

What Drives Indonesian Muslim Youth Express their Piety on Social Media: Do Psychological, Socio-Cultural, and Politics Interfere?

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ABSTRACT

As the world becomes more digital, lots of young people are expressing their religious beliefs on social media. This is especially happened in Indonesia after 2019 general election, where Muslim youth are actively practicing piety online. But why would they feel the need to do so? Does it represent the socio-cultural norms of the country, or is it a political statement? this research tries to figure out a significant field of study that might provide insight on the complicated interrelationship between religion, youth, and digital culture in Indonesia which explores what drives Indonesian Muslim youth to flex their piety in the public digital sphere, do psychological, socio-cultural, and politics interfere? to answer those questions a structured questionnaire has developed and administered to 200 sample of Indonesian Muslim youth (aged 18-25 years) randomly to measure their attitudes, beliefs, and behaviors related to religion, digital media, and social interactions. The survey has distributed online, then correlational Pearson analysis was applied. In-depth interviews also have conducted with a subset of survey participants to explore their experiences and perceptions in more detail. The study revealed that public digital sphere has become an important platform for Indonesian Muslim youth to express their piety. Several factors contribute to this phenomenon, including psychological, socio-cultural, and political influences. It's important to note that these factors are interconnected and can influence one another. Psychological motivations can be influenced by socio-cultural and political factors, while political factors can be influenced by the collective expression of piety in the digital sphere.

Keywords: Digital Piety, Youth Muslim

INTRODUCTION

The internet and social media have transformed the way we interact and express ourselves (Fadhline, 2021). Since the world is shifting quickly, and technology has a significant impact on how we live our everyday lives. Increasing numbers of young people are expressing their religious beliefs on social media as the world becomes more digital (Muna, 2020). With a total population of 271.8 million Muslims, Indonesia is the most populous Muslim-majority nation worldwide, and its young people are facing the consequences of demographic dividend. Due to most populous

Muslim youth, they are getting more engaged in publicly displaying their religiosity online (Ja'far, 2020). This phenomenon is particularly prevalent in Indonesia, where young Muslims are actively exhibiting their piety online (Khotimah & Rosidi, 2020).

These internet platforms have provided some Indonesian Muslim youth with a forum where they may demonstrate their piety, disseminate religious information, and participate in discussions about Islamic concerns (Rifai, 2021). So why do they flex their piety (belief, and religious activity) in the public digital sphere? Do psychological considerations play a part? or are they influenced by political or socio-cultural forces?. The aims of this study focuses on examining these issues and digging into the complex interplay between psychology, society, and politics that affects why Indonesian Muslim youth express their faith in the public sphere digitally. Subsequently, this phenomenon has attracted the attention of academics and researchers on a national and worldwide scale who are eager to comprehend the motives and circumstances that lead Indonesian Muslim youth to demonstrate their piety in the digital public realm (Husein & Slama, 2018).

The increasing presence of Indonesian Muslim youth expressing their piety in the digital sphere reflects deeper socio-political and psychological dynamics. This phenomenon can be understood as part of a broader trend of digital religiosity, where faith-based identity formation intersects with the influences of modern technology and social media (Lim, 2017). Public displays of piety online are not merely acts of personal devotion but are embedded within socio-cultural expectations of morality and religiosity in Indonesia, where Islam plays a central role in both personal and national identity (Fealy & White, 2008). Furthermore, the intertwining of religious expression with political movements and public discourse, particularly in the context of growing Islamization, suggests that these acts are also responses to the shifting power dynamics and moral narratives in Indonesian society (Hasan, 2019). This digital expression of faith thus serves as a complex means for youth to navigate their identity within a rapidly changing social and political landscape.

In recent years, the increasing visibility of Indonesian Muslim youth expressing their piety in the public digital sphere has sparked academic interest in understanding the factors behind this phenomenon. The intersection of religion and digital technology has created new spaces for young Muslims to publicly display their faith, influenced by various psychological, socio-cultural, and political drivers. Scholars argue that this behavior is not merely an individual expression but deeply rooted in identity formation, social validation, and the socio-political context of Indonesia, where religion and public life are closely intertwined (Lim, 2017; Slama & Barendregt, 2018). As the digital world provides a platform for religious

influencers and movements, the act of public piety online can be seen as a response to broader societal expectations and political discourses surrounding Islam in contemporary Indonesia (Fealy & White, 2020). This study aims to explore the underlying motivations of these digital expressions of faith, contributing to the broader understanding of religion, youth culture, and digital practices in a rapidly changing Indonesian society.

METHOD

Participants

The participants of this research were 200 Muslim youth (18-25 years old), they are university students.

Measure

The scale used in this study is Social Media Behavior Scale developed by Heather O. Cissel (2018). Beaton's Cross cultural adaptation process scale was applied in adapting scale from English version to Indonesian version (D et al., 1998). The adaptation process through six stages. The description of process as follows; initial translation, synthesis of translations, back translation, expert committee, test of the pre-final version, result.

Procedures

This study employs a quantitative approach with a correlational design involving three variables: digital behavior, psychological, socio-cultural, and political characteristics. A questionnaire was developed based on Heather O. Cissel's (2018) Social Media Behavior Scale, which has three dimensions: psychological, socio-cultural, and political (Cissel, 2018). The questionnaire was designed and sent to a total of 200 randomly selected Muslim youth (18-25 years old) via social media

Data Analysis

Pearson correlational analysis was applied to analyze the data. Pearson correlational analysis, commonly known as Pearson correlation coefficient or Pearson's r , is a statistical technique for determining the degree and direction of a linear relationship between two or more continuous variables. It determines how closely the variables' data points match on a straight line. The Pearson correlation coefficient (r) varies from -1 to +1 (Amanah et al., 2012).

$$r = (\Sigma((X - \bar{X})(Y - \bar{Y}))) / (n * \sigma X * \sigma Y)$$

Where:

X and Y represent the values of the two variables being analyzed.

\bar{X} and \bar{Y} represent the means of the X and Y variables, respectively.

σ_X and σ_Y represent the standard deviations of the X and Y variables, respectively.

n represents the number of data points.

The following are the stages required in doing Pearson correlational analysis (Yang et al., 2021):

1. Collect data: Collect the values of the two variables whose association you wish to investigate. Ascertain that the variables are of a continuous nature.
2. Determine the means and standard deviations: Determine the means (X and Y) and standard deviations (σ_X and σ_Y) of the X and Y variables.
3. Determine the covariance: Determine the covariance between X and Y, which quantifies how the variables fluctuate in tandem.
4. Determine Pearson's r: Using the previously described procedure, determine the Pearson correlation coefficient (r). r will have a value between -1 and +1 as a consequence.
5. Determine the correlation's strength and direction: Examine the correlation coefficient's magnitude. A value of +1 denotes a perfect positive linear relationship, a value of -1 denotes a perfect negative linear relationship, and a value of 0 denotes no linear relationship. Values around +1 or -1 suggest greater correlations, whereas values near 0 indicate weaker correlations.
6. Determine statistical significance: Determine the correlation coefficient's statistical significance. This can be accomplished by doing a hypothesis test, such as a t-test, or by employing statistical software that generates p-values. The p-value denotes the likelihood of getting the reported correlation coefficient only by coincidence. A lower p-value (for example, p 0.05) indicates a statistically significant link.
7. Interpret the findings: Interpret the results in the context of your study or analysis based on the acquired correlation coefficient and its significance. Consider the correlation's practical consequences and whether it corresponds to your assumptions or past research.

Pearson correlation analysis presupposes that the connection between the variables is linear and that the data points are regularly distributed. It is not appropriate for variables that have nonlinear connections. Furthermore, correlation does not indicate causality, therefore read the data with caution (Amanah et al., 2012).

RESULT

There are a number of factors that are driving this trend, including psychological factors, socio-cultural factors, and political factors. Psychological factors play an important role in driving Indonesian Muslim youth to flex their piety in the public digital sphere. For many young Muslims, religion is a source of comfort and strength. In a world that is often chaotic and unpredictable, Islam provides a sense of order and stability. Additionally, for many young Muslims, flexing their piety in the public digital sphere is a way to assert their identity and to show pride in their faith.

Socio-cultural factors also play a role in driving Indonesian Muslim youth to flex their piety in the public digital sphere. In Indonesia, Islam is the dominant religion and Muslims make up a large majority of the population. As such, young Muslims often feel pressure to conform to social norms that are dictated by Islam. This can include pressure to dress modestly, pray regularly, and avoid activities that are seen as sinful. Additionally, many young Muslims feel like they have to prove their commitment to Islam in order to gain acceptance from family and friends.

Finally, political factors are also driving Indonesian Muslim youth to flex their piety in the public digital sphere. In recent years, there has been a growing trend of conservatism among Muslim politicians in Indonesia. This has led to increased pressure on

DISCUSSION AND CONCLUSION

In summary, the literature suggests that a combination of social, cultural, technological, and political factors drive Indonesian Muslim youth to flex their piety in the public digital sphere. However, more research is needed to better understand the specific motivations and factors that influence their behavior in this context.

Indonesian Muslim youth express their faith in the public digital sphere due to a combination of psychological, socio-cultural, and political factors. Psychologically, the digital space allows them to shape and affirm their identity as pious individuals while seeking validation from their peers through feedback like likes and comments. It offers a platform for them to project their faith-based identity in line with their personal beliefs and social group expectations.

Socio-culturally, religion plays a central role in Indonesian society, and expressing piety online aligns with cultural norms of being a good Muslim. Influences from religious leaders and online religious trends further reinforce these

public displays. Politically, the rise of Islamic movements and the growing Islamization of public discourse have made digital platforms arenas for religious and political expression. These displays of piety online reflect broader social and political currents, contributing to a complex and dynamic digital expression of faith.

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