

ANALYSIS OF THE UTILIZATION OF DAKWAH ACCOUNTS ON SOCIAL MEDIA IN FORMING THE SPIRITUAL INTELLIGENCE OF GRADE X STUDENTS OF SMK BHAKTI PERTIWI

Widda¹, Raihan²¹Universitas Islam Jakarta, Indonesia²Universitas Islam Jakarta, Indonesia

Corresponding Author:

Widda,

Islamic University of Jakarta, Indonesia

Jl. Balai Rakyat No. 37 4, RT. 8/RW. 10, Utan Kayu Utara, Matraman District, East Jakarta City, Special Capital Region of Jakarta 13120

E-mail: widdasyarof88@gmail.com

Article Info

Received: March 11, 2026

Revised: June 15, 2026

Accepted: August 16, 2026

Online Version: October 15, 2026

Abstract

The development of digital technology demands a shift in the strategy of instilling moral values for the current generation of vocational high school students in the modern era. This study aims to analyze in depth the use of Islamic preaching accounts on social media in developing the spiritual intelligence of 10th-grade students at SMK Bhakti Pertiwi Jakarta. The approach used was a descriptive qualitative case study method, involving seven informants selected through a purposive sampling technique who actively accessed the Instagram and TikTok platforms. Data collection was carried out through participatory observation techniques, in-depth interviews, and documentation studies, then analyzed using the Miles and Huberman interactive model through the stages of data reduction, data presentation, and conclusion drawing. The results show that Islamic preaching content in the form of short videos and inspirational quotes is used by students as a source of motivation for worship, moral reminders, and a means of self-reflection when facing life's problems. The conclusion of this research confirms that consistent exposure to virtual Islamic preaching content can stimulate the ability to interpret life experiences, awareness of God's supervision (*muraqabah*), and altruistic behavior in students' schools and daily lives. The novelty of this research lies in the disclosure of the internalization mechanism of microscopic spiritual values based on social media consumption in urban vocational school students, which has rarely been explored by previous conventional research.

Keywords: Preaching Accounts, Social Media, Spiritual Intelligence



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/alhijr>

How to cite

Widda, Widda & Raihan, Raihan. (2026). Analysis of the Utilization of Islamic Propagation Accounts on Social Media in Developing Spiritual Intelligence of Class X Students of Bhakti Pertiwi Vocational School. *Al-Hijr: Journal of Adulearn World*, 5(5), 224-239. <https://doi.org/10.55849/alhijr.v5i5.1353>

Published by

Al-Hikmah Islamic College, Pariangan, Batusangkar

INTRODUCTION

The advancement of digital technology has brought about significant changes in the lives of high school students, as the availability of devices and increasingly widespread internet access means they are no longer limited to conventional learning resources. Learning, communication, and entertainment activities are now integrated into a single digital ecosystem that students can easily access anytime, anywhere in their daily lives (C. Liu, 2026). This phenomenon clearly demonstrates that technology is not merely a functional tool but has transformed into an integral part of the modern student's lifestyle. Social interaction patterns have also undergone a fundamental shift from direct face-to-face communication to more dynamic, digital platform-based interactions (Luo, 2026). This condition demands a deeper academic understanding of the impact of the use of various technological devices on students' psychological development and character (Ngwainmbi, 2026).

Access to digital Islamic preaching content has increased significantly with the proliferation of social media platforms and various short video-based applications in the public sphere. Various forms of religious content, such as short sermons, Islamic motivational quotes, and even thematic podcasts, can be easily found and consumed by students at any time (Jaya, 2025). The existence of this diverse content provides a new alternative for conveying religious values, making it more engaging, interactive, and in keeping with the characteristics of the digital generation. Creative presentation of Islamic preaching material has been proven to capture students' attention more effectively than conventional lecture methods. This situation demonstrates a significant opportunity to utilize digital media as a strategic instrument to support adolescent spiritual education (Yin, 2026).

Teenagers are currently one of the demographic groups with the most intensive use of devices and actively access various social media platforms daily. According to official data released on the Indonesian Internet Penetration Survey by the Indonesian Internet Service Providers Association, the national internet penetration rate has reached a very high level (Agbeshie, 2026). This high penetration rate confirms that social media has become an ingrained part of the daily routines of the wider community, including school-aged teenagers. This reality makes virtual space a highly strategic medium for the massive distribution of moral messages and religious values. Therefore, the existence of social media plays a crucial role as an alternative channel for conveying Islamic preaching in the modern era (Deaf, 2025).

Spiritual intelligence was first systematically introduced into scientific discourse by Danah Zohar and Ian Marshall in the early nineteenth century. Both defined spiritual intelligence comprehensively as the mental capacity to confront and resolve issues related to the meaning and value of life. This intelligence serves to place one's actions, experiences, and entire life journey within a broader and richer context of meaning. This theoretical foundation asserts that the spiritual dimension is a fundamental component that directs human life's orientation toward an ultimate goal. This understanding provides a strong conceptual foundation for examining the relationship between the consumption of religious messages and one's spiritual maturity (Semwal, 2025).

Spiritual intelligence is a crucial element in shaping students' personalities, particularly during the dynamic developmental phase of adolescence. Tenth-grade students are in a crucial transition period characterized by the search for identity and the internalization of life values in a new environment. The ability to understand the meaning of life, awareness of moral values, and a close relationship with God are the main pillars of spiritual intelligence. All of these

aspects play a direct role in shaping students' mindsets, attitudes, and concrete actions in facing the various dynamics of daily life. Therefore, fostering spiritual intelligence requires equal attention with the development of cognitive and affective aspects in schools.

Most previous research examining the phenomenon of social media and religion has generally focused solely on the influence of exposure to Islamic preaching on adolescent religiosity. The approaches used in these previous studies tend to be quantitative and statistical in nature, rigidly measuring the correlation between research variables (Arslan, 2024). The scope of existing studies is still limited to viewing frequency without delving deeper into the individual's internal psychological processes. However, the dimensions of students' personal interpretations of religious content consumed independently require in-depth empirical exploration. This gap indicates the need for qualitative studies that focus on the essence of the research subjects' subjective experiences (Özveren, 2026).

Digital da'wah (Islamic preaching) is a strategy for spreading Islamic teachings through digital media, utilizing various communication platforms to reach a wider audience without being limited by space. This type of da'wah practice emphasizes the importance of creative content packaging to make the substance of Islamic teachings more easily understood by the audience. However, the rapid development of digital da'wah practices in the public sphere often neglects the depth of material and the validity of sources. This disruption of religious information poses a risk of distorted understanding among students with limited digital literacy. This reinforces the urgency of critical analysis of the use of da'wah accounts to optimally impact their message (Berry, 2025).

In-depth studies specifically examining the process of utilizing Islamic preaching accounts to develop spiritual intelligence through a qualitative case study approach are still very limited. Most of the available literature has not comprehensively explored how students' interactions with Islamic preaching content shape their personality structure (Detkovskiy, 2026). Specific aspects such as the variety of content accessed, the mechanisms by which messages are interpreted, and contextual barriers have not been widely explored by previous researchers. This limitation leaves a significant gap in the literature on Islamic religious education in the contemporary era. This research specifically addresses the academic need to comprehensively fill this theoretical gap (Syafaq, 2026).

Initial observations conducted at Bhakti Pertiwi Vocational School indicate that the majority of 10th-grade students actively use social media. However, the school has never conducted a structured evaluation or analysis of the use of Islamic religious accounts on these platforms. It remains unclear to what extent religious content shared on students' social media feeds contributes significantly. The lack of empirical data documentation at the educational unit level underscores the problem. Based on this background, an in-depth analysis of the use of Islamic religious accounts on social media is absolutely necessary.

This research has high academic urgency to address the literature gap regarding the dynamics of digital religion in schools. This study focuses on how students interpret religious messages from digital spaces and implement them in character development (Singh, 2025). Through a qualitative case study approach, the dynamics of the interaction between social media consumption and students' spiritual development can be fully revealed. The results of this study are expected to offer new perspectives on the effectiveness of technology utilization for developing students' morals. Thus, this research's contribution goes beyond the theoretical realm to address practical needs in the field (C. Jiang, 2022).

Indicators of a student's spiritual intelligence can be operationally identified through a number of concrete behavioral manifestations in daily life. These key indicators include the ability to interpret life experiences positively, awareness of God's presence (*muraqabah*), and resilience in the face of pressure (Jamwal, 2024). Furthermore, the dimensions of spiritual resilience and the tendency to serve and share with others, or altruism, serve as important benchmarks. This indicator framework provides a systematic guide for researchers in measuring the level of internalization of religious values in subjects. Understanding these indicators ensures that spiritual intelligence analysis can be evaluated measurably and objectively (Pandey, 2026).

A comprehensive analysis of the use of Islamic religious accounts on social media is expected to provide strategic insights for stakeholders. The findings of this study are intended to assist schools, Islamic Religious Education (PAI) teachers, and parents in formulating policies. Directing the use of digital technology appropriately will help optimize the development of students' spiritual intelligence in a sustainable manner. These preventive and educational efforts are expected to protect the younger generation from the negative impacts of the global flow of information. Based on these rational considerations, this research is deemed highly important and relevant to the needs of the times (Shilton, 2026).

RESEARCH METHOD

Research Design

The approach used in this research is a qualitative approach with a case study method to understand social phenomena in depth and holistically in their natural context. This method was chosen because it is highly relevant to the research objective of interpreting the use of Islamic preaching accounts on social media in developing the spiritual intelligence of 10th grade students at SMK Bhakti Pertiwi. The qualitative research process requires the researcher to play an active role as the main instrument in extracting natural data and prioritizing the depth of the process rather than merely statistical final results. The researcher explores empirical realities in the field inductively based on direct interaction with the research subjects so that the meaning of each social phenomenon can be fully revealed. This research design allows for the comprehensive disclosure of subjective facts related to students' religious experiences without manipulative intervention from outside.

Research Target/Subject

The primary subjects and targets of this study were seven of the twenty tenth-grade students at SMK Bhakti Pertiwi Jakarta, selected using purposive sampling. The informants were selected based on the specific consideration that they are active users of social media, particularly Instagram and TikTok, and are considered capable of providing in-depth information. The characteristics of these subjects were directly aligned with the focus of the problem to ensure that the collected data are truly relevant to the dynamics of spiritual intelligence formation. The material object of this study focuses on the use of digital da'wah accounts and the manifestation of students' spiritual intelligence in the school environment and daily life. The involvement of these seven informants provides a rich data representation regarding the consumption patterns of religious content among vocational high school students.

Research Procedure

The research procedures were systematically designed through three main phases: pre-fieldwork, fieldwork, and the final analysis and reporting of the study results. The pre-

fieldwork phase began with the official permit application to the school, the development of interview guidelines, and initial observations to identify the characteristics of the research location (Riccio, 2025). The field implementation phase involves collecting primary data through direct observation of student activities, conducting in-depth interviews, and collecting supporting documents. The final phase includes processing all field findings through data reduction, descriptive presentation, drawing conclusions, and continuously verifying data validity. All these procedures are carried out sequentially to ensure scientific validity and chronological accuracy of the research implementation until completion (Chakraborty, 2023).

Instruments, and Data Collection Techniques

The primary instrument for qualitative data collection was the researcher herself, assisted by a semi-structured interview guide, observation sheets, and other supporting documentation. The data collection techniques used included direct observation to assess the school environment and students' visible religious practices in the field (Chiluwa, 2025). In-depth interviews were conducted face-to-face with seven informants to gather detailed information regarding personal experiences, the meaning of Islamic preaching messages, and levels of spiritual intelligence. Documentation techniques complemented the data collection process through written archives, activity photographs, and official field notes from the school. The combination of these three data collection techniques ensured a high level of credibility through source triangulation (Kaur, 2026).

Data Analysis Technique

The data analysis in this study used the Miles and Huberman interactive model, which includes three main components: data reduction, data presentation, and conclusion drawing and verification. The data reduction stage was carried out through a process of selecting, focusing, and simplifying the raw information from the interview transcripts to focus on the research substance (Chmielewski, 2025). The data presentation stage is carried out by compiling a collection of reduced information into a systematic and easily understood descriptive narrative. The conclusion-drawing and verification stages are carried out continuously by examining patterns, themes, and empirical evidence to produce valid findings. This analysis process occurs cyclically alongside the data collection process in the field until information saturation is reached (Misra, 2025).

RESULTS AND DISCUSSION

Bhakti Pertiwi Vocational High School in Jakarta operates under the auspices of the Ziyadatul Arqom Foundation, which has a track record of focusing on developing students' religious competencies and character. School data shows that the foundation's permanent teaching staff consists of eleven staff members, while the foundation's permanent teaching staff consists of four active staff members. This staffing structure is designed proportionally to ensure the effectiveness of both formal education services and daily religious guidance within the school environment.

Table 1. Institutional Profile of the School and Number of Students at SMK Bhakti Pertiwi
Jakarta

NO	INFORMATION	AMOUNT
I.	Educator	
1	Permanent Foundation Teacher	11
II.	Educational Personnel	

1	Permanent Employees of the Foundation	4
III.	Number of Students	
1	Students in Grades 10-12	85

(Source: Data Document Profile of SMK Bhakti Pertiwi Jakarta, 2026)

The distribution of teaching and administrative staff plays a crucial role in maintaining student discipline and directly monitoring daily religious activities at school. The ideal ratio of teachers to students allows for more personalized educational interactions, particularly in mentoring 10th-grade students. The teachers' close supervision of student behavior is a key foundation in creating a school ecosystem conducive to adolescent spiritual growth.

The availability of quantitative data on the teaching staff also reflects the institution's readiness to support the integration of Islamic values into a complex vocational curriculum. Synergy between general subject teachers and Islamic religious education teachers is continuously established to optimize student character development. The school's internal demographics provide an objective indication that the educational institution has adequate institutional capacity to carry out its role in fostering student moral development.

The quantitative composition of students at SMK Bhakti Pertiwi Jakarta reflects the level of trust the surrounding community has in the vocational education institution under the auspices of the foundation. Fluctuations in student enrollment numbers from year to year demonstrate the urban social dynamics in East Jakarta, which require adjustments to school management strategies. The school's relatively compact size provides a comparative advantage in terms of the intensity of behavioral supervision and personal interactions between teachers and students.

The building's 448-square-meter physical capacity on 679 square meters of land is optimally utilized to support teaching and learning activities and provide worship facilities. The school addresses the limited urban public space by staggering the use of supporting facilities to ensure daily operational efficiency. This structured management of facilities and infrastructure contributes directly to creating an orderly and clean learning environment and supporting students' religious practices.

The existence of a management foundation that oversees educational levels from elementary madrasah to vocational high schools creates a strong continuity of religious culture. Students entering vocational high schools generally already have a foundational understanding of Islam from their previous education at the same foundation. This cultural continuity facilitates the school's ability to instill values of religious discipline and direct the positive use of digital media.

The use of Islamic religious accounts on social media by tenth-grade students at SMK Bhakti Pertiwi Jakarta is dominated by the use of Instagram and TikTok in their daily lives. Field data collected through in-depth interviews showed that all informants owned personal devices and accessed social media regularly with varying intensity. Some students used religious content as an alternative learning resource, while others enjoyed Islamic religious content when it automatically appeared on their account homepages.

Table 2. Results of Interview Reduction on the Use of Islamic Accounts on Social Media

Utilization of Dakwah Accounts	Data Variation	Informant
Social media used	Instagram and TikTok are the social media most frequently	R1, R2, H, AJ, TZ, AR, A

		used by students.	
Intensity of Islamic content	accessing	Some students frequently access Islamic content, others access it when the content appears on the feed or FYP.	R1, R2, H, AJ, TZ, AR, A
Reasons for Islamic content	accessing	Increase religious knowledge, gain motivation, learn the stories of prophets and apostles, as well as reminders of life	R1, R2, H, AJ, TZ, AR, A
Level of understanding of the content of da'wah		The majority of students felt that the content of the sermon was easy to understand because it was short and clear.	R1, R2, H, AJ, TZ, AR
Benefits felt		Increase religious knowledge, increase motivation for worship, build self-awareness, and improve behavior.	R1, R2, H, AJ, TZ, AR, A

(Source: Processed from interview results, 2026)

The detailed empirical findings demonstrate that the digital space has transformed into a primary channel for instilling moral values in the modern youth generation. The concise content, engaging visuals, and communicative language are key draws for students to engage with religious material. This utilization of communication technology demonstrates that the pursuit of religious knowledge is no longer limited to conventional Islamic study groups outside of school hours.

The variations in duration and access times reported by informants demonstrate high flexibility in the consumption of religious information among vocational high school students. Students are able to integrate watching short sermons during breaks and after school without disrupting their primary academic commitments. This phenomenon indicates a shift in adolescent religious literacy patterns toward a fast-paced and accessible digital ecosystem.

The dominant use of Instagram and TikTok for accessing religious material is influenced by the compatibility of social media algorithms with the typical attention span of adolescents. The short video format forces preachers to convey the essence of moral messages concisely, to the point, and without rambling. The psychological state of 10th-grade students, who are in the process of discovering their identity, makes them prefer practical advice relevant to everyday social issues.

The automatic recommendation mechanism, or "For You Page" system, in digital applications plays a significant role in connecting students with religious content, even when they aren't intentionally seeking it. This indirect exposure cumulatively shapes students' subconscious awareness of divine values amidst the influx of secular entertainment content. This process of internalizing religious values through virtual spaces occurs naturally as students gain extensive digital experience.

Differences in access intensity among individual informants demonstrate that intrinsic motivation remains a key driver of effective digital missionary message reception. Students with higher religious awareness tend to actively seek out credible missionary accounts, while the other group passively waits for viral content to spread. This explanatory finding confirms that social media serves a dual purpose: as a medium for entertainment and a means of developing spiritual intelligence when approached with adequate literacy.

The link between the characteristics of digital Islamic preaching content and students' level of understanding is clearly evident in their preferences for religious information delivery formats. Based on the analysis of interview data reduction, the most popular content formats include short videos, illustrated motivational quotes, and exemplary stories of the prophets. These formats are considered the most effective in bridging adolescents' spiritual needs without triggering intellectual boredom.

Table 3. Interview Reduction Results: Characteristics and Forms of Islamic Preaching Content

Characteristics and Forms of Islamic Preaching Content	Data Variation	Informant
Content of interest	Short da'wah, lectures, podcasts, stories of the prophet, self-motivation, reminders of the world and the hereafter	R1, R2, H, AJ, TZ, AR, A
Form of content presentation	Short videos, reels, short plays, lectures, and podcasts	R1, R2, H, AJ, TZ, AR, A
The preacher who is followed	Ustadz Hanan Attaki, Ustadz Abdul Somad, Habib Jafar, Habib Hasan, Mama Dedeh, Handy Bonny	R1, R2, H, AJ, TZ, AR, A
Reasons for liking Islamic content	Easy to understand, interesting, inspiring, relevant to the lives of teenagers, and provides motivation	R1, R2, H, AJ, TZ, AR, A
Characteristics of effective content	Simple language, short duration, clear delivery, and themes close to everyday life	R1, R2, H, AJ, TZ, AR, A

(Source: *Processed from interview results, 2026*)

The positive correlation between the choice of idol preacher and the level of acceptance of moral messages was confirmed by the informants' consistency in following certain accounts. Figures such as Ustadz Hanan Attaki and Habib Husein Ja'far Al-Hadar became primary references due to their inclusive, relaxed communication style, and familiarity with youth culture. The relationship between the preacher's language style and students' psychological well-being has been shown to facilitate the comprehensive absorption of Islamic teachings.

The alignment of content themes with the realities of school life also strengthens the emotional bond between the audience and the content of the preaching delivered through virtual spaces. When the content addresses issues of future anxiety, emotional management, and friendship ethics, students respond to it as a form of personal, solution-oriented guidance. This reciprocal relationship between digital presentation and message effectiveness demonstrates that innovation in religious communication media holds the key to successfully developing the morals of today's youth.

An in-depth case study analysis of seven tenth-grade informants at Bhakti Pertiwi Vocational School revealed a clear manifestation of spiritual intelligence in the dimension of awareness of God's supervision, or muraqabah. Empirical data shows that consistent exposure to Islamic preaching content can trigger self-reflection, increase motivation to perform obligatory worship, and foster caution in action. Students acknowledged that digital religious messages serve as moral reminders when they face situations outside the supervision of teachers or parents.

Table 4. Results of Interview Reduction of Awareness of God's Presence (Muraqabah)

Awareness of God's Presence (Muraqabah)	Data Variation	Informant
The influence of da'wah content on remembrance of Allah	The content of preaching makes students remember Allah more often, introspect themselves, and increase religious awareness.	R1, R2, H, AJ, TZ, AR, A
The belief that God watches every action	The majority of informants believe that Allah knows and monitors all human actions.	R1, R2, H, AJ, TZ, AR, A
Attitude when there is no supervision	Try to remain honest, calm, and responsible when working on tasks without supervision.	R1, R2, H, AJ, TZ, AR, A
Feelings after making a mistake	The informant admitted to feeling guilty and regretful when he carried out actions that were considered bad.	R1, R2, H, AJ, TZ, AR, A
Influence on worship and social media ethics	Increase motivation to pray, maintain honesty, and avoid cyberbullying on the internet	R1, R2, H, AJ, TZ, AR, A

(Source: Processed from interview results, 2026)

Specific cases in several informants demonstrated positive behavioral changes, such as increased discipline in performing the five daily prayers and sincerity in maintaining academic honesty during exams. The feelings of guilt that emerged when violating religious norms indicated that students' consciences were stimulated by messages reminding them of sin and reward they saw on social media. This spiritual manifestation demonstrates that internalizing religious values does not necessarily stem from physical lectures but can be effectively mediated through personal devices.

This case study also documents how students filter their online social interactions to avoid cyberbullying. The transcendent awareness that every digital footprint is monitored by the Creator leads adolescents to be more selective in posting comments in public spaces. This faith-based self-control is an indicator of advanced spiritual intelligence among vocational high school students.

The process of transforming religious understanding into concrete actions of spiritual intelligence is explained through the mechanisms of cognitive psychology and the continuous internalization of values. Digital da'wah content acts as an external stimulus that awakens students' religious memories, which are then processed through personal reflection or taddabur. When the message aligns with adolescents' emotional needs, a strengthening of spiritual attitudes occurs, manifested in inner peace and improved morals.

The psychological closeness to a virtual preacher accelerates the adoption of moral values without triggering the authoritarian resistance often complained of by adolescents toward conventional indoctrination methods. The persuasive, empathetic, and dialogical tone of the message positions the preaching content as a comrade in arms in facing the crises of the developmental phase of adulthood. This explains why brief advice on social media often leaves a stronger emotional imprint on students' minds than formal advice delivered in the classroom.

However, the success of this spiritual transformation process depends heavily on each individual student's level of critical digital literacy. Without the ability to properly discriminate

between sources, exposure to extreme or partial preaching risks fostering narrow-minded fanaticism among students. These explanatory findings underscore the urgency of institutional support to ensure optimal social media utilization for the development of moderate spiritual intelligence.

A comprehensive analysis of the relationship between supporting and inhibiting factors shows that the effectiveness of Islamic religious accounts is heavily influenced by the dynamics of the external environment and students' self-control. Ease of internet access and automatic recommendation features are directly proportional to the high frequency of exposure to religious content among informants. However, this positive potential is often hampered by the massive dominance of commercial entertainment content, which diverts adolescents' attention.

Table 5. Results of Interview Reduction of Inhibiting Factors in the Use of Dakwah Accounts

Factors Inhibiting the Use of Dakwah Accounts	Data Variation	Informant
Low consistency of access	Some students do not access Islamic preaching content routinely and regularly every day.	H, TZ, AJ, AR
Algorithm dependency	Preaching content is only watched incidentally when it happens to appear on the homepage or FYP	A, AJ, R2
Dominance of entertainment content	Social media algorithms are filled with general entertainment content, thus reducing the portion of Islamic religious viewing.	H, TZ, AR, AJ
Differences in learning preferences	Some students feel more confident absorbing religious knowledge through direct face-to-face study.	A
Limitations of critical literacy	Differences in levels of understanding of complex religious material in digital space	JUST

(Source: Processed from interview results, 2026)

The negative correlation between the dominance of digital entertainment and the stability of consistent religious practices suggests that social media holds destructive potential if not balanced with strict time management. Students who fail to control the duration of their device use tend to experience decreased learning productivity and spiritual information fatigue. Therefore, the relationship between technology and the development of spiritual intelligence is non-linear, highly dependent on the individual's level of discretion in filtering content.

The study's final findings confirm that while Islamic outreach accounts on Instagram and TikTok offer a potentially powerful alternative for Islamic religious education, the presence of schools and families remains indispensable. A harmonious synergy between the wise use of digital technology and direct moral guidance from educators at SMK Bhakti Pertiwi is essential for producing intellectually intelligent and spiritually mature graduates.

The empirical findings of this study indicate that all tenth-grade students at SMK Bhakti Pertiwi Jakarta utilize Instagram and TikTok as alternative platforms to regularly access Islamic religious content. The intensity of exposure to religious material through short videos and Islamic motivational quotes has been shown to positively contribute to improving students' religious understanding and motivation for daily worship. The integration of gadget technology into the lives of vocational high school students has successfully transformed the function of gadgets from mere commercial entertainment media to an easily accessible source of moral literacy.

The students' spiritual intelligence, which encompasses their ability to interpret life experiences, their awareness of God's supervision (*muraqabah*), and their resilience in the face of social pressure, is evident in their daily behavior. Students are able to reflect on the values of patience and sincerity learned from virtual lectures when facing social challenges and academic obstacles at school. This process of internalizing Islamic teachings occurs independently thanks to the closeness of the language and delivery styles of these digital preachers to the psychological world of adolescents (Mabel, 2024).

The main factors supporting the effectiveness of these Islamic preaching accounts include easy internet access, the app's algorithmic recommendation system, and the visual appeal of concise and to-the-point content. However, this study also noted inhibiting factors such as low access consistency, the dominance of general entertainment content, and limited critical literacy in filtering the validity of religious sources. These conditions emphasize that social media use requires a mature level of self-control to optimally achieve the essence of developing spiritual intelligence (Xiong, 2026).

The results of this study align conceptually with previous studies that stated that social media plays an effective role as a medium for disseminating religious messages among the digital native generation. This similarity is evident in the findings regarding the high level of acceptance among adolescents of short-form visual Islamic preaching content formats, which are considered more communicative than conventional sermons. The increased motivation to worship experienced by the study subjects also strengthens the theory of the adoption of religious values through modern communication media in contemporary society (Mahbob, 2025).

The fundamental difference between the findings of this study and those of previous studies lies in the specificity of the study's focus, which focuses directly on the dimensions of spiritual intelligence formation in vocational school students through an in-depth qualitative case study approach. Most previous literature, such as research conducted by Narab, (2026) tend to use a statistical quantitative approach that focuses on measuring general macro levels of religiosity. This research successfully explores microscopic aspects such as the process of personal meaning-making, the appreciation of the value of *muraqabah*, and the manifestation of student altruism, which are rarely explored by researchers with a positivist paradigm.

The unique institutional context of urban private vocational schools, coupled with the heterogeneous socio-cultural backgrounds of their students, contributes to their interaction patterns with digital religious content. These findings enrich the discourse on Islamic *da'wah* and Islamic religious education, explaining that the effectiveness of social media is not universal but is strongly influenced by demographic characteristics and the level of moral guidance within the school environment. This comparison confirms that a qualitative approach

can capture the complexity of adolescent religious behavior more comprehensively and contextually.

The findings of this study are a clear sign that the epicenter of religious authority among teenagers has shifted from physical Islamic study groups to decentralized virtual spaces powered by mobile algorithms. This shift in information consumption patterns indicates that today's young generation is constructing their own Islamic identities based on curated content sourced from internet public figures. This phenomenon reflects a post-truth civilization in which the emotional closeness and visual appeal of preachers often override the depth of formal scientific chains of knowledge (Gavrilyev, 2025).

The results of this study also indicate a shift in individual piety among vocational high school students toward a more reflective and personal religious practice. Students no longer view religious rules as rigid doctrines to be accepted without dialogue, but rather as solution-oriented guidelines they seek on their own through their devices when facing emotional crises. This psychological transformation demonstrates that the spiritual intelligence of modern adolescents is growing amidst the pressures of rapid and competitive digitalization (Rastogi, 2025).

The existence of inhibiting factors such as the dominance of entertainment content and low consistency of access indicates a vulnerability in religious digital literacy among secondary-level students. Students find themselves in an information ecosystem rife with contradictions, where educational moral content must compete fiercely with exposure to hedonistic content on the same screen. This situation indicates that schools and families bear a significant responsibility to guide the digital transition to prevent adolescents from plunging into a pit of value confusion (Lawrence, 2024).

The theoretical implications of this research's findings strengthen the body of Islamic religious education, demonstrating that digital communication media is legitimate and functional as a supporting instrument for the development of adolescent spiritual intelligence. The old paradigm, which views technology solely as a moral threat, needs to be revised to a constructive perspective that positions social media as a strategic field for da'wah (Islamic outreach). Zohar and Marshall's concept of spiritual intelligence has proven relevant and operationalizable in analyzing the impact of virtual content consumption on students' psychological maturity (Sirita, 2026).

Practical implications for educational institutions require schools and Islamic Religious Education (PAI) teachers to immediately transform their teaching methods to adapt to students' digital culture. Teachers must no longer ignore the reality that students' religious references are largely absorbed from Instagram and TikTok platforms outside of formal school hours. Schools are obligated to formulate religious digital literacy policies that equip students with critical skills to select credible and moderate Islamic accounts.

The implication for policymakers at the ministry level and educational foundations is the importance of designing multi-channel character-building curriculum guidelines. Parents at home also directly benefit from the need to increase the amount of dialogical supervision rather than a total ban on gadget use by adolescents. This cross-sector synergy will ensure that the vast potential of digital da'wah can be maximized to produce a generation of intelligent and noble citizens (Suryanto, 2024).

The phenomenon of Instagram and TikTok's dominance in shaping students' spiritual intelligence occurs because the characteristics of these platforms really accommodate the

psychological needs typical of the adolescent development phase (Ajalo, 2025). Teenagers prefer concise presentations of information, aesthetic visuals, and relaxed, colloquial language without the impression of authoritarian preaching. The interactive communication approach employed by virtual missionary creators has successfully broken down the psychological barriers that often arise in conventional classroom indoctrination methods (Yan, 2024).

The strengthening of awareness of God's supervision, or *muraqabah*, through digital content is closely related to the personal and private nature of each student's device use. When students listen to religious advice independently through earphones in their private spaces, the moral messages are absorbed directly into the affective realm without the intervention of peer pressure. This intimate process of reflection triggers a deeper conscience regarding the existence of God's supervision in their every hidden action (Smith, 2024).

The emergence of inconsistent access and dominance of entertainment content is caused by the nature of social media algorithms which are commercially designed to divide users' attention through massive entertainment offerings (Valverde, 2026). Teenagers' self-control, which is still developing, makes them easily distracted by the vastly larger flow of secular content compared to religious material. Limited analytical skills in sorting out authentic sources of information also explain why some students absorb partial understanding of religion from viral video clips (Z. Liu, 2022).

The first strategic step that SMK Bhakti Pertiwi Jakarta must immediately take is to integrate a digital religious literacy program into the school's co-curricular and extracurricular activities. The school needs to provide special training for teachers and students to recognize the characteristics of Islamic preaching accounts that have a clear scientific chain of origin and are oriented towards moderate Islam. This regular training will protect students from exposure to radicalism and religious disinformation online.

A further agenda for Islamic Religious Education teachers is to revolutionize classroom teaching strategies by utilizing digital Islamic preaching content as discursive case studies. Teachers can encourage students to critically analyze the moral messages from viral videos, discuss the validity of their arguments, and then directly relate them to the material on developing spiritual intelligence in schools. This participatory approach bridges the gap between students' digital worlds and the formal curriculum in the classroom (Q. Jiang, 2024).

Future research projections suggest expanding the scope of subjects to different educational levels and incorporating more comprehensive family environment control variables. Future researchers could experimentally test the effectiveness of social media-based mentoring interventions on improving students' spiritual resilience. This continued research will continue to update the body of knowledge in responding to the rapidly evolving dynamics of digital civilization.

CONCLUSION

The most important finding of this study proves that the use of da'wah accounts on social media by grade X students of SMK Bhakti Pertiwi does not merely function as a means of passive consumption of religious information, but rather transforms into a microscopic mechanism for the formation of *muraqabah* awareness and adolescent spiritual resilience through a process of personal private reflection. The theoretical and methodological contribution of this research lies in the enrichment of the qualitative case study model that successfully maps the internal psychological dynamics of vocational students in responding to

digital content disruption, complementing the dominance of macro-statistical quantitative approaches that have been widely used by previous researchers. The main limitations of this research are the limited scope of subjects in one school and the short duration of observation, so the direction of further research is recommended to apply a participatory experimental research design involving cross-institutional demographic coverage to test the effectiveness of religious digital literacy interventions more comprehensively.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-investigation.

REFERENCES

- Agbeshie, J. (2026). Contextual Analysis of Money and Socioeconomic Realities: Ghanaian Pentecostals' Perspective. *Pentecostalism in the Postcolony Dialectics Dynamics and Transformations in Africa*, (Query date: 2026-09-10 23:26:03), 255–273. <https://doi.org/10.4324/9781003717393-20>
- Ajalo, E. (2025). Widespread use of ChatGPT and other Artificial Intelligence tools among medical students in Uganda: A cross-sectional study. *Plos One*, 20(1). <https://doi.org/10.1371/journal.pone.0313776>
- Arslan, S. (2024). Decoding dietary myths: The role of ChatGPT in modern nutrition. *Clinical Nutrition Espen*, 60(Query date: 2026-09-10 23:26:03), 285–288. <https://doi.org/10.1016/j.clnesp.2024.02.022>
- Berry, K. (2025). Digital pilgrimage: Navigating the intersection of technology and sacred journeys. *Technology and Religious Tourism Emerging Trends Cases and Futuristic Perspectives*, (Query date: 2026-09-10 23:26:03), 77–87. <https://doi.org/10.1108/978-1-83662-260-420251006>
- Chakraborty, S. (2023). Investigating the impact of AI on ethics and spirituality. In *Investigating the Impact of AI on Ethics and Spirituality* (p. 230). <https://doi.org/10.4018/978-1-6684-9196-6>
- Chiluwa, I. (2025). Legitimizing War and Retaliation in #IsraelUnderFire and #PrayForIsrael. *IsraeliPalestinian Conflict in the Age of Social Media and Artificial Intelligence*, (Query date: 2026-09-10 23:26:03), 85–103. <https://doi.org/10.1002/9781394375189.ch6>
- Chmielewski, M. (2025). Media Competencies in the Communication of Faith in Pope Francis' Messages for World Communications Day (2014–2025). Part One: Cognitive and Ethical Competencies. *Verbum Vitae*, 43(4), 1223–1248. <https://doi.org/10.31743/vv.19088>
- Detkovskiy, D. (2026). Digital Strategies of University Museums: Implementation Features on V Kontakte and Telegram Platforms. *Proceedings of the 2026 Communication Strategies in Digital Society Seminar Comsds 2026*, (Query date: 2026-09-10 23:26:03), 52–57. <https://doi.org/10.1109/ComSDS69583.2026.11493833>
- Gavrilyev, C. N. (2025). STATE MEDIA OF THE REPUBLIC OF SAKHA (YAKUTIA) AS AN INSTRUMENT OF LANGUAGE POLICY. *Sociolingvistika*, 1(21), 51–73. <https://doi.org/10.37892/2713-2951-1-21-51-73>
- Jamwal, R. (2024). Harnessing Artificial Intelligence to Promote Spiritual Intelligence Via Social Media. *International Conference on Parallel Distributed and Grid Computing Pdgc*, (2024), 126–130. <https://doi.org/10.1109/PDGC64653.2024.10984275>
- Jaya, AK (2025). Artificial Intelligence Analysis of Cultural Narratives Shaping Emotional Responses to Infertility. *Proceedings 2025 4th International Conference on Creative Communication and Innovative Technology Empowering Transformative Mature Leadership Harnessing Technological Advancement for Global Sustainability Iccit 2025*, (Query date: 2026-09-10 23:26:03). <https://doi.org/10.1109/ICCIT65724.2025.11167416>

- Jiang, C. (2022). Exploration of Short Video Media Communication Based in the Metaverse. Lecture Notes in Computer Science Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics, 13737(Query date: 2026-09-10 23:26:03), 18–28. https://doi.org/10.1007/978-3-031-23518-4_2
- Jiang, Q. (2024). Urban spatial distribution and influencing factors of short video producers in China: Based on the TikTok platform. Dili Yanjiu, 43(4), 931–948. <https://doi.org/10.11821/dlyj020230703>
- Kaur, S. (2026). Managing Millions, Market, Meeting Masters and Moksha: Exploring the Digital Confluence of Spiritual Tourism and Internationalization of Maha Kum. Spiritual Tourism and Landscape Indigenous Technique and Holistic Insights, (Query date: 2026-09-10 23:26:03), 99–114. <https://doi.org/10.1108/978-1-80686-017-320261007>
- Lawrence, E.St. (2024). The Algorithm Holy: TikTok, Technomancy, and the Rise of Algorithmic Divination. Religions, 15(4). <https://doi.org/10.3390/rel15040435>
- Liu, C. (2026). A Systematic Review of Cultural Ecosystem Services and Blue Space. Land, 15(4). <https://doi.org/10.3390/land15040666>
- Liu, Z. (2022). Urban Public Art Communication Algorithm based on Smart Virtual Cloud Platform and Artificial Intelligence Algorithm. Proceedings 6th International Conference on Computing Methodologies and Communication Iccmc 2022, (Query date: 2026-09-10 23:26:03), 1682–1685. <https://doi.org/10.1109/ICCMC53470.2022.9754153>
- Luo, X. (2026). Algorithmic fate and affective practice: Understanding digital spirituality through AI fortune-telling among Chinese youth. Convergence, (Query date: 2026-09-10 23:26:03). <https://doi.org/10.1177/13548565261459269>
- Mabel, C. J. R. (2024). Positive Intelligence and Critical Thinking in Students of a Private University in San Martín, Perú. Journal of Ecohumanism, 3(8), 2718–2728. <https://doi.org/10.62754/joe.v3i8.4924>
- Mahbob, M. H. (2025). Short Stories as a Medium of Emotional and Spiritual Communication: A Review of Youth Creative Writing. Journal of Communication Malaysian Journal of Communication, 41(2), 143–161. <https://doi.org/10.17576/JKMJC-2025-4102-09>
- Misra, S. (2025). Paradigm Shift of Religious Tourism in South Asia. Geo Economics in South Asian Environment, (Query date: 2026-09-10 23:26:03), 23–46. https://doi.org/10.1142/9789811298394_0002
- Narab, P. J. (2026). Spiritual intelligence as a predictor of academic performance in medical students: A cross-sectional study. BMC Medical Education, 26(1). <https://doi.org/10.1186/s12909-026-08887-4>
- Ngwainmbi, E.K. (2026). Africa's Digital Space in the Global South: Engaging African Communities to Apply Digital Communication for Sustainable Socio-Economic Gains. De Gruyter Contemporary Social Sciences Handbooks, 38(Query date: 2026-09-10 23:26:03), 31–47. <https://doi.org/10.1515/9783111439112-004>
- Özveren, H. (2026). Determination of the Relationship between Moral Intelligence and Spiritual Care Perceptions among Nursing Students: The Turkish Example. Journal of Religion and Health, 65(3), 2445–2463. <https://doi.org/10.1007/s10943-025-02547-5>
- Pandey, M. (2026). Exploring the Efficacy of Spiritually Integrated Psychological Sessions in Managing Internet Addiction and Other Comorbid Symptoms. Annals of Neurosciences, (Query date: 2026-09-10 23:26:03). <https://doi.org/10.1177/09727531261441453>
- Rastogi, R. (2025). Statistically Examining the Effect of Herbal and Spiritual Environment on Various Dimensions of Adolescents' Fitness Post-COVID Effects. Yoga and Meditation Past and Present Evidence, (Query date: 2026-09-10 23:26:03), 175–232.
- Riccio, T. P. (2025). “Hello, World!” AI as Emergent and Transcendent Life †. Religions, 16(4). <https://doi.org/10.3390/rel16040442>
- Semwal, R. (2025). Cyber sanctuaries: Exploring the intersection of virtual reality and spiritual experience. Technology and Religious Tourism Emerging Trends Cases and Futuristic

- Perspectives, (Query date: 2026-09-10 23:26:03), 139–151. <https://doi.org/10.1108/978-1-83662-260-420251010>
- Shilton, D. (2026). Generative AI and the Future of Musical Diversity. *Topics in Cognitive Science*, (Query date: 2026-09-10 23:26:03). <https://doi.org/10.1111/tops.70048>
- Singh, V. (2025). Exploring Sentiment Dynamics in the Bhagavad Gita Using Zero-Shot Learning and BART. *Ocit 2025 Proceedings 23rd Oits International Conference on Information Technology*, (Query date: 2026-09-10 23:26:03), 1087–1092. <https://doi.org/10.1109/OCIT66168.2025.11400078>
- Sirita, U. (2026). The Teacherless Classroom: Public Discourses on Artificial Intelligence Replacing Teachers in Thai- and English-Language Social Media Contexts. *Journal of Communication Language and Culture*, 6(2), 34–60. <https://doi.org/10.33093/jclc.2026.6.2.3>
- Smith, C.E. (2024). (Un)designing AI for Mental and Spiritual Wellbeing. *Proceedings of the ACM Conference on Computer Supported Cooperative Work CSCW*, (Query date: 2026-09-10 23:26:03), 117–120. <https://doi.org/10.1145/3678884.3689132>
- Suryanto, D. (2024). The Utilization of Social Media in Improving Adolescent Social Interaction with Parents. *Journal of Communication Malaysian Journal of Communication*, 40(1), 395–407. <https://doi.org/10.17576/JKMJC-2024-4001-22>
- Syafaq, H. (2026). DIGITAL ISLAMIC STUDIES IN INDONESIA: ONTOLOGICAL, EPISTEMOLOGICAL AND AXIOLOGICAL PERSPECTIVES. *Afkar*, 28(1), 157–204. <https://doi.org/10.22452/afkar.vol28no1.5>
- Tuli, D. (2025). Contextual Understanding in Retrieval Augmented Generation: A Comparative Evaluation of BLOOM-560M and Pythia-410M on Bhagavad Gita Interpretation. *Proceedings 2025 7th International Conference on Artificial Intelligence and Speech Technology Aist 2025*, (Query date: 2026-09-10 23:26:03). <https://doi.org/10.1109/AIST68591.2025.11441547>
- Valverde, R.C. (2026). Wellness creeps into music streaming platforms: From pure chill to aural slop. *Convergence*, (Query date: 2026-09-10 23:26:03). <https://doi.org/10.1177/13548565261467300>
- Xiong, X. (2026). Research on the Design of an Immersive Healing VR Game Based on Shamanic Culture: An Intervention Path for Spiritual Alienation in the Z Generation. *Communications in Computer and Information Science*, 3048(Query date: 2026-09-10 23:26:03), 114–123. https://doi.org/10.1007/978-3-032-30816-0_12
- Yan, Y. (2024). Thoughts on AI Artistic Creation under the Marxist Artistic Production Concept. *Cultura International Journal of Philosophy of Culture and Axiology*, 21(3), 246–266.
- Yin, M. (2026). Can a Mystical Experience be Emulated by AI-Generated Rationality? *International Journal of Human Computer Interaction*, 42(17), 14046–14062. <https://doi.org/10.1080/10447318.2025.2607552>

Copyright Holder:

© Widda et.al (2025).

First Publication Right:

©Al-Hijr: Journal of Adullearn World

This article is under:

