* (*hablu min Allah, hablu min An naas*) with 23 people or 46%, *Sirah Nabawiyah* (Prophetic Biography) by 10 people or 20%, *fiqh* (Islamic jurisprudence) by 9 people or 18%, motivation by 5 people or 10%, and the theme of the *Quran and Hadith* by 3 people or 6%.

¹³ Observasi media sosial influencer

¹⁴ Wawancara mahasiswa

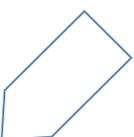


Table 2. Themes of Interest

| No. | Tema | Jml | Persen |
|-------|-------------------|-----|--------|
| 1 | Akhlak | 23 | 46 |
| 2 | Sirah nabawiyah | 10 | 20 |
| 3 | Fiqih | 9 | 18 |
| 4 | Motivasi | 5 | 10 |
| 5 | Al quran & Hadits | 3 | 6 |
| Total | | 50 | 100 |

The spiritual influencers who serve as references for Undip students in deepening their Islamic spirituality are: Ustadz Hanan Attaki (UHA) with 16 people or 30%, Ustadz Adi Hidayat (UAH) and Habib Ja'far al Hadar each with 12 people or 24% respectively, Ustadz Abdul Somad (UAS) with 7 people or 14%, and Ustadz Felix Siauw with 3 people or 6%.

| No. | Influencers | Jml | Persen |
|-------|-----------------------|-----|--------|
| 1 | Ustadz Hanan Attaki | 16 | 30 |
| 2 | Ustadz Adi Hidayat | 12 | 24 |
| 3 | Habib Ja'far Al Hadar | 12 | 24 |
| 4 | Ustadz Abdul Somad | 7 | 14 |
| 5 | Ustadz Felix Siauw | 3 | 6 |
| Total | | 50 | 100 |

And of all the students interviewed, they on average open this digital platform 1-2 times a day to deepen their spirituality, each session lasting between 30 and 60 minutes. Among those who engage in deep reflection and those who only glance through, most engage in deep reflection by taking notes (screenshots, written on their phones/paper) with an average understanding level of 7 out of 10, indicating an improvement in several skills, namely: (1) verbal skills such as: memorising prayers (*doa*), good phrases (*kalimat thoyyibah*), Quranic verses, and *hadiths*, (2). behavioural skills such as: covering one's *aurat*, being more diligent in prayer, maintaining proper conduct towards others, and guarding one's gaze towards the opposite sex who are not *mahram*, and (3). self-awareness skills such as: feeling

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sincerity, perceiving trials from Allah as the best choice, strengthening humanity to share with those less fortunate, being motivated to do better (*hijrah*), being more polite to everyone, being more grateful, thinking clearly before acting, and becoming more patient.

The impression of spiritual influencers who share their insights online is very positive, as they fill the void in people's lives with kindness, motivation, inspiration, and, of course, knowledge that can serve as a guide and perspective for everyday life. They also provide a convenient alternative learning medium, as people can listen in their spare time, replay content, access it easily, and enjoy its flexibility and casual language.

Conclusion

Based on observations and interviews, several key findings emerged that shape the narrative of spiritual consumption and piety ethics among Undip students in the digital age: (1). Polarisation between Personal and Collective Consumption: Many students begin their spiritual journey individually through motivational or inspirational content on Instagram, TikTok, YouTube, X, and Facebook. However, some students also expand their experiences by joining digital communities such as online study groups and virtual religious gatherings. This indicates that spiritual consumption does not occur in isolation but is also intertwined with fluid online community spaces. (2). Piety as Social Performance: Students often practise piety symbolically through status updates, captions, and reposts of religious content. This indicates the performative dimension of religiosity, where expressions of faith are not only in the form of communication with God, but also a way of shaping one's image in the digital public sphere. There is also the phenomenon of 'visual piety' demonstrated through Islamic attire, religious language, and Islamic aesthetics in posts. (3). Transformation of Religious Authority: Interviews show that students trust and follow Islamic influencers who are considered relatable and communicative more than conventional religious leaders. This phenomenon shows a shift in religious authority from institutional to personal-popular. Influencers such as Hanan Attaki are seen as 'spiritual siblings' who guide with an emotional and light-hearted approach. (4). New Ethics in Islamic Consumption: Students are beginning to develop new ethical codes in digital religiosity, such as avoiding religious debates in comment sections, maintaining proper etiquette when responding to da'wah content, and being mindful of filtering content based on integrity and alignment with values. These ethics emerge as a response to the fast-paced, sensational, and noisy dynamics of the digital world. (5). Critical Attitude towards the Commercialisation of Da'wah: Some participants showed an ambivalent attitude towards da'wah content that seemed to be selling products, building excessive personal branding, or going viral without any depth of substance. This indicates a level of digital spiritual maturity, where students are no longer passive consumers but begin to assess the quality and intent of the religious content they follow. (6). Instant Spirituality: One-minute dakwah content can indeed warm the heart, and sometimes even bring tears. But after that, once they move on to the next video. Reflection hasn't had time to grow, but emotions have already moved on to another topic. This makes the previous material, which was once deep, mature, and meaningful, lose its impact. As a result, it doesn't truly take root as a principle, and isn't sufficient as a foundation when life truly tests us. Another danger arises when faith is packaged like viral content that must be quick, touching, and



relatable. We become accustomed to seeking sensation, not substance. We want to feel ‘moved,’ but often lack the patience to delve deeper. As a result, when difficult times come—whether it’s loss, disappointment, or big questions about life—we are left confused. We don’t know where to hold on to, because the foundation was never truly built.

Overall, these results indicate that spiritual consumption among students cannot be separated from the social, economic, and technological aspects that shape the digital space. Piety is no longer merely a form of ritual worship, but also a social practice intertwined with aesthetics, identity, and community.

This study shows that spiritual consumption through digital media has transformed the face of piety among Undip students into something more interactive, performative, and contextual. Piety is no longer practised solely through formal worship but is also expressed in digital forms such as social media posts, participation in online communities, and engagement with religious narratives shaped by Islamic spiritual influencers. This article concludes that the new ethics of piety in the digital age reflect the integration of technology, religious identity, and the spiritual aspirations of the younger generation. These findings have important implications for religious education, namely the need to strengthen religious digital literacy to equip students to critically and responsibly engage with Islamic content. Additionally, this article highlights the need for dialogue between traditional religious authorities and digital religious actors in shaping an inclusive, adaptive, and meaningful religious space amid the rapid digital transformation era.

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