

**RELIGIOSITAS MELALUI KESADARAN DIRI SISWA: ANALISIS
PENGARUH MEDIA SCREEN TIME DAN SALURAN YOUTUBE RESMI GUS
IQDAM**

***RELIGIOSITY THROUGH STUDENTS' SELF-AWARENESS: ANALYSIS OF
THE INFLUENCE OF SCREEN TIME MEDIA AND THE OFFICIAL GUS
IQDAM YOUTUBE CHANNEL***

Fitri Ayu Fatimah

Ponorogo State Islamic Institute, Indonesia
fitri.ayu.fatimah@iainponorogo.ac.id

Retno Widyaningrum

Ponorogo State Islamic Institute, Indonesia
retno.widya@iainponorogo.ac.id

Rihab Wit Daryono

Ponorogo State Islamic Institute, Indonesia
rihabwit.daryono@iainponorogo.ac.id

Abstrak

Media sosial saat ini memberikan pengaruh yang cukup luas terhadap berbagai aspek kehidupan, termasuk religiusitas mahasiswa. Dengan memahami diri mereka sendiri, siswa dapat memiliki kontrol lebih besar terhadap penggunaan media dan tingkat literasi yang mempengaruhi pemahaman dan tindakan mereka sehari-hari. Penelitian ini bertujuan untuk menganalisis media screen time dan channel YouTube Gus Iqdam dalam mempengaruhi religiusitas siswa melalui kesadaran diri pada siswa PAI. Metode penelitian survei dipilih untuk mengumpulkan data berdasarkan teknik purposive sampling. Pengumpulan data menggunakan skala likert yang terdiri dari 4 poin. Analisis PLS-SEM digunakan untuk menganalisis data dan mengembangkan model konseptual. Hasil analisis menunjukkan bahwa channel YouTube Gus Iqdam memberikan pengaruh positif dalam meningkatkan religiusitas secara signifikan. Selain memberikan tambahan ilmu juga memberikan tambahan pemahaman dalam menerapkan ajaran Islam. Selanjutnya, kesadaran diri mampu memediasi pengaruh screen time media dan channel YouTube Gus Iqdam terhadap religiusitas mahasiswa. Kesadaran diri mendorong pengamalan ajaran agama. Implikasi dari penelitian ini antara lain pentingnya refleksi diri bagi siswa untuk meningkatkan kesadaran diri dalam beragama. Saran dan rekomendasi yang diberikan antara lain lebih selektif dalam menggunakan media dan mengonsumsi konten di media, sehingga dapat meningkatkan dan menjaga religiusitas di era digital.

Kata Kunci: Kesadaran Diri, Media Screen Time, Channel YouTube Resmi Gus Iqdam, Religiusitas, PLS-SEM.

Abstract

Social media currently has quite a broad influence on various aspects of life, including student religiosity. By understanding themselves, students can have greater control over their media use and literacy levels that influence their everyday understanding and

actions. This research aims to analyze screen time media and Gus Iqdam's YouTube channel in influencing student religiosity through self-awareness in PAI students. The survey research method was chosen to collect data based on a purposive sampling technique. Data collection uses a Likert scale consisting of 4 points. PLS-SEM analysis was used to analyze data and develop a conceptual model. The results of the analysis show that Gus Iqdam's YouTube channel has had a positive influence in significantly increasing religiosity. Apart from providing additional knowledge, it also provides additional understanding in applying Islamic teachings. Furthermore, self-awareness is able to mediate the influence of media screen time and Gus Iqdam's YouTube channel on student religiosity. Self-awareness encourages the practice of religious teachings. The implications of this research include the importance of self-reflection for students to increase self-awareness in religion. The suggestions and recommendations given include being more selective in using media and consuming content in the media, so as to increase and maintain religiosity in the digital era.

Keywords: *Self-awareness, Screen Time Media, Gus Iqdam Official YouTube Channel, Religiosity, PLS-SEM.*

Introduction

In the current era of globalization, technology is developing rapidly and bringing progress every year. Technological progress has now become an inevitability that cannot be avoided. Various discoveries in the field of technology make it easier for humans to connect with each other. Quickly and briefly as if there was no longer any distance (Shalani et al., 2021; Zimmermann, 2021). As is the case in the information sector which presents media to facilitate communication. One of the communication media that exists today is social media or social media. Social media has become an inseparable part of everyday life in this era of globalization. This phenomenon has changed the way humans interact, share information, and build social relationships. With various platforms available such as Facebook, Instagram, Twitter, YouTube, and others, individuals can easily connect with other people around the world without being limited by time and place (Junawan & Laugu, 2020; Odgers et al., 2020).

Social media and dare platforms have become an integral part of everyday life covering various groups, including students. Social media is online media that is used as a means of online social interaction on the internet (Briandana et al., 2020; Odgers et al., 2020). Social media has a huge influence on students' lives today. The presence of social media among students makes it easier to access information, communicate, and increase insight (Amalia, 2023; Septiningsih & Kurniawan, 2021). This makes it possible to form online communities based on certain interests, hobbies, or goals. This

opens up new opportunities for students to learn, discuss, and collaborate with others inside and outside the academic environment.

Social media also has risks and negative impacts. For example, social media addiction can disrupt productivity and life balance, as well as increase the risk of mental health problems such as anxiety and depression (Odgers et al., 2020; Shalani et al., 2021). Apart from that, the spread of false information or hoaxes on social media can also influence individual perceptions and attitudes toward various social, political, and cultural issues. It is important to remember that it is important for students to use social media wisely and responsibly (DiMartino & Schultz, 2020; Shalani et al., 2021). They need good digital literacy, develop information critically, and maintain a balance between online and offline social interaction needs. With the right approach, social media can be a powerful tool for increasing connection, learning, and collaboration among students, and preparing them for the challenges and opportunities of this digital era. This phenomenon also has a significant impact on various aspects of life, including in the context of religiosity (Briandana et al., 2020; Epafras et al., 2021).

YouTube is one of the social media that is popular with various groups, including students. The variety of content presented attracts students' interest so they don't miss the latest videos. This site facilitates its users to upload videos or share videos directly which can be watched by other users around the world for free. YouTube's main advantage is its ability to facilitate users to upload their videos as well as distribute videos directly. This provides an opportunity for students to be creative and share their content with the world. Therefore, YouTube is not only a place to consume content, but also a platform for expressing oneself and building online communities (Junawan & Laugu, 2020; Masyitoh, 2023; Zimmermann, 2021).

Additionally, interactive features such as commenting, liking, and subscribing also allow students to engage in discussions, provide feedback, and build relationships with content creators and other users. So YouTube is not only a place to consume content, but also a place to learn, share, and interact in online communities (Briandana et al., 2020; Lubis et al., 2022). The ease of access and variety of content on YouTube has significantly influenced people's lifestyles, especially students, in watching shows. This phenomenon brings a new concept in lifestyle, known as "media screen time," where time spent watching YouTube shows or other media content becomes an integral part of daily routines (Kholid, 2023; Masyitoh, 2023; Suhaib et al., 2023).

Media screen time, especially related to watching YouTube shows that increase insight, has the potential to increase the consumption of reasoning (Amalia, 2023; Fauzi & Muktaruddin, 2023). Through the various content presented, ranging from tutorials, and discussions, to documentaries, users can expand their knowledge on various topics and deepen their understanding of the world around them. For example, students can use their screen time to watch video lectures, webinars, or discussion panels that are relevant to the courses they are studying (Septiningsih & Kurniawan, 2021; Shalani et al., 2021). Apart from that, they can also access content that discusses current issues, the latest trends in science and technology, or even content that inspires and motivates them to achieve personal and professional goals. By spending screen time on quality and relevant viewing, students can develop critical, analytical, and creative thinking skills. They can also expand their social networks and participate in online discussions with fellow students or experts in their fields of interest (DiMartino & Schultz, 2020; Zimmermann, 2021).

Nowadays, many people spread their da'wah through YouTube channels. One of the YouTube channels that is currently prominent in its preaching content is Gus Iqdam Official. By presenting da'wah content that is inspiring and relevant to current conditions, Gus Iqdam can reach audiences, including students, with religious messages that touch the heart and provide a deeper understanding of Islamic teachings. Gus Iqdam's Official YouTube channel shows that are currently popular with young people. Gus Iqdam is a young preacher who leads the Sabilu Taubah assembly in Blitar. Apart from preaching verbally, this Majelis also has a Simtudduror birthday routine. Gus Iqdam's advice succeeded in attracting and attracting the attention of young people, including students. This increases the faith of the listeners which certainly influences religious aspects (Kholid, 2023; Mubarakah et al., 2023; Rofiq, 2023).

Efforts like those made by Gus Iqdam through his YouTube channel are not just about spreading da'wah, but also as a means to help understand and apply Islamic teachings in everyday life, including among students. This illustrates the important role of social media, including YouTube, in supporting the spread of religious values and spirituality in this digital era (Pratama & Setyawan, 2023; Ulfah, 2023). Because religion will forever remain a guide for humans to lead a developed and correct life. Religion is a form of regulation from God that is intended for humans as a guide in living life in this world and provisions for the afterlife. It is important to recognize that religion plays a very important role in the lives of many people, providing moral,

ethical, and spiritual guidance for many individuals. Meanwhile, Islam teaches how humans must be close to each other and behave in a manner that is always within the corridor of religious norms to achieve the blessing of Allah SWT (Briandana et al., 2020; Lubis et al., 2022). In Islam, living a righteous and thriving life involves obeying religious rules and norms, as well as pursuing goodness in all aspects of life, whether in social, economic, political, or spiritual relationships. This involves obedience to Islamic teachings, such as practicing worship, following moral teachings, and instilling values such as justice, honesty, and compassion (Masyitoh, 2023; Yuwafik & Hidayah, 2024).

Thus, the use of social media does not always have a positive impact. However, social media, including YouTube, can be a means of spreading da'wah and increasing religiosity. The use of social media must also be done with awareness of the content consumed. Students need the ability to sort information and assess the truth and relevance of the content presented. Thus, the use of social media in the context of da'wah can be a positive instrument in increasing understanding of religion and spirituality, as well as strengthening faith and piety.

Literature Review and Hypothesis Development

The Influence of the Official Gus Iqdam YouTube Channel on Self-Awareness and Religiosity

Gus Iqdam as a preacher often gives lectures that motivate and inspire audiences to increase their faith and devotion. Positive messages and a deep understanding of Islamic teachings can help build religious enthusiasm and dedication to implementing Islamic teachings in everyday life (Pratama & Setyawan, 2023; Rofiq, 2023). Apart from that, Gus Iqdam's use of YouTube in his preaching through the YouTube platform opened the door for more people to listen to religious messages and understand Islamic teachings more deeply (Masyitoh, 2023; Yuwafik & Hidayah, 2024). Regarding the continuity between the concept and the results of previous research, we propose the following hypothesis:

H-DIR 1: Gus Iqdam's official channel influences religiosity.

Gus Iqdam often emphasizes the importance of having good morals and morals in everyday life. The content encourages viewers to better consider ethical values, integrity, and kindness in actions and behavior. This can help increase self-awareness about how our behavior affects ourselves and others around us. Apart from that, it also helps the audience to better understand their own potential and weaknesses. So it can

provide solutions to increase individual self-awareness (Kholid, 2023; Mubarakah et al., 2023; Ulfah, 2023). Regarding the continuity between the concept and the results of previous research, we propose the following hypothesis:

H-DIR 2: Gus Iqdam's official channel influences self-awareness.

The Effect of Media Screen Time on Self-Awareness and Religiosity

Media can also act as a tool for religious education. Media use can influence a person's religiosity by providing greater access to religious and spiritual content. It is important to strike the right balance between media use and religious practices. Self-monitoring and wise time management can help a person ensure that media screen time does not interfere with their involvement in important religious activities (Fauzi & Muktarruddin, 2023; Junawan & Laugu, 2020). So it is important for individuals to consciously monitor how much time they spend using media, including how much time they spend on religious content. Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR 3: Media screen time influences religiosity.

Excessive screen time can interfere with a person's ability to focus and concentrate on important things in real life. This can lead to a lack of self-awareness of the surrounding environment and healthy social interactions. Constant exposure to certain norms and values in the media can influence an individual's thinking about who they are and how they should act. Additionally, excessive media use can lead to detrimental addictions. This dependence can disturb a person's self-awareness because they may not be aware of the negative impacts caused by excessive media use (Amalia, 2023; Hodes, 2021; Septiningsih & Kurniawan, 2021). Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR 4: Media screen time influences self-awareness.

The Influence of Self-Awareness on Religiosity

Self-awareness can help individuals understand and clarify their values, beliefs, and life goals. This can broaden individuals' understanding of religion and spirituality, as well as help individuals seek deeper meaning and purpose in religious practices (Mosavi, 2020; Primaheni et al., 2021). Additionally, with increasing levels of self-awareness, individuals tend to be more open to spiritual and transcendental experiences. So they are better able to recognize and respond to experiences and can strengthen or deepen religiosity (Mustafa & Hamza, 2023; Sadeghi & Safari, 2021). Regarding the

continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-DIR 5: Self-awareness influences religiosity.

The Influence of Self-Awareness in Mediating Screen Time Media and the Gus Iqdam Official Youtube Channel on Religiosity

Self-awareness as mediation Media screen time on religiosity has a positive influence. Individuals who have a high level of self-awareness are better able to manage time more effectively. Including time spent using media. Apart from that, they are also more aware of the impact of media use on religious practices. So that we can take steps to maintain a balance between media activities and religious activities (Masyitoh, 2023; Sihaloho, 2019; Tiryaki, 2020). Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-IND 6: Self-awareness mediates the positive influence of the official Gus Iqdam YouTube channel on religiosity.

The official Gus Iqdam YouTube channel has a positive influence through the mediation of self-awareness in increasing religiosity. Higher self-awareness can mediate an increase in the audience's understanding of the religious content conveyed by Gus Iqdam. The audience is better able to recognize and understand the spiritual values conveyed and relate them to their own experiences and thoughts (Fauzi & Muktaruddin, 2023; Lubis et al., 2022; Sukmawati & Mustofa, 2023). That way we can apply the religious teachings conveyed in everyday life. Regarding the continuity between the concept and the results of previous research, we formulate the following hypothesis:

H-IND 7: Self-awareness mediates the positive influence of media screen time on religiosity.

Method

This research uses a quantitative analysis type of research. The choice of research method uses survey research methods (Apriliani et al., 2023; Putra et al., 2022; Widayanto et al., 2021). This research design uses an explanatory and correlational approach using Partial Least Squares Structural Equation Modeling (PLS-SEM). PLS-SEM is an approach used to explore the relationships between variables in a conceptual model. PLS-SEM is a multivariate statistical method used to analyze the relationship between measured variables in a structural model. By using this approach, this research

combines explanatory and correlational elements to better understand the complexity of the relationships between variables in a conceptual model. PLS_SEM allows researchers to test models holistically, including identifying cause-and-effect relationships and correlation relationships between variables, thereby providing a deeper understanding of the observed phenomena. The sample for this research was 60 students from the Department of Islamic Religious Education at IAIN Ponorogo. The sample selection in this study used non-probability sampling with a purposive sampling technique.

The data collection technique uses a questionnaire with four variables. This research design uses an explanatory and correlational approach to determine the relationship between the independent variables (Screen Time Media) and (Gus Iqdam's Official YouTube Channel), mediation (Self-awareness), and the dependent variable (Religiosity). This research uses a Likert scale consisting of 4 alternative answers, namely strongly disagree, disagree, agree, and strongly agree (Daryono et al., 2020; Widyastuti et al., 2023). Data collection was carried out using a survey method via Google Forms. The research instrument variables are shown in Table 1.

Table 1. The Construct of the Research Variables

No	Variable	Indicators	Construct	References
1.	Screen Time Media (X1)	Duration	ST1	(Kholid, 2023;
2.			ST2	Masyitoh, 2023;
3.			ST3	Mubarokah et al., 2023;
4.			ST4	Pratama & Setyawan, 2023; Rofiq, 2023;
5.		Frequency	ST5	Ulfah, 2023; Yuwafik &
6.			ST6	Hidayah, 2024)
7.			ST7	
8.	Gus Iqdam Official YouTube Channel (X2)	Inspiration	YGI1	(Briandana et al., 2020;
9.		Resources	YGI2	Kholid, 2023;
10.			YGI3	Mubarokah et al., 2023;
11.			YGI4	Pratama & Setyawan, 2023; Rofiq, 2023;
12.		Understanding of Religion	YGI5	Ulfah, 2023; Yuwafik &
13.			YGI6	Hidayah, 2024)
14.			YGI7	
15.	Self-Awareness (Z)	Self-introspection	SA1	(Kreibich et al., 2020;
16.			SA2	Lubis et al., 2022;
17.		Controlling	SA3	Mustafa & Hamza, 2023; Primaheni et al., 2021; Rouzi et al., 2021;
18.		Emotions	SA4	Sihaloho, 2019;
19.		Self-confident	SA5	Sukmawati & Mustofa, 2023)
20.			SA6	

21.	Religiosity (Y)	Meaning	of	RG1	(de Rezende-Pinto et al.,
22.		life		RG2	2019; Epafras et al.,
23.				RG3	2021; Rahman et al.,
24.		Worship		RG4	2022; Risky et al., 2018;
25.				RG5	Sagita et al., 2021;
26.		Confidence		RG6	Sayyidah et al., 2022;
27.				RG7	Sethia, 2020; Wardah,
28.				RG8	2020)

Statistical analysis of this research uses the PLS-SEM measurement technique. The outer model testing stage is the measurement model testing stage which aims to prove the validity and estimate the reliability of indicators and constructs. Several conditions that must be met are the loading factor indicator >0.70 , and the reflective construct AVE >0.50 (Apriliani et al., 2023; Daryono et al., 2024; Fauzan et al., 2023; Supriyanto et al., 2022). Reliability estimates use Cronbach Alpha, Rho_A, and CR values >0.70 . The goodness of fit model testing stage aims to test the predictive power of the model and the feasibility of the model. The criteria that must be met include predictive relevance to see the strength of the predictive model on the blindfolding output. Model Fit to see whether the model and data are suitable for testing the influence of variables. The conditions are SRMR <0.10 and NFI >0.50 (Daryono et al., 2023; Hariyanto et al., 2022). The inner model testing stage is to test the significance of direct (H-DIR1-5) and indirect effects (as mediation of H-INDI 1-2).

Result and Discussion

PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)

Evaluation of the measurement model is very important to ensure that the indicators used to measure the construct or measurable variable are by the research objectives and have good quality. Checking construct validity is the main goal of model evaluation measurement. Analyzing the relationship between the indicator and the construct being measured can ensure that the indicator truly reflects the desired aspect of the construct. By analyzing factor loadings, reliability, and discriminant validity, researchers can decide which indicators should be included in the analysis and which should be omitted.

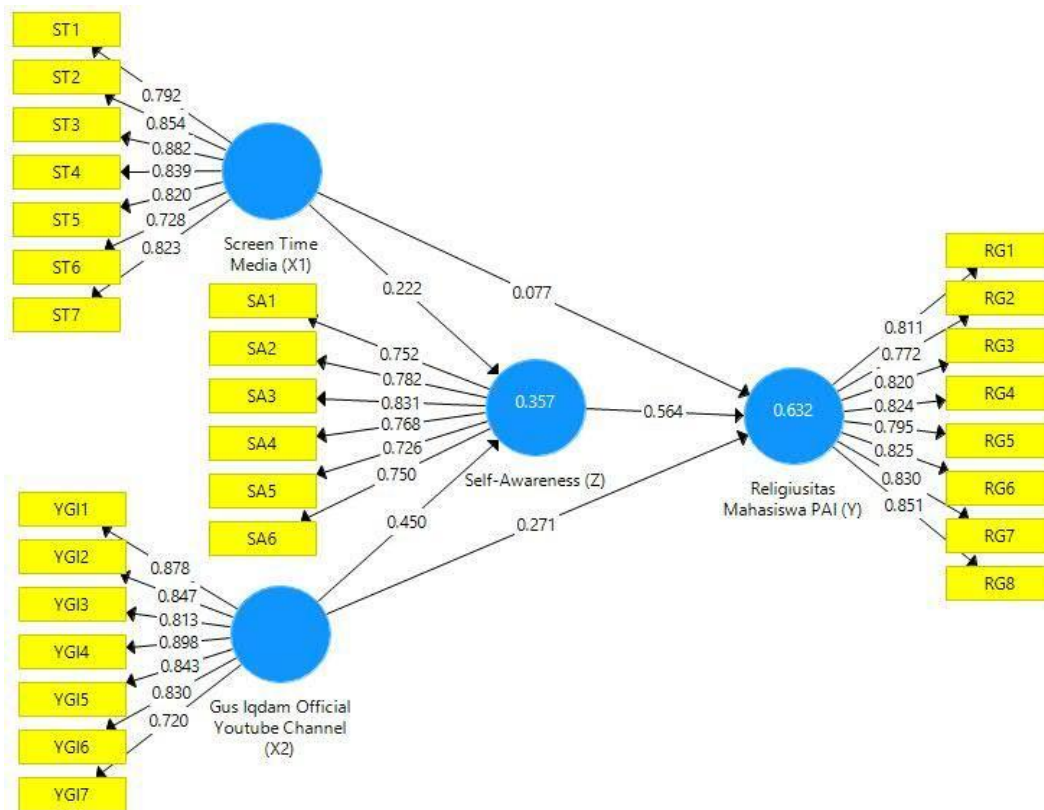


Figure 1. Evaluation of the Measurement Model

Based on Table 2, the overall value obtained from all loading factors for each sub-variable is >0.70 (0.72-religious understanding of 0.898-information). This shows that the level of relationship between sub-variables and variables that can be explained is 72.00% to 89.80%. The Average Extracted Variance (AVE) value for each variable obtained a value of > 0.50 (0.591- Religiosity (Y) to 0.696- Screen Time Media (X1). So it can be concluded that each sub-variable and variable in the instrument in the research model This is to the requirements for convergent validity. Based on the results of the factor loading coefficient values, the highest sub-variable value in measuring religiosity is the information source construct of 0.898 (YGI 4). Meanwhile, the weakest sub-variable is "religious understanding" of 0.720 (YGI 7 or 72.00%).

Table 2. Outer Model: Convergent Validity and Reliability

No	Variables	Constructs	Conver Validity		Consistency Reliability		
			FL (>0.70)	AVE (>0.50)	CA (>0.70)	Rho_A (>0.70)	CR (>0.70)
1.	Screen Time Media (X1)	ST1	0.792	0.696	0.927	0.936	0.941
2.		ST2	0.854				
3.		ST3	0.882				
4.		ST4	0.839				
5.		ST5	0.820				
6.		ST6	0.728				

7.		ST7	0.823				
8.	Gus Iqdam	YGI1	0.878	0.666	0.928	0.930	0.941
9.	Official	YGI2	0.847				
10.	YouTube	YGI3	0.813				
11.	Channel	YGI4	0.898				
12.	(X2)	YGI5	0.843				
13.		YGI6	0.830				
14.		YGI7	0.720				
15.	Self-	SA1	0.752	0.674	0.919	0.924	0.935
16.	Awareness	SA2	0.782				
17.	(Z)	SA3	0.831				
18.		SA4	0.768				
19.		SA5	0.726				
20.		SA6	0.750				
21.	Religiosity	RG1	0.811	0.591	0.862	0.865	0.897
22.	(Y)	RG2	0.772				
23.		RG3	0.820				
24.		RG4	0.824				
25.		RG5	0.795				
26.		RG6	0.825				
27.		RG7	0.830				
28.		RG8	0.851				

The Fornell-Larcker test is one of the methods used in Partial Least Squares Structural Equation Modeling (PLS-SEM) to evaluate the discriminant validity of constructs in a model. This test aims to ensure that the different constructs in the model can be distinguished from each other. This is done by comparing the variance explained by the construct with the variance explained by the other constructs in the model. If the variance explained in a construct is greater than the variance explained by other constructs, then the construct has good discriminant validity. Based on the table below, the correlation value for the official Gus Iqdam YouTube channel (X2) → 0.834, the Gus Iqdam official YouTube channel has a greater value and the correlation value for the Gus Iqdam YouTube channel (X2) with other variables religiosity → 0.630; screen time media → 0.525 and self-awareness → 0.567. And so on to assess the correlation with other variables.

Table 3. Discriminant Validity: The Fornell Larcker

Variables	X1	Y	X2	Z
X2. Gus Iqdam Official YouTube Channel	0.834			
Y. Religiosity	0.630	0.816		
X1. Screen Time Media	0.525	0.477	0.821	
Z. Self-Awareness	0.567	0.753	0.458	0.769

One of the main goals of HTMT testing is to measure discriminant validity in the model. HTMT is used to test the extent to which constructs measured by different indicators represent the same or different constructs in the model. HTMT is also useful for assessing multicollinearity between constructs in the model. Multicollinearity can occur when these constructs are closely related to each other, which can cause problems in estimating and interpreting the results of SEM analysis. HTMT testing for all dimensions has a value of <0.90 (0.495 to 0.828). So, it can be concluded that Fornell-Larcker and HTMT in the correlation of all variables in this research data instrument fulfill the discriminant validity test in measuring the increase in student religiosity.

Table 4. Discriminant Validity: The HTMT

Variabel	X1	Y	X2	Z
X2. Gus Iqdam Official YouTube Channel				
Y. Religiosity	0.673			
X1. Screen Time Media	0.575	0.512		
Z. Self-Awareness	0.610	0.828	0.495	

PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)

Structural evaluation in testing on PLS-SEM has the main objective, namely assessing the accuracy of the proposed prediction model. This is done by the extent to which the model can explain variations in empirical data and predict endogenous variables well. Overall, structural evaluation aims to increase understanding of the phenomenon under study in the research context. By analyzing the relationships between variables, researchers can identify the factors that contribute to the phenomenon and develop further insight into the dynamics involved.

R2 (Coefficient of determination) provides an idea of how well the PLS-SEM model explains the variation in the observed endogenous variables. The higher the R2 value, the greater the proportion of construct variation that can be explained by the

model. R2 allows comparison between different PLS-SEM models. Researchers can use the R2 value to enable comparisons between different models in explaining the observed construct variations. Based on Table 5, the self-awareness variable (Z) obtains an R2 value of 0.357. This means that the two variables measuring PAI student religiosity together influence 35.70% and the remaining 64.30% is influenced by other variables outside the research model. Then the PAI student religiosity variable (Y) obtained an R2 value of 0.632. This can be interpreted as media screen time, the Gus Iqdam YouTube channel, and self-awareness influencing the religiosity variable by 63.20%, and the rest is influenced by other variables outside the research model.

Table 5. Koefisien Pengukuran Input R2

Variabel	R Square	Persentase	Keputusan
Y. Religiosity	0.632	63.20%	Moderate
Z. Self-Awareness	0.357	35.70%	Weak

Path Analysis and Hypothesis Testing

One of the main goals of hypothesis testing is to test the relationships between variables in the proposed model. This is done by analyzing the strength and significance of the relationships between the variables identified in the model. Evaluation of direct effects allows researchers to test the consistency between empirical findings and the theory supporting the model. Next, this test analyzes the significance of the mediation effect in the research model. This is important to understand the mechanisms underlying the relationships between variables and how certain variables can mediate or change the relationships between other variables.

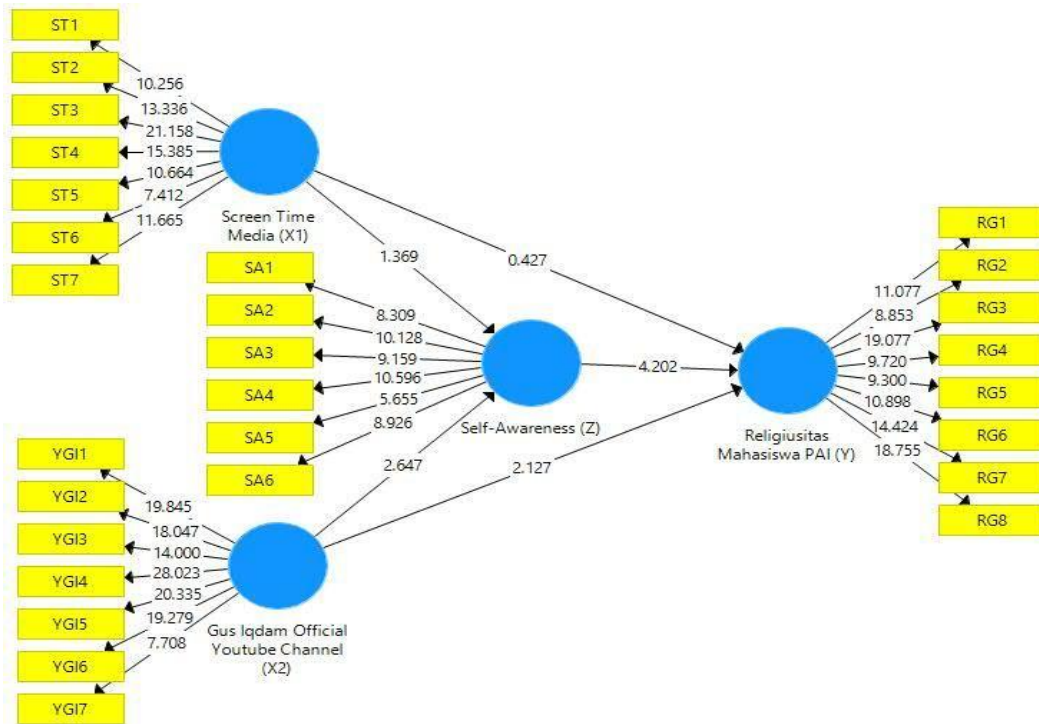


Figure 2. Evaluation of Structural Model

A hypothesis can be accepted with significant criteria if it has a T-statistic value >1.96 . Meanwhile, the hypothesis can be accepted if there is a positive or negative influence if the coefficient value of β shows the direction of the influence is positive or negative. Based on Table 6, the hypothesis H-DIR1 Gus Iqdam Official YouTube channel (X1) $\rightarrow$ Religiosity (Y) obtained β -values = 0.271 and ρ -values = 0.034. This shows that the Gus Iqdam official YouTube channel variable (X1) has a positive and significant effect on religiosity (Y). So, when the Gus IqdamOfficial YouTube channel variable is (X1), the religiosity variable (Y) will also increase significantly. The biggest influence on the Religiosity (Y) variable is that it has a positive and significant influence on the Self-Awareness (Z) variable which obtains β -values = 0.564 (positive decimal). Meanwhile, the smallest influence is on the Screen Time Media factor (X1) with a value of $\beta = 0.077$ which has a positive and insignificant influence.

Table 6. Results of Path Coefficient: Direct Effects

Hyp.	Path Analysis	β - values (+/-)	SDV	T- statistic (>1.96)	ρ - values (<0.05)	Decision
H-DIR1	(X2) YGI $\rightarrow$ RG (Y)	0.271	0.127	2.127	0.034	Accepted
H-DIR2	(X2) YGI $\rightarrow$ SA (Z)	0.450	0.170	2.647	0.008	Accepted
H-DIR3	(X1) ST $\rightarrow$ RG (Y)	0.077	0.180	0.427	0.670	Rejected
H-DIR4	(X1) ST $\rightarrow$ SA (Z)	0.222	0.162	1.369	0.172	Rejected
H-DIR5	(Z) SA $\rightarrow$ RG (Y)	0.564	0.134	4.202	0.000	Accepted

On the H-DIR2 official YouTube channel Gus Iqdam (X2) → Self-awareness (Z), the β -values = 0.450 and the ρ -values = 0.008. This shows that the official YouTube Gus Iqdam channel variable (X2) has a positive and significant effect on self-awareness. This can be interpreted as when the official Gus Iqdam channel variable (X2) then the self-awareness variable increases will also increase significantly. In the media screen time hypothesis H-DIR4 (1) → self-awareness (Z), the β -values = 0.222 and the ρ -values = 0.172. This shows that media screen time (X2) has a positive and insignificant effect on self-awareness (Z). This can be interpreted that when the media screen time variable (X2) does not increase, the variable self-awareness (Z) also does not increase, vice versa.

Table 7. Results of Path Coefficient: Indirect Effects

Hip.	Path Analysis	β - values (+/-)	T- statistik (>1.96)	ρ - values (<0.05)	Decision	Mediating Role
H- IND1	(X2) YGI → (Z) SA → (Y) RG	0.254	2.180	0,030	Accepted	Full Mediation
H- IND2	(X1) ST → (Z) SA → (Y) RG	0.125	1.540	0.124	Rejected	No Mediation

In Table 7, the H-IND1 hypothesis from testing the mediating influence of the self-awareness variable (Z) can be concluded to have a positive effect (β -values 0.254) and significant (T-statistics = 2.180 > 1.96 and ρ -values 0.030 < 0.05). So H-IND1 reads "There is a positive and significant influence between the Gus Iqdam Official YouTube Channel (X2) and Self-Awareness (Z) factors on Religiosity (Y)" which is acceptable. In the H-IND2 hypothesis, the results of testing the mediating influence of the self-awareness variable (Z) can be concluded to have a positive effect (β -values 0.125) and not significant (T-statistics = 1.540 > 1.96 and ρ -values 0.124 < 0.05). So H-IND1 reads "There is a positive and insignificant influence between the Screen Time Media (X1) and Self-Awareness (Z) factors on Religiosity (Y)" is rejected.

Discussion

The results of testing the H1 hypothesis show a T-statistic value of 2.127, which means it is significant because the T-statistic value is >1.96, so the first hypothesis is accepted. Gus Iqdam's Official YouTube Channel has a positive and significant influence in increasing the religiosity of PAI students. This research is in line with research (Kholid, 2023; Sayyidah et al., 2022) which states that Gus Iqdam's official

YouTube channel has a significant influence on students' religious beliefs. As a source of information, the content presented by the Gus Iqdam channel provides in-depth insight into the teachings of the Islamic religion and enriches students' understanding of religious values. The explanation above is also in line with research (Mubarokah et al., 2023; Yuwafik & Hidayah, 2024) which states that Gus Iqdam's official YouTube channel is an inspiration for students in the field of religion. Through content uploaded by students, becoming a religious person is not just a formal ritual. Gus Iqdam is also concerned with aspects of daily life. So the Gus Iqdam YouTube Channel not only enriches the students' religious knowledge but also helps them understand how to apply religious teachings in real life to increase overall religiosity.

The Gus Iqdam Official YouTube Channel as a whole has made a significant contribution in developing students' self-awareness. Provides a positive impact on students' understanding of religion. As a source of information and inspiration, this channel has helped many people to better understand themselves, identify life goals, and develop their potential to the fullest. This research is in line with (Sukmawati & Mustofa, 2023; Ulfah, 2023) that the Gus Iqdam YouTube Channel can present religious material comprehensively without abandoning the essence of its teachings. This allows students to understand religion in more depth and practice these teachings in everyday life. This statement is in line with research (Masyitoh, 2023; Rofiq, 2023) which states that the positive impact of this channel is increasing awareness of spiritual and moral values in everyday life. The content presented by Gus Iqdam not only discusses religious rituals but also invites viewers to reflect on the meaning behind every action and decision in life. This helps viewers to be more aware of the consequences of their actions and places religious values as the main guide in acting. In this way, students can expand their understanding of Islamic teachings and apply them in everyday life. So it can help increase students' self-awareness in practicing religious understanding.

Digital technology in everyday life makes Screen Time Media increasingly relevant, especially in the era of easy access to information and entertainment which is widely available via electronic screens. Screen Time Media has an insignificant influence on student religiosity. This statement is in line with research conducted (Amalia, 2023; Hartshorne et al., 2021) that frequent use of Screen Time Media can have an impact on a person's religiosity. High frequency of use can also cause individuals to be exposed to content that conflicts with religious values, is confusing, or

raises doubts about students' beliefs. However, this is not in line with research conducted (Hodes, 2021; Junawan & Laugu, 2020) which states that in a world that is increasingly connected digitally, many religious organizations are utilizing technology to spread religious teachings, hold online classes or discussions, and facilitate group meeting. This provides an opportunity for individuals to remain involved in religious practices despite busy schedules or geographical constraints. In line with research (Odgers et al., 2020; Rahman et al., 2022; Zarghi & Bolghan-Abadi, 2021) that individuals need to pay attention to and regulate the frequency of use of Media Screen Time so as not to damage religiosity. Setting limits on screen time and using technology mindfully can help ensure that media use does not hinder religious practice or confuse one's beliefs. In addition, selecting content that is in line with religious values online can support balanced spiritual development in the digital era.

Screen Time media has an insignificant influence on students' Self-Awareness, especially in terms of duration of use. This statement is supported by research (Mosavi, 2020; Tiryaki, 2020) which states that spending too long in front of a screen can cause a person's understanding of himself to be unclear, diverting attention from introspection and reflection which are important for development. healthy self-awareness. The longer someone is exposed to screens, the more likely they are to lose connection with their feelings and thoughts. In line with research (Hodes, 2021; Odgers et al., 2020; Septiningsih & Kurniawan, 2021) states that screen time media duration that is too long can result in dissociation from the surrounding reality, thus detrimental to self-understanding. Individuals may be more likely to engage in unhealthy or ideal social communications. These comparisons are less realistic about other people's lives as seen on social media, than paying attention to and understanding one's own needs and desires. This shows that excessive media use can disrupt the process of developing healthy self-awareness.

Self-awareness has a significant influence on religiosity, especially in terms of self-introspection and emotional control. Research (Kreibich et al., 2020; Rouzi et al., 2021) suggests that the ability to recognize and control emotions can influence how a person reacts to religious and moral situations, such as in religious practices, interpersonal conflicts, or ethical choices. This can enable individuals to manage their emotions wisely in a religious context, maintaining compliance and integrity with the religious values they adhere to. In line with research from (Primaheni et al., 2021; Sukmawati & Mustofa, 2023) state that with a deeper reflection on values, beliefs, and

life goals. So that individuals can develop a deeper understanding of the meaning of spirituality and religious practices in everyday life. The ability to conduct self-introspection can also help individuals distinguish between actions that arise from solid religious values and those that originate from selfish or external drives. In this way, it can help students live according to the moral and ethical principles of religion more consistently and authentically.

Based on the research results above, it can be concluded that the Gus Iqdam Official YouTube Channel has a significant influence on religiosity with self-awareness as mediation. Research (Kholid, 2023; Risky et al., 2018) suggests that the content presented by Gus Iqdam often stimulates self-introspection and spiritual reflection in the audience. Through religious lectures and book studies delivered with meaning, Gus Iqdam encourages his audience to consider religious values in everyday life. Moreover, it also stimulates the audience in self-awareness about deeper religious practices. This is in line with research (Pratama & Setyawan, 2023; Sagita et al., 2021; Sayyidah et al., 2022) which states that the Gus Iqdam Official YouTube Channel provides inspiration and motivation for its viewers to be more actively involved in carrying out religious orders. Self-awareness encourages to implementation of Islamic values in everyday life. This helps strengthen an individual's connection to God, increases religiosity, and deepens religious experience. So the official Gus Iqdam YouTube channel is not only a source of information, but also a means for better spiritual growth.

However, Screen Time Media does not have a significant effect on religiosity through self-awareness. Screen Time Media can influence various aspects of life, including students' religious views. This statement is in line with research (Amalia, 2023; Hartshorne et al., 2021; Septiningsih & Kurniawan, 2021) which states that media use is not only able to reduce religiosity but can also increase religious insight through available sources. The role of self-awareness in the context of religiosity is more complex than just exposure to the media. This can involve deep introspection about one's religious values, beliefs, and practices, which may not be directly influenced by media use. Some students have high self-awareness but still choose to distance themselves from religious practices, while others with low self-awareness remain strong in their religious beliefs.

Conclusion and Suggestion

The implications of research regarding increasing self-awareness in mediating Screen Time Media and Gus Iqdam's Official YouTube Channel regarding religion show that the media provides additional insight. Moreover, YouTube channels such as the official Gus Iqdam can influence students' level of religiosity. This helps in understanding the dynamics between media and religion in the digital era. Thus influencing students' search for the meaning of life and religious beliefs. Apart from that, screen time media also influences students' thoughts, feelings, and behavior regarding self-reflection and religious life. Individual Self-Awareness plays a role in helping students to make more conscious decisions about their media consumption. Thus, this research can serve as a basis for developing better guidelines regarding the use of digital media among students to develop better self-awareness and religious direction.

Then, to increase the role of self-awareness as a mediator of the influence of media screen time on religion, it is recommended that students carry out regular self-reflection using digital media, including the Gus Iqdam Official YouTube Channel. To influence religious beliefs and practices. Reflection can be done through personal journaling, meditation, or directed internal dialogue. Provide training and resources for students to increase their digital media literacy. This includes teaching critical analysis skills of media content, understanding the motives behind the content consumed, and understanding how to filter the information received. Therefore, it is hoped that these recommendations can increase students' self-awareness in using media and consuming content so that they can increase and maintain religiosity in the digital era.

References

- Amalia, A. A. (2023). Hubungan Intensitas Penggunaan Gadget Dengan Regulasi Emosi Pada Remaja. *Jiksa - Jurnal Ilmu Keperawatan* Sebelas April, 5(2), 106–114.
- Apriliani, F. D., Widiastuti, Daryono, R. W., Jaya, D. J., & Rizbudiani, A. D. (2023). The Influence of Fashion Knowledge, Fashion Selection Factor, and Dress Etiquette on Dress Look. *Jurnal Pendidikan Dan Pengajaran*, 56(1), Article 1. <https://doi.org/10.23887/jpp.v56i1.53677>
- Briandana, R., Caturida, Shahir, & Wan. (2020). Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia. *International Journal of Economics and Business Administration*, VIII(Special Issue 1), 216–226. <https://doi.org/10.35808/ijeba/543>

- Daryono, R. W., Hariyanto, V. L., Usman, H., & Sutarto, S. (2020). Factor analysis: Competency framework for measuring student achievements of architectural engineering education in Indonesia. *REID (Research and Evaluation in Education)*, 6(2), Article 2. <https://doi.org/10.21831/reid.v6i2.32743>
- Daryono, R. W., Hidayat, N., Nurtanto, M., & Fu'adi, A. (2024). The development of a competency framework for architectural engineering graduates: Perspectives by the construction industry in Indonesia. *Journal of Technology and Science Education*, 14(2), Article 2. <https://doi.org/10.3926/jotse.1986>
- Daryono, R. W., Ramadhan, M. A., Kholifah, N., Isnantyo, F. D., & Nurtanto, M. (2023). An empirical study to evaluate the student competency of vocational education. *International Journal of Evaluation and Research in Education (IJERE)*, 12(2), Article 2. <https://doi.org/10.11591/ijere.v12i2.22805>
- DiMartino, N. A., & Schultz, S. M. (2020). Students and Perceived Screen Time: How Often Are Students in a Rural School District Looking at Screened Devices? *Rural Special Education Quarterly*, 30(3), 128–137. <https://doi.org/10.1177/8756870520921638>
- Epafra, L., Kaunang, H., Jemali, M., & Setyono, V. (2021). Transitional Religiosity: The Religion of Generation Z. 5, 2. <https://eudl.eu/doi/10.4108/eai.2-11-2020.2305063>
- Fauzan, A., Triyono, M. B., Hardiyanta, R. A. P., Daryono, R. W., & Arifah, S. (2023). The Effect of Internship and Work Motivation on Students' Work Readiness in Vocational Education: PLS-SEM Approach. *Journal of Innovation in Educational and Cultural Research*, 4(1), Article 1. <https://doi.org/10.46843/jiecr.v4i1.413>
- Fauzi, A., & Muktarruddin, M. (2023). Dampak Menonton Video Dakwah di Media Sosial Tik Tok terhadap Pengalaman Agama Remaja Masjid Desa Medan Krio. *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 7(2), Article 2. <https://doi.org/10.22219/satwika.v7i2.29398>
- Hariyanto, V. L., Daryono, R. W., Hidayat, N., Prayitno, S. H., & Nurtanto, M. (2022). A framework for measuring the level of achievement of vocational students competency of architecture education. *Journal of Technology and Science Education*, 12(1), Article 1. <https://doi.org/10.3926/jotse.1188>
- Hartshorne, J. K., Huang, Y. T., Lucio Paredes, P. M., Oppenheimer, K., Robbins, P. T., & Velasco, M. D. (2021). Screen time as an index of family distress. *Current Research in Behavioral Sciences*, 2(1), 1–12. <https://doi.org/10.1016/j.crbeha.2021.100023>
- Hodes, L. N. (2021). Smartphone Screen Time: Self-reported estimates are inaccurate because mobile devices distort time perception. <http://hdl.handle.net/11427/35807>
- Junawan, H., & Laugu, N. (2020). Eksistensi Media Sosial, Youtube, Instagram dan Whatsapp Ditengah Pandemi Covid-19 Dikalangan Masyarakat Virtual Indonesia. *Baitul 'Ulum: Jurnal Ilmu Perpustakaan Dan Informasi*, 4(1), 41–57. <https://doi.org/10.30631/baitululum.v4i1.46>

- Kholid, M. I. A. (2023). Inclusiveness of Gus Iqdam's Recitation in Embracing Inter-religious People. *Islamic Thought Review*, 1(2), Article 2. <https://doi.org/10.30983/itr.v1i2.7654>
- Kreibich, A., Hennecke, M., & Brandstätter, V. (2020). The Effect of Self-Awareness on the Identification of Goal-Related Obstacles. *European Journal of Personality*, 28(2), 215–233. <https://doi.org/10.1002/per.2234>
- Lubis, N., Handayani, N. D., & Aisyah, I. (2022). The Effect of Intrinsic Motivation and Religiosity to Social Media Awareness Around "Fodamara Tv" Youtube Team. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 19(2), Article 2. [https://doi.org/10.25299/al-hikmah:jaip.2022.vol19\(2\).9954](https://doi.org/10.25299/al-hikmah:jaip.2022.vol19(2).9954)
- Masyitoh, R. (2023). Dakwah Melalui Media Sosial: Mukammil: Jurnal Kajian Keislaman, 6(1), Article 1.
- Mosavi, S. M. H. (2020). Efektivitas Pendidikan Kesadaran Diri Dalam Perspektif Islam Dalam Mengurangi Stres Psikologis Siswa. *Journal of Education Psychology Studies*, 17(4), 159–174. <https://doi.org/10.22111/JEPS.2020.5249>
- Mubarokah, A., Albian, A., & Faristiana, A. R. (2023). Strategi Dakwah Bil Lisan Gus Iqdam Dalam Meningkatkan Religiusitas Mad'u Melalui Majelis Ta'lim Sabilu Taubah. *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora*, 4(2), Article 2. <https://doi.org/10.59059/tabsyir.v4i2.130>
- Mustafa, Y., & Hamza, A. (2023). Positive Psychological capital and self-awareness among university students. *Journal of Garmian University*, 10(3), 810–820. <https://doi.org/10.24271/garmian.2023.10369>
- Odgers, C. L., Schueller, S. M., & Ito, M. (2020). Screen Time, Social Media Use, and Adolescent Development. *Annual Review of Developmental Psychology*, 2(2), 485–502. <https://doi.org/10.1146/annurev-devpsych-121318-084815>
- Pratama, J. W., & Setyawan, B. W. (2023). Tindak Tutur Direktif Dan Ekspresif Dalam Pengajian Rutinan Majelis Ta'lim Sabilu Taubah Oleh Gus Iqdam Di Blitar | Aksentuasi: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia. *Aksentuasi: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 3(2), 120–131.
- Primaheni, F., Purwanto, E., & Mulawarman, M. (2021). The Effect of Gratitude, and Self-Awareness on the Happiness of Islamic Boarding School Students. *Jurnal Bimbingan Konseling*, 10(3), Article 3. <https://doi.org/10.15294/jubk.v10i3.54672>
- Putra, K. A. J., Triyono, M. B., & Daryono, R. W. (2022). The Influence of Entrepreneurship Competency and Leadership Challenge to Principals' Leadership Solutions. *Jurnal Pendidikan Dan Pengajaran*, 55(2), Article 2. <https://doi.org/10.23887/jpp.v55i2.43711>
- Rahman, Y., Walid, K. A., & Humaidi. (2022). Critical Thinking And Religious Moderation: Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia. *Journal of Indonesian Islam*, 16(1), 49–74. <https://doi.org/10.15642/JIIS.2022.16.1.49-74>
- Risky, S. N., Saraswati, R. R., & Puspitasari, R. (2018). Agama dan Kebahagiaan: A Literatur Review. *Risenologi*, 3(2), Article 2. <https://doi.org/10.47028/j.risenologi.2018.32.84>

- Rofiq, M. (2023). Pendekatan Komunikasi Massa Dalam Dakwah Gus Iqdam Di Majelis Taklim Sabilu Taubah Blitar. *Jadid: Journal of Quranic Studies and Islamic Communication*, 3(02), Article 02. <https://doi.org/10.33754/jadid.v3i02.709>
- Rouzi, K. S., Suud, F. M., & Chaer, M. T. (2021). Humanized Collective Awareness in Islamic Education for Public Prosperity: A Cross-Cultural and Religious Psychological Study. *An-Nuha : Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial*, 8(1), Article 1. <https://doi.org/10.36835/annuha.v8i1.374>
- Sadeghi, M., & Safari, A. (2021). A Comparative Study of the Effect of “Self-Awareness” on the Absorption Law in the Qur’an and Psychology. *International Journal of Multicultural and Multireligious Understanding*, 8(4), Article 4. <https://doi.org/10.18415/ijmmu.v8i4.2445>
- Sagita, D. D., Fauzi, D. M., & Tuasikal, J. M. S. (2021). Analisis Tingkat Religiusitas Pada Mahasiswa Yang Mengikuti Organisasi. *PEDAGOGIKA*, 12(2), 201–216. <https://doi.org/10.37411/pedagogika.v12i2.817>
- Sayyidah, A. F., Mardhotillah, R. N., Sabila, N. A., & Rejeki, S. (2022). Peran Religiusitas Islam dalam Meningkatkan Kesejahteraan Psikologis. *Al-Qalb : Jurnal Psikologi Islam*, 13(2), Article 2. <https://doi.org/10.15548/alqalb.v13i2.4274>
- Septiningsih, I., & Kurniawan, I. D. (2021). Analisis Dampak Penggunaan Gadget Terhadap Pola Perilaku Anak. *Veteran Society Journal*, 2(2), 110–120.
- Shalani, B., Azadfallah, P., & Farahani, H. (2021). Correlates of Screen Time in Children and Adolescents: A Systematic Review Study. *Journal of Modern Rehabilitation*, 15(4), 192–208. <https://doi.org/10.18502/jmr.v15i4.7740>
- Sihaloho, R. P. (2019). Hubungan Antara Self Awareness Dengan Deindividuasi Pada Mahasiswa Pelaku Hate Speech. *Jurnal Ilmiah Mandala Education*, 5(2), Article 2. <https://doi.org/10.58258/jime.v5i2.795>
- Suhaib, A. Q., Haanurat, I., & Mahmood, T. (2023). Theme of some selected scholars’ views regarding Islamic banking (analytical study of Youtube videos). *AMCA Journal of Religion and Society*, 3(2), Article 2. <https://doi.org/10.51773/ajrs.v3i2.293>
- Sukmawati, A. D., & Mustofa, Z. (2023). Developing Self Awareness of Students in Religious Education to Reduce the Risk of Learning Loss in the Era of the Covid-19 Pandemic. *Proceeding: International Conference on Islamic Studies (ICIS) IAIN Ponorogo*, 3(2), 357–369. <https://doi.org/10.21154/icis.v0i0.838>
- Supriyanto, S., Munadi, S., Daryono, R. W., Tuah, Y. A. E., Nurtanto, M., & Arifah, S. (2022). The Influence of Internship Experience and Work Motivation on Work Readiness in Vocational Students: PLS-SEM Analysis. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 5(1), Article 1. <https://doi.org/10.23917/ijolae.v5i1.20033>
- Tiryaki, M. Z. (2020). The Flightless Man: Self-Awareness in Fakhr al-Din al-Razi. *Nazariyat İslam Felsefe ve Bilim Tarihi Araştırmaları Dergisi (Journal for the History of Islamic Philosophy and Sciences)*, 6(1), 1–39. <https://doi.org/10.12658/Nazariyat.6.1.M0093en>

- Ulfah, I. W. (2023). Dakwah Kontemporer dan Media: Spirit Religius Jamaah Sabilu Taubah. *Al-Manaj : Jurnal Program Studi Manajemen Dakwah*, 3(02), 27–37. <https://doi.org/10.56874/almanaj.v3i02.1582>
- Widayanto, L. D., Soeharto, S., Sudira, P., Daryono, R. W., & Nurtanto, M. (2021). Implementation of the Education and Training Program seen from the CIPPO Perspective. *Journal of Education Research and Evaluation*, 5(4), Article 4. <https://doi.org/10.23887/jere.v5i4.36826>
- Widyastuti, P., Hadi, S., Daryono, R. W., & Samad, N. B. A. (2023). The Mediation Role of University Environment in the Relationship between Self-Efficacy and Family Environment on Entrepreneurial Education Interest: A PLS-SEM Approach. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 5(3), Article 3. <https://doi.org/10.23917/ijolae.v5i3.22015>
- Yuwafik, M. H., & Hidayah, D. F. (2024). STRATEGI DAKWAH GUS IQDAM DALAM MEMBENTUK KARAKTER KEPEMIMPINAN PADA AKUN TIKTOK @GUS1QDAMMUHAMMAD. *Al-Ittishol: Jurnal Komunikasi dan Penyiaran Islam*, 5(1), 56–67.
- Zarghi, M., & Bolghan-Abadi, M. (2021). The Altruism Trait: The Role of Religiousness. *Journal of Religion and Health*, 15(2), 684–691. <https://doi.org/10.1007/s10943-019-00900-z>
- Zimmermann, L. (2021). “Your Screen-Time App Is Keeping Track”: Consumers Are Happy to Monitor but Unlikely to Reduce Smartphone Usage. *Journal of the Association for Consumer Research*, 6(3), 377–382. <https://doi.org/10.1086/714365>