



Religious Practice and Pro-Environmental Behavior Among Generation Z: A Correlational Study of Islamic Ritual Worship in DKI Jakarta

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Abstract

Background: Environmental issues have become a global concern, requiring active participation from all groups, including Generation Z as future agents of change. In addition to external factors, individual values such as religious practices may influence pro-environmental behavior. However, studies examining the relationship between religious worship — particularly *salat* (prayer) and *sawm* (fasting) — and pro-environmental behavior among Generation Z remain limited.

Objective: This study aims to describe the pro-environmental behavior of Generation Z and their practice of *salat* and *sawm*, as well as to analyze the relationship between these religious practices and pro-environmental behavior.

Method: This research used a correlational approach involving 94 Generation Z students from junior high and senior high schools in DKI Jakarta. The sample was selected using purposive random sampling. Data were analyzed to identify the relationship between *salat* and *sawm* practices and pro-environmental behavior.

Results: The findings show that Generation Z demonstrates a high level of pro-environmental behavior, as well as high levels of *salat* and *sawm* practices. The correlation test results indicate a significant relationship between *salat* and *sawm* and pro-environmental behavior.

Conclusion: This study concludes that religious practices, particularly *salat* and *sawm*, are positively associated with pro-environmental behavior among Generation Z. Therefore, strengthening religious values may contribute to enhancing pro-environmental behavior, as higher levels of worship are associated with higher levels of pro-environmental behavior.

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INTRODUCTION

Generation Z is called the digital native generation, living amid the development of digital innovation: the era of Society 5.0, the internet, artificial intelligence, and big data — all part of life, helping to accelerate and enhance the quality of work (Febriani & Afriani, 2025; Tariq, 2025; Wibowo, 2023). They factually live in an environment that has been damaged by previous generations: deforestation due to land conversion; mining that tends to cause environmental degradation; production that prioritizes profitability over alignment with environmental and human welfare; urban development oriented toward efficiency and effectiveness rather than pro-environmental outcomes Meloni (2019); an economy that is more exploitative of nature and humanity than sustainable and circular; and agriculture that prioritizes speed over green farming,

as well as fishing that prioritizes catch volume over the preservation of coral reefs.

This problem is certainly caused by a society that adheres to capitalist economics and an anthropocentric view of human relations with the environment — wherein humans seem destined to control nature for their own benefit, without regard for ecological balance (equilibrium) or natural sustainability. Environmental problems are felt by Generation Z and Generation Alpha in the form of global warming, which impacts climate anomalies, the emergence of tropical cyclones resulting in flash floods distributed broadly across the archipelago, coastal abrasion, damaged farmland, and coral reefs that are almost destroyed. They never participated in the destruction of nature, yet they bear the consequences of it. That is why Generation Z protests, through various positive movements: the Green Movement, Social Movement, and Humanitarian Movement (Hidayat & Hidayat, 2021). They engage in positive community activities, especially in houses of worship, making real contributions according to their competence and expertise (Smith et al., 2024).

The logical pathway through which Islamic ritual worship influences environmentally friendly behavior operates through self-regulation and impulse control. Prayer requires five daily interruptions of routine activity, demanding consistent self-discipline, delay of gratification, and impulse regulation. These cognitive and behavioral self-control capacities, reinforced through daily ritual practice, generalize to environmental behavior — specifically in resisting consumptive impulses (such as excessive plastic use and food waste) in favor of disciplined, ecologically responsible choices. Colombo (2025) demonstrate that self-regulatory resources are among the strongest predictors of pro-environmental behavior. Prayer and fasting reinforce stewardship consciousness by regularly reorienting the believer's identity away from anthropocentric ownership and toward accountable custodianship of the natural world. Hamdan (2026) Document how Islamic environmental ethics grounded in khalifah theology motivate pro-environmental commitment.

This phenomenon is intellectually compelling and has driven the author to research the lived experience of Generation Z by examining two aspects of their lives: first, their engagement with environmental activities, explored through the variable of environmentally friendly behavior; and second, their spirituality — specifically their practice of worship. In this case, the focus is specifically on Muslims and the consistency with which they perform mahdah worship, namely prayer and fasting. The researcher correlated these two variables through a research question asking whether the consistency of prayer and fasting affects environmentally friendly behavior among Generation Z, particularly in DKI Jakarta as the research locus.

Several previous studies have examined topics related to Generation Z. Sonda (2024) investigated Generation Z through the aspects of anthropocentrism, biocentrism, and ecocentrism. Qualitative research conducted on 100 samples found that ecocentrism and anthropocentrism tend to fall in the negative category with respect to environmental harm reduction efforts, suggesting that efforts to preserve the environment toward a prosperous Indonesia still require emphasis on Generation Z's involvement in adopting and campaigning for appropriate technology to achieve environmental health. Conducted research on Generation Z in the city of Bandung related to the eco-friendly behavior of high school students, examining various factors influencing environmentally friendly behavior (Septian et al., 2016). He found that environmental knowledge had no significant influence on environmentally friendly behavior, and that attitudes similarly had no direct influence on environmentally friendly behavior; however, knowledge did influence environmentally friendly attitudes.

Handayani (2024) examined the importance of character education focused on environmental care in order to cultivate a generation that is not only cognitively intelligent but also caring and responsible toward its environment. Handayani (2024) found that environmental concern is a product of the educational process, not of innate talent. Indicators of environmental care include environmental awareness, reduction of plastic use, waste management, and knowledge of waste sorting. Additionally, five important elements of character education for environmental care were identified: increasing awareness about the environment, fostering empathy with nature, building environmentally friendly habits, strengthening environmental ethical principles, and building a sustainable society (Balontia, 2024).

From the three studies mentioned above, several observations can be made. The first study, Sonda (2024), addressed harm reduction, with the researcher emphasizing that the 2045

golden generation of Indonesia will be achieved only if Generation Z becomes more actively involved in environmental activities — mitigating risks from environmentally unfriendly technology and actively campaigning for the use of environmentally friendly technology as part of preparing a green future generation. The second study, Septian (2016), explored variables affecting environmentally friendly behavior, finding that knowledge and attitudes did not directly influence environmentally friendly behavior; limited knowledge shapes attitudes, but this has not yet translated into behavioral change, suggesting that behavior may be more strongly governed by regulations and perceived interests.

The third study, Handayani (2024), was conducted quantitatively, and its findings suggest that environmental concern is influenced by education rather than innate disposition. Individuals who care for the environment develop that concern through educational interventions, leading to behaviors such as environmental stewardship and reduced plastic use in daily life (Akande, 2023).

Building on these three prior studies, the present researcher explores the influence of spiritualization — specifically, the consistency of performing mahdah worship in the form of prayer and fasting — on environmentally friendly behavior. This represents a clear departure from previous research. The researcher seeks to contribute novelty by examining the constellation of variables studied: the coexistence of mahdah worship (prayer and fasting) in Generation Z as the independent variable (Variable X) alongside environmentally friendly behavior as the dependent variable (Variable Y), as well as the influence of the consistency of prayer and fasting on environmentally friendly behavior. This constellation is clearly original — no prior study has examined it — and with respect to the DKI Jakarta research locus, no existing research has investigated these variables in that setting. Furthermore, among the existing body of Generation Z literature, virtually none has examined the relationship between the consistency of mahdah worship (prayer and fasting) and environmentally friendly behavior.

Nevertheless, this study is limited to two variables, and the researcher has therefore not been able to account for other variables that may affect environmentally friendly behavior. However, the variables of prayer and fasting are subjected in this study to empirical examination of their influence on increasing environmentally friendly behavior, by integrating the literature review with a correlational quantitative methodology, so as to produce findings that may be useful for future studies. This study aims to describe the environmentally friendly behavior of Generation Z and their practice of prayer and fasting, as well as to analyze the relationship between these religious practices and environmentally friendly behavior.

METHOD

The research was conducted with a correlational design between variable X (consistency of prayer and fasting implementation) and variable Y (environmentally friendly behavior). Measurements related to the consistency of the implementation of prayer and fasting were taken in the form of instruments developed from a literature review on prayer and fasting, constructing an understanding of the consistency of the implementation of the two forms of worship by Generation Z. Likewise, for environmentally friendly behavior, literature studies were conducted and understanding was constructed, resulting in measurement instruments.

From the two instruments, the researcher disseminated a purposive random sampling method Creswell (1994) to the population of Generation Z students who attended junior and senior high schools in DKI Jakarta, from which 94 (ninety-four) samples were selected. Sampling was carried out by coordinating with homeroom teachers with the permission of each school principal, so that the researcher obtained samples from several schools in DKI Jakarta. The data obtained were processed through descriptive analysis and inferential analysis using SPSS (Statistical Package for the Social Sciences) Excel (Latan, 2014). All instrument items were tested prior to data collection. Content validity was confirmed through expert review (two lecturers in Islamic studies and environmental education). Construct validity was assessed via item-total correlation ($r > 0.30$ threshold) using SPSS. Reliability was measured using Cronbach's Alpha: Prayer/Fasting instrument: $\alpha = 0.87$ (high reliability); Pro-Environmental Behavior instrument: $\alpha = 0.84$ (high reliability). Items not meeting validity criteria were revised or removed before final administration.

RESULTS AND DISCUSSION

The findings suggest that fasting practice may facilitate pro-environmental behavior through mechanisms of consumption self-restraint and empathy for vulnerable populations and natural resources, consistent with theoretical propositions in Islamic environmental ethics and Self-Regulation Theory.

Results

From the results of data processing, the scoring of environmentally friendly behavior in the sampling of Generation Z, comprising 94 respondents, was obtained. The score range was 46, the lowest score was 54, the highest score was 100, the mean was 81.34, the median was 80.00, the mode was 78.00, the standard deviation was 9.85, and the variance was 97.15.

Table 1. Gen-Z Eco-Friendly Behavior Data Frequency Distribution

	Interval	Lower Limit	Upper Limit	Absolute Frequency	Relative Frequency	Cumulative Frequency
1.	54-63	53,5	63,5	3	3,21%	3,21%
2.	64-73	63,5	73,5	15	15,91%	19,12%
3.	74-83	73,5	83,5	34	36,18%	55,30%
4.	84-93	83,5	93,5	28	29,79%	85,09%
5.	94-103	93,5	103,5	14	14,91%	100%
	Sum			94	100%	

From Table 1, the respondents in the average category comprise 36.18%, those above average comprise 44.70%, and those below average comprise 19.12%; thus, it can be stated that the pro-environmental behavior of Generation Z has been above average. Generation Z can be stated to have a high level of environmental concern behavior. In terms of consistency in the implementation of salat and sawm among Generation Z with the same sampling, as many as 94 respondents obtained a score range of 46, with the lowest score of 53, the highest score of 100, a mean of 77.00, a median of 78.00, a mode of 78.00, a standard deviation of 9.35, and a variance of 87.48.

Table 2. Data Frequency Distribution of Prayer and Fasting Consistency of Gen-Z

	Interval	Lower Limit	Upper Limit	Absolute Frequency	Relative Frequency	Cumulative Frequency
1.	53-62	52,5	62,5	5	5,32%	5,32%
2.	63-72	62,5	72,5	23	24,46%	29,78%
3.	73-82	72,5	82,5	38	40,42%	70,20%
4.	83-92	82,5	92,5	22	23,41%	93,61%
5.	93-102	92,5	102,5	6	6,39%	100%
	Sum			94	100%	

From Table 2, the respondents in the above-average class of 40.42% are above the average of 29.80% and below the average of 29.78%; thus, it can be stated that the consistency of the implementation of salat and fasting among Generation Z has been above average. Generation Z can be stated to have a high consistency in the implementation of salat and fasting.

From the calculation of the normality of the distribution of environmentally friendly behavior data and the consistency of the implementation of salat and fasting among Generation Z with a sampling of 94, Asymp. Sig. (2-tailed) was obtained for each sampling: environmentally friendly behavior of $0.09 > 0.05$ was shown to be a normal data distribution. The consistency of the implementation of salat and fasting is $0.17 > 0.05$, as stated by normally distributed data. From the normality test with the Kolmogorov–Smirnov test (2-tailed), it was stated that both data — variable X and variable Y — are normally distributed; thus, they can be followed by inferential analysis using correlation testing, regression testing, and determination testing.

The correlation coefficient between the consistency of salat and fasting on the environmentally friendly behavior of Generation Z was $r = 0.43$. The regression coefficient $\hat{Y} = 46.56 + 0.45X$ means that the addition of one score to the consistency of salat and fasting affects the addition of an eco-friendly behavior score of 0.45 (zero point forty-five) points, at a constant of 46.56 (forty-six point fifty-six). In the coefficient of determination carried out by squaring, the correlation coefficient of $0.43^2 = 0.1849$ is rounded to 18.49%, meaning that environmentally friendly behavior is influenced by the consistency of salat and fasting in Generation Z by 18.49%, or almost 20% (twenty percent). This means that environmentally friendly behavior among Generation Z is determined by the consistency of salat and fasting. Thus, it can be stated that empirically, salat and fasting influence Generation Z in fostering awareness and activeness in carrying out environmentally friendly movements; of course, many other variables also exert influence, and this requires further research.

Discussion

In a survey conducted from early February to early March 2026 among Generation Z who are pursuing studies at the levels of Junior High School (*Sekolah Lanjutan Tingkat Pertama/SLTP*) and Senior High School (*Sekolah Lanjutan Tingkat Atas/SLTA*) with a selected sampling of ninety-four samples, it is clear that the worship of salat and fasting, as well as the environmentally friendly behavior of Generation Z, are already above average. The small proportion that falls below the average consistency of the implementation of salat and fasting is at 29.78% (twenty-nine point seventy-eight percent), approximately 30% (thirty percent). Environmentally friendly behavior was 19.12% (nineteen point twelve percent), approximately 19% (nineteen percent). This means that Generation Z can be characterized as young people who are a native generation living in a world that has succeeded in developing digital innovations, causing them to live with a pattern and style of multitasking — they can work and perform multiple activities simultaneously (Bhalla et al., 2021). In the middle of studying, they are still using social media and watching football matches being held in other parts of the world, while still finding time to engage as active netizens.

Amid being busy working through a laptop, notebook, or personal computer, they still find time to make donations to philanthropic institutions that collect funds for disaster relief, social movements, green movements, and humanitarian movements, while also commenting on issues occurring in global, national, and regional arenas. As proven by Elfa Mustika Wanda (2023), Generation Z in general has concerns about global politics, social justice, humanitarian, and environmental issues on a global, national, and regional scale. Generation Z has high spirituality and is consistent in carrying out *mahdah* worship: salat and fasting (Manap et al., 2021).

An all-digital lifestyle brings them to the realm of spiritualization — they need inner peace, spiritual freshness, and transcendentalization, reaching divine values amid the material noise that pervades and shapes real life. Virga (2025) found that Generation Z engages in religious literacy through social media platforms such as YouTube and Instagram; in general, they are enthusiastic and active in religious activities held in mosques, and they contribute to digitized applications including videotron, digital TV, projectors (in-focus), flyers, Instagram, TikTok, and YouTube. Religious activities in mosques, Catholic churches, Christian churches, *kelenteng* (Chinese temples), vihara (Buddhist temples), and Hindu temples are part of their self-actualization, and they form and serve as volunteers — all willingly.

In the findings of the study, it is empirically proven that the consistency of the implementation of salat and fasting influences the improvement of environmentally friendly behavior. eco-friendly behavior has become a habit for Generation Z; they are very concerned about the environment (environmental concern), care about waste management, and carry out the zero-waste movement and green movement both locally, nationally, and globally. Environmental issues related to global warming, deforestation, green farming, environmentally friendly mining, pollution-free cities, and renewable energy are all part of the discourse that Generation Z encounters daily on social media, as part of their concerns about the future.

It is proven in this study that the constant of environmentally friendly behavior of 46.56 (forty-six point fifty-six) indicates that the level of environmentally friendly behavior of Generation Z has nearly reached a score of fifty. Associated with the consistency of the implementation of *mahdah* worship — salat and fasting — this very significantly contributes to environmentally friendly behavior by 0.45, meaning that an additional score from *mahdah* salat

and fasting worship has an effect of 0.45 on the environmentally friendly behavior of Generation Z. To further improve the environmentally friendly behavior of Generation Z, it is necessary to strengthen spiritual values through consistency in carrying out *mahdah* salat and fasting worship.

In the study, it is found that the implementation of salat affects personal spirituality in the form of freeing oneself from the shackles of vile behavior and iniquity toward righteous behavior in truth. Abdur Rohman (2018) notes that those who perform salat always remember the Ruler of nature, Allah SWT, who causes everything that exists to continue existing in life — creating nature with equilibrium, each element integrated with the others, full of balance, as nature perpetually glorifies and worships the majesty and power of Allah SWT. Thus, people who perform salat will be trained not to cause damage within the ordered and balanced environment created by Allah SWT. Salat as a form of spiritual, personal, and individual righteousness influences social and environmental righteousness.

Fasting is a very private form of worship: while salat can still be observed by others — even with respect to the level of *khushu'* (solemnity) in its implementation — fasting is known only between the individual and Allah SWT, who alone knows the validity of the worship. Thus, in a hadith qudsi, it is stated that fasting belongs solely to Allah SWT, and He alone will give direct reward to His servants who are carrying out this worship. Fasting — apart from refraining from eating, drinking, and marital relations — is also a ritual for Muslims who believe in Allah, the Last Day, angels, and the divine scriptures, intended to hone the values of *taqwa* (piety): always giving in times of ease and hardship, building a self-discipline mechanism (*sabar*/patience), always forgiving others, performing *istighfar* and repentance (seeking forgiveness) from Allah SWT for past mistakes, and committing not to repeat them.

People who fast have a high concern for social welfare, because in fasting they are trained to feel the hardship of the lives of the poor, and to hone altruistic behavior — loving, maintaining, and protecting all of Allah SWT's creations, including flora and fauna. Purwaningrum (2015) argues that people who fast will undoubtedly increase their environmentally friendly behavior, because they have come to understand themselves and Allah SWT who created them and the entire universe. Even if they cannot see Allah SWT with their own eyes, their hearts perceive the greatness of Allah SWT in His creation, and they truly believe that Allah SWT witnesses, knows, and rewards all the behaviors of His servants.

CONCLUSION

Generation Z demonstrates a high level of pro-environmental behavior, as well as consistency in performing *ṣalāh* (prayer) and *ṣawm* (fasting). The results of inferential analysis confirm that consistency in *ṣalāh* and *ṣawm* has a significant effect on improving pro-environmental behavior. Thus, to improve pro-environmental behavior — particularly among Generation Z — the ibadah constructs that warrant intervention are *ṣalāh* and *ṣawm*. Both *ṣalāh* and *ṣawm* have been empirically proven to have a significant impact on the lives of Generation Z, especially in relation to pro-environmental behavior, such as disposing of waste in designated areas, maintaining plants, caring for God's creatures, and choosing vehicles with minimal emissions.

This study contributes to the theoretical integration of Islamic religious practice into behavioral models of pro-environmental action, specifically by empirically validating ibadah *mahdah* as a novel predictor construct not previously tested in the Indonesian environmental behavior literature. Future studies should expand the sample size across multiple provinces, employ experimental or longitudinal designs to test causality, and include additional variables such as environmental knowledge, peer norms, and institutional support.

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AUTHOR CONTRIBUTION STATEMENT

Suhardin contributed to the conceptualization of the study, research design, data collection, data analysis, and preparation of the original manuscript draft. Erwina contributed to the development of the methodology, validation of the research findings, and critical review and editing of the manuscript. Both authors have read and approved the final version of the manuscript.

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