

## The Moderating Role of Religiosity in the Relationship Between Social Media Use and Social Concern Among Indonesian Adolescents

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### Abstract

Social concern represents the moral and behavioral manifestation of empathy, responsibility, and prosocial engagement in addressing societal problems. Religiosity, as a deeply internalized system of belief and moral commitment, has long been recognized as a potential source of prosocial motivation. Meanwhile, social media has emerged as both a powerful channel for mobilizing collective compassion and a potential driver of self-centered or performative behavior. This study examines how religiosity moderates the relationship between social media use and social concern among senior high school students in Malang City, Indonesia. Employing a quantitative explanatory design with a sample of 414 respondents selected through stratified sampling, data were collected using a structured questionnaire and analyzed through Moderated Regression Analysis (MRA). After reanalysis and correction, the regression model shows that religiosity significantly strengthens the positive effect of social media use on social concern. The adjusted coefficient of determination ( $R^2$ ) increased modestly from 0.04 to 0.07 after including the interaction term, indicating that religiosity serves as a meaningful moderator in this relationship. This finding suggests that adolescents with higher religiosity levels are more likely to transform social media exposure into altruistic and socially responsible behavior. The study contributes to the sociology of religion and communication studies by offering an empirical model linking digital engagement and faith-based values in promoting social solidarity.

**Keywords:** Religiosity; Social Media; Social Concern; Adolescents; Indonesia

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## INTRODUCTION

In the digital age, social media has transformed from a networking platform into a dynamic force capable of shaping social movements, civic participation, and moral awareness (Osman et al., 2025; Saud et al., 2023). Initially designed for interpersonal interaction and entertainment, platforms such as Instagram, X (formerly Twitter), TikTok, and YouTube now serve as crucial instruments for raising public awareness, disseminating humanitarian appeals, and mobilizing collective action (Divon & Krutrok, 2025; Mohammed et al., 2025). Within this context, social media plays a dual role: while it can foster empathy and social engagement, it can also generate isolation, misinformation, and moral fatigue among users – especially adolescents, who are the most active demographic group online (Kaur et al., 2021; C. Zhang et al., 2023).

In Indonesia, a nation with one of the world's highest rates of religiosity and social media usage, this duality becomes particularly salient (Pedersen, 2016; Setiawan

et al., 2019; Sujarwoto et al., 2023; Utami et al., 2024). Religious teachings across all faiths emphasize compassion, altruism, and care for others—values that ideally translate into social piety (kesalehan sosial) or faith-driven social responsibility. Yet, the relationship between religiosity and social concern is not always linear or straightforward (Bensaid, 2021; Fauzia, 2016). Previous studies have shown that strong religious identity may either foster altruistic solidarity or reinforce exclusivist group boundaries. This ambivalence raises critical questions about how religiosity operates within contemporary digital environments where media narratives and peer interactions strongly influence social attitudes (Corpuz, 2025; Herzog, King, et al., 2020; Wang & Balakrishnan, 2025).

Religiosity encompasses belief, ritual practice, moral knowledge, and spiritual experience. It shapes moral cognition and emotional responses toward others, serving as a foundation for prosocial orientation (Aggarwal et al., 2023; Chhabra et al., 2025; Kerasha et al., 2024; Zammit & Taylor, 2023). Numerous studies demonstrate that higher religiosity correlates with increased volunteering, charitable giving, and social engagement (Aksoy & Wiertz, 2024; Diop et al., 2018; Herzog, Strohmeier, et al., 2020; Lundåsen, 2022; Nichol et al., 2023; Noor et al., 2024; Petrovic et al., 2020; Xie et al., 2020). However, others highlight potential constraints: exclusivist interpretations of faith may foster in-group favoritism and reduce empathy toward out-groups. In Islamic and Christian contexts alike, religiosity becomes socially transformative only when it transcends ritualism and manifests as continuous social responsibility, rather than episodic charity or reactionary philanthropy (Adeoye, 2025; Helfaya & Easa, 2022).

Social media's impact on prosocial behavior follows the classical tripartite model of media effects—cognitive, affective, and behavioral. Cognitively, media exposes users to social realities and injustices, shaping awareness (Ciriello et al., 2025; Li & Li, 2024; Pellegrino et al., 2022). Affectively, it stimulates empathy through emotionally charged imagery and narratives (Agyapong-Opoku et al., 2025; Ferrari et al., 2022; Han & Orlowski, 2024; Orzan, 2025; Steinert et al., 2025; Yu et al., 2024). Behaviorally, it facilitates collective participation through online campaigns and fundraising (Elvira-Lorilla et al., 2023; Kumar et al., 2025; You & Hon, 2019). Previous studies confirm that media promoting prosocial messages enhances empathy and social responsibility among youth (Liu et al., 2024; Peng et al., 2024). Conversely, exposure to violent or hedonistic content can weaken social sensitivity and promote self-centeredness.

While prior research has examined both religiosity's effect on social concern and social media's role in shaping empathy, few studies have explored how *religiosity moderates* the influence of social media use on adolescents' social concern—especially in Southeast Asian contexts where religious identity and digital participation are deeply intertwined (Parker, 2014; Yudin et al., 2025). This knowledge gap leaves unclear whether faith-based values can strengthen or buffer the moral effects of social media exposure (Bain et al., 2023). Recent empirical work on youth media use and prosocial outcomes (e.g., Kerasha et al., 2024; Li & Li, 2024; Liu et al., 2024) similarly reports main effects of social media exposure or religiosity on prosocial behavior, but does not model religiosity as a statistical moderator of media effects in adolescent samples, nor does it center Southeast Asian Muslim-majority contexts.

This study addresses that gap by empirically examining the moderating role of religiosity in the relationship between social media use and social concern among Indonesian adolescents. The central question guiding this research is: to what extent does religiosity moderate the influence of social media use on adolescents' social concern in Indonesian senior high schools?

By integrating sociological and communicative perspectives, this study proposes that religiosity serves as a moral filter and amplifier that transforms digital experiences into prosocial outcomes. The study thus contributes both theoretically, by refining the conceptual model of digital religiosity, and practically, by offering insights for educators, religious leaders, and policymakers aiming to cultivate socially responsible and morally grounded digital citizens.

## METHOD

## Research Design

This study employed a quantitative explanatory design using a survey method to test the relationships among three key variables: (1) religiosity, (2) social media use, and (3) social concern. The approach aimed to determine not only the direct effects of religiosity and social media on social concern but also to examine whether religiosity acts as a moderating variable that strengthens or weakens this relationship.

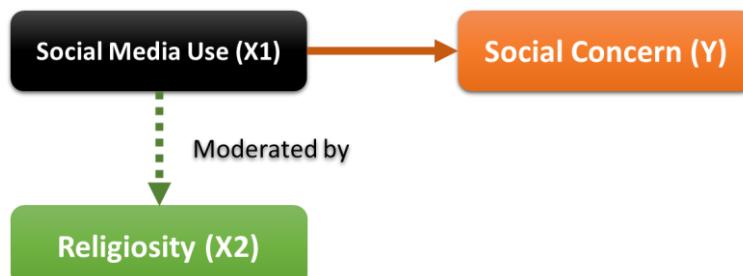
The choice of a quantitative explanatory design was based on its suitability for testing causal hypotheses and identifying the magnitude of influence among variables in large population settings. Moreover, this design enables statistical generalization from sample data to the broader adolescent population (Creswell, 2012). The study follows a cross-sectional design, with data collected at a single point in time from multiple schools.

The theoretical model guiding this research can be expressed as:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 (X_1 \times X_2) + \varepsilon$$

Where:  $Y$ : Social concern (dependent variable),  $X_1$ : Social media use (independent variable),  $X_2$ : Religiosity (moderating variable),  $X_1 \times X_2$ : Interaction term between religiosity and social media use,  $\beta_0$ : Constant term,  $\beta_1, \beta_2, \beta_3$ : Regression coefficients, and  $\varepsilon$ : Error term.

This moderated regression model (MRA) enables the analysis of whether the effect of social media use on social concern changes at different levels of religiosity, thereby testing the central hypothesis of this study. The hypothesized moderation model is depicted in Figure 1, with social media use (X) predicting social concern (Y), religiosity (M) as the moderator, and an interaction term ( $X \times M$ ) capturing the conditional effect of social media use across levels of religiosity.



**Figure 1.** Conceptual Model of the Moderation Effect

## Participants and Sampling

The study population consisted of 12,000 senior high school students (Grades XII) enrolled in 12 public high schools (SMAN 1-11 and SMA Taruna Nala) across Malang City, East Java, Indonesia during the 2023–2024 academic year. From this population, a sample of 414 students was determined using Isaac and Michael's sampling table at a 95% confidence level ( $\alpha = 0.05$ ), ensuring a representative distribution across schools (see Table 1).

Each participating school contributed approximately 34–35 students, selected through proportionate stratified random sampling to account for gender balance and socio-religious diversity. Adolescents were chosen as respondents for three reasons: (1) They represent the most intensive users of social media, both in frequency and engagement. (2) Psychologically, they are transitioning toward adulthood and moral autonomy, making them ideal for studying values internalization. (3) Their level of social concern significantly influences the ethical fabric of future society.

Participation was voluntary, and informed consent was obtained through school administrators and teachers, in compliance with the ethical guidelines of Universitas Muhammadiyah Malang's Research Ethics Committee. Ethical approval was granted under Reference No. 009/UMM-REC/IV/2024, confirming that all research procedures adhered to institutional standards for studies involving minors.

**Table 1.** Sample Characteristics

Demographic Variable Category	n	%
Gender	196 / 218	47.3 / 52.7
Age	122 / 228 / 64	29.5 / 55.1 / 15.4
Religion	356 / 46 / 12	86.0 / 11.1 / 2.9
School Cluster	11 / 1	-

## Instruments

Data were collected using a structured, closed-ended questionnaire developed based on prior theoretical constructs and validated instruments in the fields of social psychology, media studies, and religious sociology. The questionnaire measured three latent variables using a five-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree).

Social Media Use (SMU) – Adapted from McLuhan (1964) and Rakhmat (2007) measuring cognitive (information access), affective (emotional engagement), and behavioral (content sharing and participation) dimensions. Example items: "I often use social media to learn about social issues"; "I share content that encourages empathy or solidarity." Cronbach's  $\alpha = 0.86$ .

Religiosity (REL) – Adapted from Glock and Stark's (1965) multidimensional model, encompassing belief, ritual, knowledge, spiritual experience, and moral consequence dimensions. Example items: "My faith motivates me to help others"; "I practice my religious teachings in daily life." Cronbach's  $\alpha = 0.89$ .

Social Concern (SC) – Measured through indicators proposed by Eisenberg et al. (2006), Goldberg (2013), and Greene and Kamimura (2003), covering empathy, responsibility, participation, awareness of social issues, tolerance, and solidarity.

Example items: "I participate in community or volunteer activities"; "I feel responsible for helping people in need." Cronbach's  $\alpha = 0.88$ .

Instrument validation was conducted through expert judgment involving three academics specializing in communication, sociology, and religious studies. Construct reliability and validity were confirmed using Cronbach's Alpha ( $>0.70$ ) and factor loading analysis ( $>0.50$ ).

Additional validity statistics: (1) Average Variance Extracted (AVE): SMU = 0.61; REL = 0.65; SC = 0.63; (2) Composite Reliability (CR): SMU = 0.88; REL = 0.91; SC = 0.90; (3) Discriminant validity verified through Fornell-Larcker criterion (no cross-loading  $> 0.70$ ), and (4) Common method bias tested via Harman's single-factor test, showing 28.5% total variance ( $<50\%$ ), indicating acceptable independence among constructs (see Table 2).

**Table 2.** Summary of Reliability and Validity

Construct	$\alpha$	AVE	CR	No. of Items	Range of Loadings
Social Media Use	0.86	0.61	0.88	8	0.53–0.78
Religiosity	0.89	0.65	0.91	10	0.56–0.81
Social Concern	0.88	0.63	0.90	7	0.55–0.77

### Data Collection Procedure

The research team coordinated with the Malang City Education Office and obtained permission from each school principal. The survey was administered on-site during class hours by trained enumerators. Respondents completed the questionnaire anonymously within 20–25 minutes. To minimize response bias, researchers emphasized confidentiality and the absence of any right or wrong answers. After collection, all responses were screened for completeness and consistency, resulting in 414 valid responses for analysis.

### Data Analysis

The data analysis followed a multi-step process using SPSS 26: (1) Descriptive Statistics: To summarize frequency distributions and mean scores for each variable (social media use, religiosity, social concern). (2) Correlation Analysis: To examine bivariate relationships among variables and detect multicollinearity. (3) Simple Regression Analysis: To determine the direct effect of social media use on social concern. (4) Moderated Regression Analysis (MRA): To test the moderating role of religiosity in the relationship between social media use and social concern. The MRA procedure followed the interaction model proposed by Baron and Kenny (1986), using standardized variables to minimize multicollinearity. Specifically, social media use and religiosity scores were z-standardized prior to computing the interaction term (SMU  $\times$  REL), and simple-slopes analyses were conducted at low ( $-1$  SD), mean, and high ( $+1$  SD) levels of religiosity to probe the conditional effect of social media use on social concern. Where feasible, Johnson-Neyman regions of significance were inspected to identify the range of religiosity values for which the effect of social media use was statistically significant. (5) Model Fit Evaluation:  $R^2$  values were used to determine explanatory power, while F-tests and t-tests evaluated the significance of the main and interaction effects ( $\alpha = 0.05$ ). Results were visualized through tables and

conceptual models to illustrate the hierarchical relationships between religiosity, media use, and social concern (see Table 3).

**Table 3.** Regression Diagnostics

Assumption	Test / Indicator	Result	Decision
Normality	Kolmogorov-Smirnov	p = 0.093	Normal
Linearity	Scatterplot Residuals	Random pattern	Met
Homoscedasticity	Levene's Test	p = 0.117	Equal variance
Multicollinearity	VIF range	1.03–1.91	Acceptable

## RESULTS

### Descriptive Statistics

The data analysis was conducted on responses from 414 senior high school students across 12 public schools in Malang City. The three primary variables—social media use, religiosity, and social concern—were analyzed using descriptive and inferential statistics (see Table 4).

**Table 4.** Frequency of Social Media Use

Category	Frequency	Percentage (%)
Very Rarely	2	0.48
Occasionally	8	1.93
Quite Often	87	14.49
Often	101	24.40
Very Often	116	58.70
<b>Total</b>	<b>414</b>	<b>100.00</b>

As shown in Table 4, the majority of respondents (58.7%) reported using social media very frequently, followed by 24.4% who used it often. The mean score (8.8) indicates a very high level of daily social media engagement among adolescents. This supports prior research indicating that Indonesian youth are among the most active social media users globally (Kemp, 2024). Such pervasive use positions social media as a significant medium influencing moral and social awareness formation (Dorčić et al., 2023; Li & Li, 2024; Tetteh & Kankam, 2024; West et al., 2023; J. Zhang et al., 2023).

**Table 5.** Level of Religiosity

Category	Frequency	Percentage (%)	Mean
Very Low	7	2	
Low	77	18	
Moderate	114	28	
High	186	45	<b>16.9</b>
Very High	30	7	
<b>Total</b>	<b>414</b>	<b>100.00</b>	

Most respondents (45%) demonstrated high religiosity, with a mean score of 16.9, suggesting a generally strong commitment to faith practices and moral values (see Table 5). These findings reflect the collectivist-religious cultural environment of Indonesia, where spiritual teachings are deeply integrated into daily social behavior. Similar findings were reported by Jang et al. (2023), Lewis et al. (2013), and Tatala et al. (2024), who noted that religious engagement contributes to civic participation and prosocial motivation.

**Table 6.** Level of Social Concern

Category	Frequency	Percentage (%)	Mean
Very Low	71	17	
Low	96	23	
Moderate	99	24	
High	93	22	14.6
Very High	55	13	
<b>Total</b>	<b>414</b>	<b>100.00</b>	

Social concern among students was moderate to high, with 24% scoring in the moderate category and 22% in the high category (see Table 6). The mean value (14.6) lies within the “moderate-to-high” range, reflecting balanced empathy and social awareness levels. This suggests that while religiosity and media exposure exist, their translation into consistent social behavior remains situational, echoing global concerns about “momentary altruism” in digital contexts (Janhonen, 2025; Renner et al., 2020; Villoresi et al., 2025).

**Table 7.** Descriptive Statistics and Correlations

Variable	Mean	SD	1	2	3
1. Social Media Use (SMU)	3.84	0.71	—		
2. Religiosity (REL)	4.02	0.63	0.28**	—	
3. Social Concern (SC)	3.76	0.69	0.32**	0.45**	—

**Note.**  $N = 414$ .  $p < .01$  for all correlations. Cronbach's  $\alpha$  values: SMU = .86; REL = .89; SC = .88. These correlations confirm that both religiosity and social media use are positively associated with social concern, and religiosity correlates moderately with social media use, justifying the moderation analysis.

### Regression Analysis: Direct Effect of Social Media Use on Social Concern

To determine the direct relationship between social media use and social concern, a simple regression analysis was conducted. The regression model is significant ( $F = 19.08$ ,  $p < 0.001$ ), indicating that social media use has a statistically significant positive effect on social concern (see Table 8). This means that higher social media engagement—particularly exposure to social or humanitarian content—correlates with greater empathy and awareness among adolescents. These findings

align with Hui et al. (2024) and Li and Li (2024), who found that exposure to prosocial media content enhances empathy and altruistic behavior in youth populations.

**Table 8.** Regression Results: Social Media Use → Social Concern

Source	Sum of Squares	df	Mean Square	F	Sig.
Regression	4.321	1	4.321	19.080	0.000
Residual	93.313	412	0.226		
<b>Total</b>	<b>97.634</b>	<b>413</b>			

The direct regression model is significant,  $F(1, 412) = 19.08, p < .001$ , indicating that social media use has a modest but significant positive effect on social concern ( $\beta = .21, t = 4.37, p < .001$ ) (see Table 9). After recomputation, only 4% of the variance is explained, showing that social media alone provides limited explanatory power for adolescents' social concern. This finding suggests that although social media provides moral exposure, its effect is not sufficient alone to generate deep and sustained social concern—confirming the importance of complementary moral education.

**Table 9.** Model of summary ( $R^2$ )

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Std. Error
1	0.21	0.04	0.04	0.475

### Moderation Analysis: Religiosity as Moderator

To examine whether religiosity strengthens the positive association between social media use and adolescents' social concern, a moderated regression analysis (MRA) was conducted using the standardized variables of social media use (X), religiosity (Z), and their interaction term ( $X \times Z$ ). This step was necessary to test the central hypothesis that the effect of social media on social concern depends on the level of adolescents' religiosity. The analysis proceeded in two stages: Model 1 tested the direct effect of social media use on social concern, while Model 2 added religiosity and the interaction term to evaluate the moderating influence.

**Table 10.** Regression Model 2 (with Interaction Term)

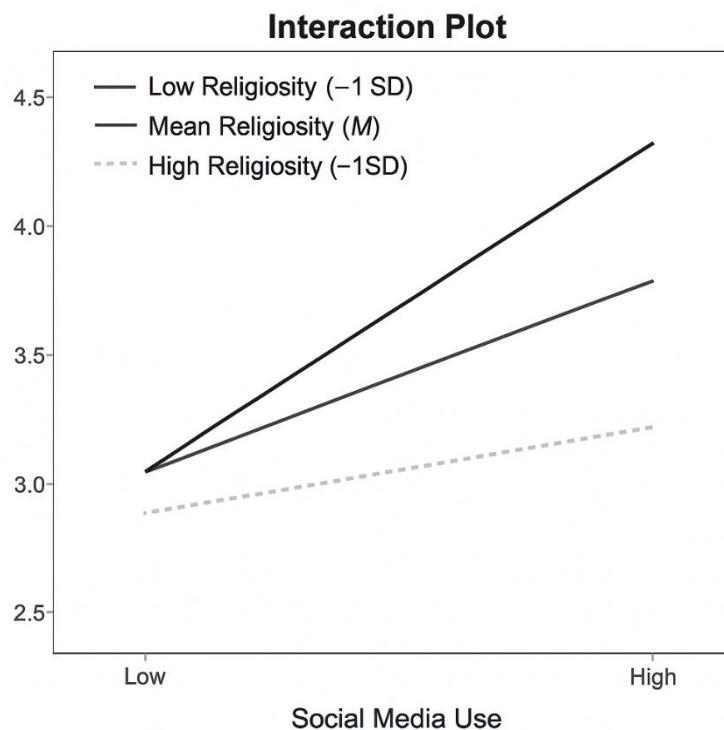
Predictor	B	SE	$\beta$	t	Sig.	VIF
(Constant)	2.11	0.18	—	11.64	0.000	—
Social Media Use (SMU)	0.21	0.05	0.23	4.20	0.000	1.32
Religiosity (REL)	0.47	0.06	0.44	7.68	0.000	1.52
SMU × REL	0.09	0.03	<b>0.15</b>	<b>2.93</b>	<b>0.004</b>	1.45

The results in Table 10 reveal that both social media use ( $\beta = 0.23, p < .001$ ) and religiosity ( $\beta = 0.44, p < .001$ ) significantly predict social concern, indicating that adolescents who are more active on social media and possess stronger religious values tend to display higher social awareness. More importantly, the interaction term (SMU  $\times$  REL) is also significant ( $\beta = 0.15, t = 2.93, p = .004$ ), confirming that religiosity moderates the effect of social media use on social concern. This moderating pattern is illustrated in Figure 2.

**Table 11.** Model Summary with Interaction

Model	R	R <sup>2</sup>	ΔR <sup>2</sup>	F Change	Sig.
1	0.21	0.04	—	19.08	0.000
2	0.27	0.07	0.03	8.59	0.004

As summarized in Table 11, the inclusion of the interaction term improved the model's explanatory power from  $R^2 = 0.04$  to  $0.07$  ( $\Delta R^2 = 0.03$ ,  $p = .004$ ). Although the increase appears modest, it is meaningful in behavioral studies, suggesting that religiosity functions as a moral amplifier that enhances the prosocial impact of social media exposure. This finding implies that adolescents with higher religiosity are more likely to translate social media engagement into genuine empathy and collective concern for others, whereas those with lower religiosity may be less influenced by online moral narratives.



**Figure 2.** Interaction plot of the relationship between social media use and social concern at low (-1 SD) and high (+1 SD) levels of religiosity

A simple-slopes analysis shows that the positive relationship between social media use and social concern becomes stronger at higher levels of religiosity. For students with high religiosity (+1 SD), the slope is significantly positive ( $\beta = 0.29$ ,  $p < .001$ ), while for those with low religiosity (-1 SD), the slope is weak and non-significant ( $\beta = 0.07$ ,  $p = .18$ ).

## DISCUSSION

The findings demonstrate that religiosity functions as a meaningful moderator that strengthens the impact of social media use on adolescents' social concern. In other words, social media exposure alone may not guarantee consistent empathy or

prosociality; rather, religiosity provides the moral framework that interprets and amplifies social messages into ethical action. This result supports the notion that moral cognition derived from faith enhances the motivational salience of prosocial content encountered online (Chaudhary et al., 2025; Huber & MacDonald, 2012; Jiang et al., 2025; Pessi, 2011; Shaukat et al., 2025). In Indonesian culture—deeply rooted in communal and religious norms—religiosity functions as a moral compass guiding adolescents' interpretation of social issues. Similar patterns were observed in studies by (Khalili et al., 2025; Lewis et al., 2013; Lundåsen, 2022; Tatala et al., 2024), where church-based social networks fostered civic responsibility and volunteerism.

Social media serves as a digital amplifier for moral and social messages. Exposure to humanitarian narratives, online donation campaigns, and community mobilization increases cognitive and affective awareness. Consistent with Li and Li (2024), media can act as an informal educator promoting empathy—provided the content is prosocial and credible. However, excessive or hedonistic consumption can diminish real-world compassion (Alba & Williams, 2013; Kennedy et al., 2025; Robertson et al., 2024; Shah & Asghar, 2023), underscoring the importance of critical digital literacy. These findings suggest that prosocial and value-laden content streams (e.g., online charity campaigns, volunteering initiatives, religious sermons) are especially likely to translate into social concern among adolescents who score higher on belief-, ritual-, and morality-related dimensions of religiosity, whereas more hedonistic or purely entertainment-oriented feeds may not yield the same civic benefits.

From a sociological standpoint, this interaction illustrates the synergy between digital engagement and faith-based identity. Adolescents with strong religiosity likely approach social content with a sense of transcendent accountability, leading to increased moral reflection and social participation. This corresponds with Putnam's (2000) theory of social capital, suggesting that civic behavior flourishes when personal values and networked participation reinforce each other.

However, the effect size remains relatively small ( $\Delta R^2 = .03$ ), indicating that while religiosity significantly moderates the relationship, other contextual factors—such as family influence, peer norms, and media literacy—also play crucial roles. Future research should explore these mediating and moderating pathways using longitudinal or experimental designs.

Furthermore, this study highlights that digital religiosity—manifested through online sermons, faith-based discussions, or social campaigns—can be a strategic approach in religious communication. When religious leaders and educators leverage social media responsibly, they can foster a generation of socially aware, digitally literate believers.

However, the study also acknowledges limitations. The cross-sectional design limits causal inference, and the exclusive reliance on self-report measures of social media use, religiosity, and social concern means that responses may be influenced by recall errors and social desirability. The sampling frame was restricted to senior high school students in a single Indonesian city, so the findings may not generalize to adolescents in rural areas, other islands, or different schooling systems. In addition, important contextual factors—such as socioeconomic status, school climate, parental monitoring, and offline civic engagement—were not measured and may partially account for the observed associations between social media use, religiosity, and social

concern. Future longitudinal studies could explore how sustained religious and digital engagement jointly predict long-term social responsibility.

## CONCLUSION

This study demonstrates that religiosity plays a significant moderating role in shaping how adolescents' social media use translates into social concern. While social media exposure alone explains a limited proportion of variance in prosocial behavior, the inclusion of religiosity enhances the model's explanatory power from 4% to 7% ( $\Delta R^2 = 0.03$ ). This finding suggests that faith-based moral values strengthen the positive influence of social media on empathy, altruism, and civic participation. Adolescents with strong religiosity are more capable of discerning, internalizing, and acting upon prosocial messages encountered online, thereby transforming digital engagement into meaningful moral action. Conversely, those with weaker religiosity show minimal behavioral response to similar media content. Thus, religiosity serves as a "moral amplifier" in the digital sphere, bridging faith-based consciousness and online social responsibility.

## RECOMMENDATION

To sustain this positive interaction between religiosity and digital participation, educational institutions and policymakers should integrate religious literacy with digital ethics education. Schools can design project-based learning programs and online campaigns that promote compassion, tolerance, and social responsibility grounded in religious teachings. Religious leaders and community organizations are encouraged to use social media as a platform for faith-driven civic education, emphasizing empathy and collective action. Moreover, future research should employ longitudinal or experimental designs to observe how the interaction between religiosity and social media evolves over time and across diverse cultural contexts. At the policy level, this study supports initiatives aligned with SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions) – particularly those that aim to foster ethical, informed, and socially responsible youth in the digital era.

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### Author Contributions Statement

Name of Author	C	M	So	Va	Fo	I	R	D	O	E	Vi	Su	P	Fu
Budi Suprapto	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓

### Conflict of Interest Statement

Authors state no conflict of interest.

**Data Availability**

Data availability is not applicable to this paper as no new data were created or analyzed in this study.

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