



Digitalized Spiritual Authenticity: Pesantren's Simplicity Subverting Consumerist Culture Generation Z

Laili Rohmatillah*, Aizatus Sholihah²

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

DOI: <https://doi.org/10.61987/jhis.v1i1.122>

Article History:

Received: 12 December 2025

Revised: 22 February 2026

Accepted: 24 March 2026

Keywords:

Pesantren Simplicity, Digital Spiritual Authenticity, Consumerist Culture, Generation Z

*Correspondence Address:

lailirohmatillah@gmail.com

Abstract:

Digital consumerism increasingly challenges the simplicity and spiritual discipline traditionally cultivated in *pesantren* among Generation Z. This study examines how *pesantren* simplicity is experienced as a form of digital spiritual authenticity within consumerist culture. A qualitative case study involved 20 purposively selected informants, comprising 14 Generation Z *santri*, three teachers, two dormitory supervisors, and one *pesantren* leader, using semi-structured interviews, non-participant observation, and documentation. Data were analysed through data condensation, display, and verification, with triangulation and member checking strengthening validity. Findings reveal three patterns: digital simplicity strengthens spiritual identity formation; consumerist pressures challenge simplicity practices; and digital authenticity shapes religiously informed consumption choices. The study contributes a framework positioning simplicity as an active mechanism for negotiating digital consumerism rather than rejecting technology. It recommends integrating spiritual self-regulation, critical digital literacy, and consumption awareness into *pesantren* education. This perspective also supports *pesantren* leaders in developing value-based digital education that preserves religious authenticity while enabling responsible participation in consumer culture.

INTRODUCTION

Digital consumerism has become a social concern because young people increasingly construct identity through brands, experiences, and digitally mediated consumption. This matters because consumerist habits can weaken simplicity, self-restraint, and communal values that support sustainable social life (Andriyanto et al., 2022; Junaidi et al., 2025; Taufiq et al., 2025). Research on Generation Z indicates that digital environments intensify exposure to commercial messages, social comparison, and identity-oriented consumption. Within *pesantren*, this issue is important because simplicity is not merely an economic practice but a spiritual discipline (Hu et al., 2024; Kader, 2021). Therefore, examining how *pesantren* simplicity is digitally reconfigured as spiritual authenticity is necessary to understand whether religious education today can help Generation Z resist consumerist culture.

The general problem emerges from the tension between *pesantren* simplicity and digitally normalised consumerist lifestyles. Generation Z students encounter commercial content through social media, influencers, online marketplaces, and algorithmic recommendations, making consumption increasingly visible as a marker of belonging and personal worth. Saputra et al. (2025) and Raya (2024) explains that digital religion transforms how religious identities are expressed and negotiated, while Sánchez et al. (2021) describes contemporary consumption as closely connected to identity formation. In *pesantren* settings, students may experience disciplined routines that emphasise modesty alongside digital environments that encourage display, novelty, and acquisition. This contradiction creates a practical problem: religious simplicity may remain taught while becoming difficult to embody within everyday digital life today.

Previous studies have examined consumer culture, digital religion, Generation Z, and *pesantren* education, but these strands remain insufficiently integrated. Jiao et al. (2023) highlights how digitally immersed generations experience changing patterns of identity and interaction, while Surendra et al. (2025) and Fikri et al. (2025) demonstrates that digital media reshape religious expression. Dhuhri et al. (2025) and Susanti et al. (2024) conceptualises consumer society through fluid identities and continuous consumption, and Reksiana et al. (2024) shows how *pesantren* education negotiates tradition and modernity. However, studies largely examine digital religion, youth consumerism, or *pesantren* values separately. Consequently, limited attention has been given to simplicity as a digitally performed form of spiritual authenticity. This gap matters because it explains how *pesantren* values operate under consumerist pressures.

The state of the art lies in repositioning *pesantren* simplicity from a conventional moral doctrine into a dynamic form of digital spiritual authenticity. Rather than treating simplicity as reduced material consumption, this study conceptualises it as an identity practice through which Generation Z negotiates visibility, desire, belonging, and religious commitment in digital spaces (Azizah et al., 2023; Salendra, 2024; Sari et al., 2024). It connects scholarship on consumer culture, digital religion, youth identity, and *pesantren* education into an analytical frame. Its novelty concerns how simplicity is maintained, adapted, displayed, or strategically concealed when young people participate in commercial digital environments. This contribution matters because it moves beyond describing value conflict to explain the mechanisms through which religious authenticity is constructed under consumerist conditions.

The research problem concerns how Generation Z in *pesantren* experiences, interprets, and practices simplicity amid digital consumerist culture. More specifically, the study asks how digital environments influence students' understanding of authentic religious identity, how *pesantren* values shape consumption decisions, and how they negotiate tensions between spiritual discipline and digitally encouraged consumption. The problem is not whether students consume products, because consumption is unavoidable in contemporary life. Instead, the central issue concerns the meaning attached to

consumption and whether simplicity remains an internal spiritual orientation or becomes an institutional expectation. Addressing this problem requires attention to lived experiences, everyday practices, digital interactions, and interpretations of authenticity itself.

This study argues that *pesantren* simplicity can function as spiritual authenticity that enables Generation Z to negotiate consumerist culture rather than merely reject modern consumption. It explains how religious values are translated into everyday digital choices, including self-presentation, purchasing decisions, social comparison, and participation in online trends. Qualitative evidence is expected to show that authenticity emerges through self-regulation, digital engagement, and reinterpretation of simplicity rather than complete withdrawal from technology or markets. The study connects digital religion with *pesantren*-based moral formation and offers a framework for strengthening value-based digital literacy. It positions *pesantren* as a site where students negotiate contemporary consumer culture in practice.

RESEARCH METHODS

This study employs a qualitative case study design to explore how *pesantren* simplicity is experienced as spiritual authenticity amid digital consumerist culture among Generation Z. A qualitative approach is appropriate because the research focuses on meanings, experiences, interpretations, and everyday practices that cannot be adequately represented through numerical measurement. The case study design enables examination of the phenomenon within its natural educational and religious context, while preserving the complexity of participants' interactions with *pesantren* values and digital environments. Following Kohn et al. (2024) case study research is suitable for investigating contemporary phenomena within real-life contexts. This design supports understanding of how students negotiate simplicity, consumption, identity, and religious authenticity.

The research will be conducted at a selected Islamic boarding school (*pesantren*) in East Java, Indonesia, chosen because it combines intensive religious education, disciplined communal living, and access to digital media among Generation Z students. The location provides a setting for examining tensions between institutional simplicity and contemporary consumerist culture. Participants will comprise 20 informants selected purposively: 14 Generation Z *santri* aged 18–24 years, three *pesantren* teachers, two dormitory supervisors, and one *pesantren* leader. *Santri* will provide experiential accounts of digital consumption and spiritual authenticity, while educators and administrators will provide institutional perspectives. Informants must have lived in the *pesantren* for at least one year.

Data will be collected through semi-structured interviews, non-participant observation, and document analysis (Kekeya, 2023). Interviews will explore participants' understandings of simplicity, experiences with digital consumer culture, online self-presentation, consumption decisions, and perceptions of spiritual authenticity. Each interview will last 45–60 minutes and will be audio-recorded with informed consent, then transcribed. Non-participant

observations will focus on daily routines, consumption practices, digital-device use, interactions among *santri*, and expressions of *pesantren* simplicity. Relevant institutional documents, including codes of conduct, educational guidelines, and religious-value materials, will be examined to contextualise participant narratives. Triangulating these techniques will generate rich evidence about both expressed meanings and observable practices within the *pesantren* setting.

Data analysis will follow the interactive qualitative model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification (Cole, 2024). Interview transcripts, observation notes, and documents will first be organised and read to identify segments. Data condensation will involve selecting, coding, categorising, and synthesising information related to simplicity, digital consumption, identity, negotiation, and spiritual authenticity. The condensed data will then be displayed through thematic matrices and narrative summaries to identify patterns and relationships across groups. Finally, conclusions will be verified through comparison, searching for contradictory evidence, revisiting excerpts, and refining interpretations until the findings clearly explain the phenomenon.

Data validity will be strengthened through triangulation, member checking, prolonged engagement, and an audit trail (Lee et al., 2024). Source triangulation will compare perspectives from *santri*, teachers, dormitory supervisors, and *pesantren* leaders, while technique triangulation will compare interviews, observations, and documents. Member checking will involve returning interview interpretations to participants for clarification and confirmation. Prolonged engagement in the research setting will help the researcher understand routines and reduce interpretations based solely on events. An audit trail will document interview procedures, coding decisions, analytical revisions, and evidence supporting themes. Reflexive notes will be maintained to identify researcher assumptions. These strengthen credibility, dependability, confirmability, and transferability of the findings.

RESULTS AND DISCUSSION

Results

The findings reveal how Generation Z *santri* negotiate digital engagement, consumerist pressures, and *pesantren* simplicity. Across interviews, observations, and documentation, three interconnected patterns emerged: digital simplicity strengthens spiritual identity, consumerist pressures challenge simplicity practices, and digital authenticity shapes religiously informed consumption choices within everyday *pesantren* life.

Digital Simplicity Strengthens Spiritual Identity Formation

Digital simplicity in the *pesantren* context refers to Generation Z students' ability to use digital technology selectively, responsibly, and in accordance with religious values while maintaining modest lifestyles and spiritual awareness. In practice, digital simplicity is not understood as rejecting technology but as controlling desires, limiting unnecessary consumption, and prioritising meaningful digital activities. *Santri* interpret simplicity as a spiritual discipline

that shapes identity, daily behaviour, and social interaction. This concept appears in careful social media use, restrained purchasing behaviour, and active participation in religious learning through digital platforms. Therefore, digital simplicity functions as a process through which students integrate technological engagement with *pesantren* values, producing a stable and authentic spiritual identity in everyday life.

Interview data revealed that *santri* perceive simplicity as an internal value guiding digital behaviour rather than as an institutional rule. One participant explained, "I use social media every day, but I try to avoid content that encourages excessive lifestyles because simplicity is part of my religious commitment." Another informant stated, "Technology is useful for learning religion, but I remind myself not to follow every trend that appears online." These statements indicate that *santri*'s digital engagement is accompanied by personal reflection and self-regulation. The researcher interprets this as simplicity becoming an internalised moral framework that shapes how students select content, evaluate desires, and construct identities. Digital practices are therefore guided by spiritual considerations rather than solely by market-oriented influences.

Additional interviews demonstrated that digital simplicity contributes to identity formation through conscious negotiation between religious values and contemporary lifestyles. One student noted, "I do not feel left behind when I avoid unnecessary purchases because *pesantren* teaches that value comes from character, not possessions." Another participant explained, "Using digital media responsibly helps me stay connected to religious teachings while avoiding pressures to display luxury." These narratives suggest that *santri* actively reinterpret simplicity in ways that remain relevant to digital life. The researcher interprets spiritual identity as formed not through isolation from technology but through reflective engagement with it. Simplicity becomes a mechanism enabling students to maintain religious authenticity while participating in contemporary digital environments.

Observations showed that *santri* generally used digital devices for educational, communication, and religious purposes while displaying modest consumption patterns. Students frequently accessed online religious materials, shared educational content, and avoided excessive displays of possessions within social interactions. Daily activities repeatedly showed limited expressions of luxury and a preference for functional digital use. These findings indicate that simplicity operates as a practical value shaping digital behaviour and social relationships. In other words, digital simplicity does not require rejecting technology but involves managing digital engagement according to spiritual principles. A consistent pattern emerges in which self-control, selective consumption, and value-oriented digital practices contribute to the formation of authentic spiritual identities among Generation Z *santri*.

Consumerist Pressures Challenge *Pesantren* Simplicity Practices

Consumerist pressures in the *pesantren* context are defined as visible behaviours that indicate exposure to market-oriented lifestyles and may influence students' simplicity practices. These pressures include engagement with commercial digital content, attention to fashionable products, comparison of possessions, online shopping tendencies, and awareness of consumption trends. The phenomenon does not automatically indicate excessive consumerism; rather, it reflects situations in which external consumption stimuli enter everyday *pesantren* life and create tension with expectations of modesty. Field observations therefore focus on observable actions, routines, interactions, and consumption-related expressions showing how Generation Z students encounter, negotiate, or reproduce consumerist tendencies while participating in communal *pesantren* activities and maintaining discipline.

The observation table captures recurring behaviours associated with consumerist pressure in the *pesantren* setting. Indicators were selected from visible activities involving digital media, product attention, peer interaction, purchasing behaviour, and expressions of material preference. Each observation was recorded according to its observable manifestation and interpreted as evidence of how consumerist culture enters student life. The table distinguishes between exposure to commercial stimuli and behavioural responses, allowing the findings to show both external influences and students' reactions. This structure helps identify whether consumerist tendencies appear occasionally or repeatedly and whether they challenge the simplicity values promoted through routines, religious discipline, and *pesantren* expectations of modest living.

Table 1. Observation of Consumerist Pressures Challenging *Pesantren* Simplicity Practices

Observed Aspect	Observed Manifestation	Indicator	Interpretation
Digital media exposure	<i>Santri</i> frequently accessed social media through smartphones	Exposure to commercial content, product promotions, and lifestyle posts	Digital platforms became channels through which consumerist stimuli entered everyday life
Product trends	<i>Santri</i> showed attention toward currently popular products	Interest in fashionable clothing, accessories, gadgets, or other trending items	Digital trends influenced awareness of contemporary consumption
Peer interaction	Students discussed products and purchasing preferences with peers	Conversations about brands, prices, trends, and desirable products	Peer interaction reinforced awareness of consumption-oriented lifestyles
Purchasing behavior	Some students demonstrated interest in acquiring newly encountered products.	Repeated attention to online shops or recently promoted items	Digital exposure could stimulate consumption desires
Simplicity practices	Other students limited unnecessary purchases and prioritised functional needs.	Preference for useful, affordable, and necessary items	<i>Pesantren</i> values remained visible as a counterbalance to consumerist pressure

Material display	Limited but observable attention to possessions and appearance	Awareness of fashionable items or differences in personal belongings	Consumerist values appeared as social influences rather than dominant behavioural norms
------------------	--	--	---

The observations indicate that consumerist pressure enters *pesantren* life through digital exposure and peer-oriented consumption practices. *Santri* were observed using smartphones to access commercial content, check trending products, discuss purchases, and occasionally display preferences for fashionable items. These behaviours suggest that consumerist culture exists within an environment that emphasises simplicity. However, the observed practices were not uniform. Students demonstrated restraint by limiting unnecessary purchases and prioritising functional needs. In short, tension exists between external consumption stimuli and *pesantren* expectations of modest living. The researcher interprets consumerist pressure as a recurring environmental influence that challenges, rather than completely replaces, simplicity practices among Generation Z *santri*.

A clear pattern emerged from the observations: consumerist pressure was strongest when digital exposure connected with peer interaction, trends, and visible products. Smartphone use provided continuous access to commercial stimuli, while social interaction reinforced awareness of fashionable goods and consumption preferences. Nevertheless, consumerist behaviour did not mean that simplicity had disappeared. Instead, students displayed varying degrees of negotiation between desire and restraint. Some behaviours reflected attraction toward contemporary consumption, whereas others showed deliberate limitation and functional use. Overall, the observed pattern demonstrates coexistence between consumerist influence and *pesantren* simplicity. This coexistence creates ongoing behavioural tension within students' digital and social environments within *pesantren* life today.

Digital Authenticity Mediates Religious Consumption Choices

Digital authenticity in this study refers to the visible consistency between *pesantren* religious values and students' everyday choices when engaging with digital technology and consumption. It is operationalised through documented practices showing purposeful technology use, modest material preferences, participation in religious activities, and responsible engagement with digital resources. The documentation does not treat authenticity as directly visible; rather, photographs provide contextual evidence of practices through which authenticity can be interpreted. Relevant documentation includes students participating in collective religious activities, using digital devices for educational or religious purposes, maintaining modest personal appearances, engaging in communal learning, and participating in activities emphasising functional rather than status-oriented consumption. These visual records contextualise the emergence of religiously grounded digital choices.

The documentation generated several visual findings relevant to the subtheme. First, photographs showed *santri* participating in communal religious activities, demonstrating continued engagement with *pesantren* spiritual routines. Second, documentation captured students using smartphones or digital devices within educational or religious contexts, indicating purposeful rather than purely entertainment-oriented technology use. Third, photographs of communal learning illustrated collective knowledge practices that emphasised shared resources over individual possession. Fourth, documentation of modest daily activities showed limited emphasis on material display. Fifth, photographs of *pesantren* routines demonstrated the integration of digital access with established religious practices. These visual findings suggest that digital engagement occurs within a broader moral environment where religious values remain visible in everyday choices and practices.

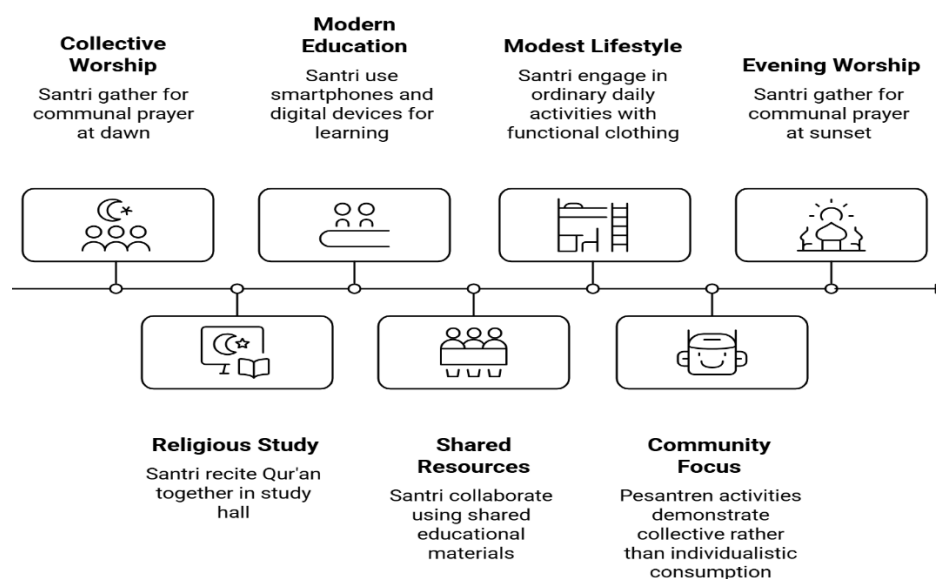


Figure 1. Key *Santri* Activities in a Modern *Pesantren*

The documented activities indicate that digital technology was embedded in an environment structured by religious routines and communal values. Students could access digital devices while simultaneously participating in religious learning, communal activities, and disciplined daily schedules. The visual evidence therefore shows that digital engagement was not separated from the moral structure of *pesantren* life. Rather, technology appeared alongside practices emphasising modesty, collective participation, and religious learning. The researcher interprets this coexistence as an important contextual indicator of digital authenticity. The photographs demonstrate that authenticity emerges when technological participation remains compatible with established religious practices. Thus, digital access does not necessarily weaken religious identity when used within a value-oriented social environment.

Restating the documented findings, the photographs collectively show three interconnected elements: digital engagement, religious practice, and simplicity-oriented behaviour. Students were visibly engaged with contemporary technology, but this engagement occurred within routines

characterised by communal learning, religious activities, and modest daily practices. The documentation consequently provides visual evidence that religious values remain present while students participate in digitally mediated environments. The researcher interprets this pattern as negotiated authenticity rather than technological rejection. Digital authenticity is therefore represented by the compatibility between modern technological participation and religiously informed behavioural choices. The evidence suggests that students do not need to abandon digital environments to maintain authenticity; instead, they negotiate technology through the moral framework cultivated within *pesantren*.

A consistent pattern emerges from the documentation: digital participation and religious practice coexist rather than operate as opposing domains. The visual evidence repeatedly places technological access within contexts of communal learning, religious activity, disciplined routines, and modest lifestyles. This pattern suggests that authenticity is expressed through alignment rather than separation. Students remain connected to digital environments while their surrounding practices continue to reflect *pesantren* values. The documentation also indicates that religious consumption choices are shaped by context, because digital resources are more meaningful when connected to learning, worship, communication, or collective purposes. Overall, the documented pattern illustrates a negotiated form of digital authenticity in which contemporary technology becomes incorporated into, rather than detached from, the spiritual and communal life of *pesantren*.

Discussion

The findings show that digital simplicity strengthens spiritual identity formation by enabling *santri* to regulate digital engagement according to *pesantren* values. This aligns with Shofi et al. (2025) view that digital environments can reshape religious expression rather than weaken religiosity. It also complements Rao et al. (2024) and Jiao et al. (2023) discussion of digitally immersed Generation Z, regarding identity construction through media. However, the present finding extends these perspectives by showing that simplicity becomes an internal mechanism for negotiating digital influence. *Santri* do not reject technology; instead, they selectively manage content, desires, and consumption. This suggests that spiritual identity can remain meaningful within digital environments when simplicity is practised as self-regulation rather than imposed through rules.

The second finding demonstrates that consumerist pressures challenge *pesantren* simplicity through social media exposure, product trends, peer interaction, and purchasing interests. This supports Caballero et al. (2021) and Hunecke (2022) argument that consumer society connects identity with consumption and continuous desire. The finding also resonates with Narayan et al. (2024) observation that Generation Z develops within highly mediated environments. Yet, the present evidence differs from interpretations suggesting consumerist influence necessarily produces dominant consumption behaviour. Observations revealed negotiation: some *santri* were attracted to trends, whereas others prioritised functional purchases. Thus, *pesantren* simplicity does not eliminate consumerist pressures but provides a moral counterweight. The

contribution lies in showing that consumerist culture and religious restraint coexist within everyday digital practices.

The third finding indicates that digital authenticity mediates religious consumption choices by connecting technological participation with religious routines, communal learning, modest lifestyles, and purposeful digital use. This finding is consistent with Ingersoll et al. (2021), Thani (2025), and Mukhlis et al. (2025) argument that religious identity can be negotiated through digital practices. It also complements Amrullah et al. (2025) explanation of *pesantren* as a setting where tradition interacts with modernity. Nevertheless, the present study adds a dimension by locating authenticity within consumption choices and digital participation. Documentation suggests that authenticity is neither technological rejection nor unrestricted adoption. Instead, it emerges through alignment between digital resources and *pesantren* values. The finding integrates digital religion, consumer culture, and *pesantren* simplicity within one interpretive framework.

Theoretically, these findings contribute to understanding spiritual authenticity as a negotiated process rather than a fixed religious condition. Together, they suggest that simplicity operates as self-regulation, consumerist pressure functions as a contextual challenge, and digital authenticity represents alignment between technology, consumption, and religious values. This extends discussions of digital religion, Generation Z, consumer culture, and *pesantren* education by connecting them through everyday practices. Practically, *pesantren* can strengthen digital literacy programs combining technological competence with spiritual self-regulation, consumption awareness, and reflective media use. Such programs can help students navigate commercial digital environments without requiring them to withdraw from technology or communication. This approach can strengthen religious resilience amid daily digital consumerism.

The study contributes by repositioning *pesantren* simplicity as a resource for negotiating consumerist culture among Generation Z. Rather than treating simplicity as an absence of consumption, the findings portray it as selective, reflective, and spiritually meaningful engagement with digital life. This perspective has implications for *pesantren* leadership, educators, and curriculum developers seeking to preserve religious values amid technological change. Educational programs should move beyond prohibiting digital media toward cultivating students' capacity to evaluate content, manage desire, distinguish needs from trends, and use technology purposefully. The study explains how spiritual identity, consumerist pressure, and digital authenticity interact dynamically within *pesantren* life and shape responsible religious consumption among students.

CONCLUSION

This study concludes that *pesantren* simplicity can function as a dynamic form of digital spiritual authenticity among Generation Z. The key finding is that *santri* do not need to reject technology to preserve religious identity; instead, they negotiate digital engagement through self-regulation, selective consumption, and purposeful use. The study's academic contribution lies in integrating digital religion, consumer culture, Generation Z identity, and *pesantren* simplicity into

one interpretive framework, positioning simplicity as an active mechanism of spiritual negotiation. However, the study is limited by its qualitative case-study scope, purposive participants, and context-specific evidence. Future research should examine multiple *pesantren*, diverse regions, longitudinal change, and comparative perspectives.

ACKNOWLEDGEMENT

The authors gratefully acknowledge the *pesantren* community, *santri*, teachers, supervisors, and institutional leaders who provided access, participation, documentation, and insights throughout the research process. Their cooperation supported data collection, contextual understanding, and interpretation of findings presented in this study.

REFERENCES

- Al-Thani, H. (2025). Religion and Spiritual Well-Being: A Qualitative Exploration of Perspectives of Higher Education Faculty in Qatar and Its Challenge to Western Well-Being Paradigms. *Frontiers in Psychology*, 16, 1549863. <https://doi.org/10.3389/fpsyg.2025.1549863>
- Amrullah, Z., & Mutholingah, S. (2025). *Tradition Meets Modernity: A Study on Classic Book (Turats) Learning at Sidogiri Pesantren*. 23(2), 208–226.
- Andriyanto, O. D., Darni, Subandiyah, H., Hardika, M., & Sukarman. (2022). Ethical Values in Modern Javanese Literature Works: Identity and Character Education in the Digital Era. *Eurasian Journal of Applied Linguistics*, 8(3), 106–119. <https://doi.org/10.32601/ejal.803009>
- Azizah, N., & Rohman, A. (2023). Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlān Islamic Boarding School Semarang. *Jurnal Pendidikan Agama Islam*, 20(2), 233–246. <https://doi.org/10.14421/jpai.v20i2.7771>
- Cole, R. (2024). Inter-Rater Reliability Methods in Qualitative Case Study Research. *Sociological Methods and Research*, 53(4), 1944–1975. <https://doi.org/10.1177/00491241231156971>
- Casa, H., & Caballero, S. G. (2021). Communication of Sustainable Development Goals in Social Economy organizations. *CIRIEC-Espana Revista de Economia Publica, Social y Cooperativa*, 101, 165–191. <https://doi.org/10.7203/CIRIEC-E.101.18393>
- Duhuri, S., Bhakti, S. E., Kamaruzzaman, Fauziyah, N. K., & Wahyudi, R. (2025). Dislocation of Islamic Scientific Tradition Through Digital Public Sphere: Netnographic Analysis of the Discourse of Ahl Al-Sunnah Wa Al-Jama'a Between Traditionalist and Modernist Muslims. *Jurnal Ilmiah Islam Futura*, 25(1), 204–238. <https://doi.org/10.22373/jiif.v25i1.25776>

- Fikri, M., Suharijadi, D., Tinggi, S., Syariah, I., & Qarnain, N. (2025). Sound Horeg as A Popular Cultural Discourse: A Cultural Criticism Study of Religious Responses in East Java. *Tutur Sintaksis | Jurnal Pendidikan Bahasa Dan Sastra Indonesia, Kajian Linguistik Dan Kearifan Lokal*, 1(1), 25–41.
- Guru Rao, C. V., Sathe, M., Rizvi, S., & Soni, M. (2024). Innovations, Difficulties, and Approaches for Next-Generation Cybersecurity: Protecting the Digital Future. In *TQCEBT 2024 - 2nd IEEE International Conference on Trends in Quantum Computing and Emerging Business Technologies 2024*. <https://doi.org/10.1109/TQCEBT59414.2024.10545178>
- Hu, J., & Zhou, X. (2024). Life Course, Life Transition and Psychological Transmutation in Changing Times: Oral History and Collective Memory of the Sociologists of the “Educated Youth” Generation. *Acta Psychologica Sinica*, 56(7), 964–976. <https://doi.org/10.3724/SP.J.1041.2024.00964>
- Hunecke, M. (2022). Psychology of Sustainability: From Sustainability Marketing to Social-Ecological Transformation. In *Psychology of Sustainability: From Sustainability Marketing to Social-Ecological Transformation*. <https://doi.org/10.1007/978-3-031-16752-2>
- I Wayan Salendra. (2024). Religious Moderation in Digital Media Discourse: A Study of the Portal from the Perspective of Communicative Rationality. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 9(2), 200–220. <https://doi.org/10.25217/jf.v9i2.4954>
- Ingersoll, E., Elliott, S., & Dracar, S. (2021). Spiritual and Religious Support for Underrepresented First-Generation, Low-Income (UFGLI) Students. *Religions*, 12(7). <https://doi.org/10.3390/rel12070548>
- Jiao, W., Chang, A., & Schulz, P. J. (2023). Predicting and Empowering Health for Generation Z by Comparing Health Information Seeking and Digital Health Literacy: Cross-Sectional Questionnaire Study. *Journal of Medical Internet Research*, 25. <https://doi.org/10.2196/47595>
- Junaidi, & Sahrandi, A. (2025). *Pesantren* Strategies in Anti-Bullying Education and Protection of Students in *Pesantren*. *Jurnal Pendidikan Islam* 15, 15(2), 248–261. <https://doi.org/10.38073/jpi.v15i2.3633>
- Kader, H. (2021). Human Well-Being, Morality and the Economy: An Islamic Perspective. *Islamic Economic Studies*, 28(2), 102–123. <https://doi.org/10.1108/ies-07-2020-0026>
- Kekeya, J. (2023). Qualitative Case Study Research Design : The Commonalities and Differences between Collective, Intrinsic and Instrumental Case Studies. *Contemporary PNG Studies*, 36(2008), 29–30. <https://doi.org/10.3316/356219476950585>
- Kohn, L., & Christiaens, W. (2024). Qualitative Research Methods: Contributions and Beliefs. *Reflets et Perspectives de La Vie Economique*, 53(4), 67–82. <https://doi.org/10.3917/rpve.534.0067>
- Lee, P. S., (2024). A Qualitative Research Approach to Collect Insights of College Students Engaging in A University Social Responsibility Project with Augmented Reality. In *Lecture Notes in Computer Science. Vol. 14690 LNCS* (pp. 224–237). https://doi.org/10.1007/978-3-031-60114-9_16

- Mukhlis, Iqbal M., Safitri, M., & Hasniyati. (2025). Challenges in Implementing Sharia-Based Education: Balancing Regional Autonomy and Children's Rights in Aceh. *Khazanah Hukum*, 7(1), 105–120. <https://doi.org/10.15575/kh.v7i1.41012>
- Narayan, A. K., Boone, N., Monga, N., Seifert, M., Smith, A., Woods, R. W., & Weissman, I. A. (2024). Fostering Organizational Excellence through Inclusive Leadership: Practical Guide for Radiology Leaders. *Radiographics*, 44(9). <https://doi.org/10.1148/rg.230162>
- Raya, M. K. F. (2024). Digital Islam: New Space for Authority and Religious Commodification among Islamic Preachers in Contemporary Indonesia. *Contemporary Islam*. <https://doi.org/10.1007/s11562-024-00570-z>
- Reksiana, Nata, A., Rosyada, D., Rahiem, M. D. H., & Rafikjon Ugli, A. R. (2024). Digital Extension of Digital Literacy Competence for Islamic Religious Education Teachers in the Era of Digital Learning. *Jurnal Pendidikan Agama Islam*, 21(2), 402–420. <https://doi.org/10.14421/jpai.v21i2.9719>
- Sánchez-López, I., Bonilla, M., & de Oliveira Soares, I. (2021). Digital creativity to transform learning: Empowerment from a com-educational approach. *Comunicar*, 29(69), 105–114. <https://doi.org/10.3916/C69-2021-09>
- Saputra, A., & Asbi, E. A. (2025). Islam, Big Data, and Digital Ethics: Challenges in Religious Life in the Digital Age. *Pharos Journal of Theology*, 106(4), 1–17. <https://doi.org/10.46222/pharosjot.106.4022>
- Sari, R. C., Sholihin, M., Cahaya, F. R., Yuniarti, N., Ilyana, S., & Fitriana, E. (2024). Responding to Islamic finance anomalies in Indonesia: Sharia financial literacy using virtual reality context. *Journal of Islamic Accounting and Business Research*. <https://doi.org/10.1108/JIABR-08-2022-0195>
- Shofi, S. A., & Hadiutomo, D. A. (2025). A Sociolinguistic Analysis of Insulting Language in Indonesian Online Media. *JL3T (Journal of Linguistics, Literature and Language Teaching)*, XI(2), 318–332. <https://doi.org/10.32505/jl3t.v11i2.11908>
- Surendra, G., Laily, H. I., & Eriend, D. (2025). Digital Self-Presentation : Personal Branding Strategies on Social Media among Students in Indonesia and the Philippines. *Proceedings of the 5th ASPIKOM International Communication Conference (AICCON 2025)*, Aiccon, 657–664.
- Susanti, S. S., Nursafitri, L., Hamzah, I., Zunarti, R., Darmanto, Fitriyah, Asy'arie, B. F., & Sa'ad, M. S. (2024). Innovative Digital Media in Islamic Religious Education Learning. *Jurnal Pendidikan Agama Islam*, 21(1), 40–59. <https://doi.org/10.14421/jpai.v21i1.7553>
- Taufiq, M., & Said, M. (2025). Qur'anic Interpretation among Sasak Muslims across Communities, Theologies, and Ideological Conflicts. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 26(2), 383–412. <https://doi.org/10.14421/qh.v26i2.6287>