



SCROLLING TOWARD GOD: ALGORITHMIC MEDIATION AND MUSLIM GEN Z PSYCHOSPIRITUAL RESONANCE

Ni Wayan Supadmi^{1*}, Abdul Malik¹, Muhammad Mugni Assapari¹

¹Universitas Islam Negeri Mataram, Mataram 83116, Indonesia

*250703022.mhs@uinmataram.ac.id

Abstract

The rapid expansion of algorithmically curated digital environments has fundamentally altered how Muslim Generation Z encounters religious knowledge, negotiates identity, and experiences spirituality. Yet how these platforms shape psychospiritual experience producing both resonance and alienation remains underexplored. Guided by an interpretive-constructivist paradigm, this study adopts a qualitative design using Interpretative Phenomenological Analysis (IPA) to examine how young Muslims experience spiritual longing within algorithmically mediated religious environments. Approximately 20 Muslim Generation Z participants aged 18–26 in Mataram City, Indonesia, were purposively selected based on active engagement with digital platforms and Islamic content. Data were generated through semi-structured in-depth interviews, three-week reflective digital diaries, digital ethnography, and participant-shared digital artefacts. Interview and diary data were analyzed using idiographic and cross-case IPA procedures; ethnographic and artefact data provided contextual triangulation. The study proposes Psychospiritual Resonance as an integrative theoretical framework that conceptualizes four interconnected dimensions: spiritual longing, algorithmic spiritual landscapes, the resonance–alienation dialectic, and psychospiritual outcomes. A central finding is that abundant access to religious content does not ensure spiritual fulfilment; meaningful spiritual transformation depends on the quality of individuals' engagement with algorithmically mediated religious experiences. This framework advances scholarship in digital religion, the psychology of religion, and Islamic studies by offering a conceptual vocabulary for analyzing lived psychospiritual experience in digitally saturated environments.

Keywords *Muslim Generation Z, Digital Religion, Algorithmic Mediation, Psychospiritual Resonance*

INTRODUCTION

For a generation habituated to algorithmic curation, religious life is increasingly encountered within personalized recommendation feeds (Soleh & Kuncoro, 2023; Swart, 2021). Generation Z spends four or more hours daily on social media (Park et al., 2024), and recommendation systems now curate religious content attuned to individual users (Epafra et al., 2021; Umbrello, 2023; Yakut & Oruç, 2025). In Nusa Tenggara Barat, a predominantly Muslim province with a robust Islamic educational tradition, Muslim Gen Z users encounter Islamic recitations, da'wah, and sermons inside these algorithmic flows. However, how such environments shape, redirect, intensify, or complicate young Muslims' psychospiritual experiences remains unexamined, despite growing concern over algorithmic feedback mechanisms (Metzler & García, 2023; Zhou et al., 2023).

Recent study demonstrates that digital platforms facilitate religious discovery, identity formation, and spiritual connection. Muslim social-media influencers renegotiate religious authority, reimagining identities and spiritual practices for young audiences (Zaid et al., 2022). Among youth, online religious interaction often affirms religious belonging, producing content bubbles clustered around religious traditions (Novak et al., 2022).

Indonesian evidence shows 'TikTok da'wah audiences reporting religious transformation closeness to God, mental peace, and strengthened spiritual values (Maghfirah et al., 2021; Syarif & Hannan, 2022). Qur'anic learning shifts toward short-video platforms (Ghozali et al., 2022; Indrawati et al., 2023). Platform engagement reflects religious motives linked to well-being (Anwar & Mujib, 2021). Collectively, these findings establish social media as consequential arenas where young Muslims encounter religious content that may ground psychospiritual resonance.

However, the subjective core of algorithmic piety remains unexamined. Studies of young people's algorithmic encounters focus on news personalization and sense-making (Swart, 2021), while algorithmic-spirituality research foregrounds persuasive effects within conspirituality (Cotter et al., 2024; Kanthawala et al., 2023). neither addresses how mainstream Islamic content is felt, interpreted, and internalized. Scholars caution that algorithms' role in well-being is far from straightforward (Marei, 2024; Metzler & García, 2023), and Indonesian research shows online religious understanding resists binary categories, shaped by emotion and experience (Chakim, 2022). What remains open is how algorithmically curated religious content engenders psychospiritual resonance affective-cognitive attunement anchored in meaningful spiritual experience (Luhmann & Weisman, 2022) among Muslim Gen Z in local contexts including NTB.

This gap is both conceptual and contextual. Existing work treats algorithmic mediation largely as exposure or persuasion, whereas psychospiritual resonance concerns how spiritual encounters become personally felt and meaningful; resonance cannot be inferred from exposure alone. Nor has research addressed these dynamics in NTB, where long-standing Islamic institutions coexist with everyday algorithmic piety. The study's novelty lies in linking algorithmic exposure, digital Islamic engagement, emotional-cognitive responses, and spiritual meaning-making within one framework, offering an empirical and conceptual contribution to the study of digitally mediated Muslim spirituality.

The present study responds to this gap by investigating how algorithmic mediation shapes Muslim Gen Z's psychospiritual resonance with Islamic content in NTB. The objective is to examine how young users experience, interpret, and internalize such content. Two research questions guide the inquiry:

1. How do Muslim Gen Z users in NTB experience algorithmically curated Islamic content?
2. How do they interpret and internalize this content psychospiritual?

METHOD

Research Design

This study applies a qualitative, interpretive-constructivist design to explore how Muslim Generation Z subjectively experiences and constructs spiritual meaning within algorithmically mediated digital environments. Rather than measuring predefined variables, it examines how participants negotiate existential concerns and engage with digital religious content. Interpretative Phenomenological Analysis (IPA) serves as the primary analytical framework, enabling in-depth exploration of personally significant

experiences while acknowledging the researcher's interpretive role well-suited to capturing the inner complexity of psychospiritual meaning-making.

Participants

Conducted in Mataram City, West Nusa Tenggara, Indonesia a Muslim-majority urban area where Islamic traditions intersect with active digital engagement this study targets Generation Z Muslims (18–26) who regularly use at least two platforms (TikTok, Instagram, YouTube, or online Islamic communities). Purposive and maximum variation sampling will recruit approximately 20 participants, diversified by gender, education, religious affiliation, and media use patterns, consistent with IPA's depth-oriented approach.

Data Collection

Semi-structured in-depth interviews serve as the primary data collection method, consistent with IPA's idiographic orientation. Each interview lasts 30–45 minutes, conducted individually face-to-face or via video call. An open-ended interview guide organizes inquiry across three domains: everyday digital practices, algorithmic encounters with Islamic content, and reflections on spiritual meaning and psychospiritual resonance. Interviews are audio-recorded with informed consent and transcribed verbatim. A reflective research journal documents emerging interpretations throughout. Data collection continues until informational sufficiency is reached.

Data Analysis

Data analysis follows the six-stage IPA procedure outlined by Smith et al. (2009). Each transcript undergoes repeated reading and exploratory noting across descriptive, linguistic, and conceptual dimensions. Emergent themes are developed within each case before cross-case pattern analysis identifies shared and divergent experiential structures. Stages are applied independently per participant, preserving IPA's idiographic commitment. A reflexive audit trail and negative case analysis are maintained throughout to ensure analytical transparency and trustworthiness.

Ethical Considerations

Each respondent has been asked for consent voluntarily, confidentiality is maintained through pseudonyms, interviews through sharing are carried out professionally and respectfully.

RESULT

The findings address two research questions: (RQ1) how Muslim Gen Z users in NTB experience algorithmically curated Islamic content; and (RQ2) how they interpret and internalize this content psychospiritually, and what role algorithmic mediation plays in their resonance with Islam. Data from 20 semi-structured interviews, analyzed through reflexive thematic analysis, reveal the algorithm as an active structuring force in how young Muslims construct spiritual selfhood not a passive distributor of religious content.

How do Muslim Gen Z users in NTB experience algorithmically curated Islamic content?

Table 1. Demographic Distribution of Informants (N = 20)

Age Group	n	%	Education Level	n	%
20 years	5	25.0%	Undergraduate (S1)	14	70.0%
21 years	5	25.0%	Postgraduate (S2)	6	30.0%
25 years	5	25.0%			
27 years	5	25.0%			
Total	20	100%	Total	20	100%

Tabel 1 demonstrated, the 20 informants are distributed equally across four age cohorts (25% each: ages 20, 21, 25, and 27). Educational level spans undergraduate (S1, 70%) and postgraduate (S2, 30%). Disciplinary diversity is intentional: secular fields (Engineering, Law, Health, Economics, Informatics) sit alongside religious studies and social sciences, ensuring findings extend beyond formally religious formation contexts.

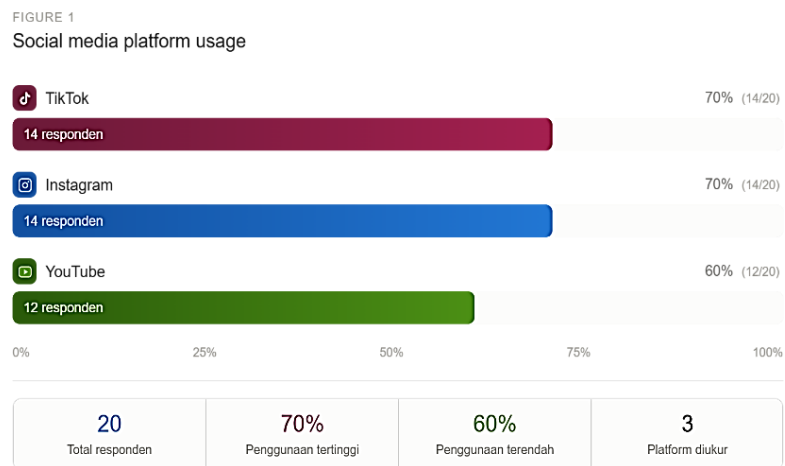


Figure 1. Social media Platform usage

Figure 1 shows social media platform usage among 20 respondents. TikTok and Instagram recorded the highest usage rates at 70% each ($n = 14$), while YouTube was slightly lower at 60% ($n = 12$). The 10-percentage-point gap suggests a modest preference for short-form content platforms over long-form video. Overall, usage rates across all three platforms remained high and closely clustered, indicating broad, multi-platform social media engagement within the sample.

How do they interpret and internalize Islamic content psychospiritual

Reflexive thematic analysis of 20 interview transcripts produced a three-type taxonomy of psychospiritual resonance the subjective experience in which algorithmically encountered Islamic content registers as personally meaningful, spiritually activating, or

self-transforming. Types are mutually exclusive as dominant modes but co-present at lower intensities within the same informant. Use randomize participant in this case.

Table 2. Psychospiritual Resonance Typology: Definition, Distribution, and Reported Impact

Type (n, %)	Defining Mechanism	Representative Impact (verbatim)
Motivational-Spiritual (MS) n = 7 · 35%	Content activates spiritual agency; converts emotional distress into worship practice (ibadah) as coping; reinforces self-improvement as religious act.	More motivated to worship. Driven to improve yourself
Emotional-Relational (ER) n = 7 · 35%	Content produces belonging and acceptance; reduces religiosity-related shame; positions Islam as welcoming rather than juridical; fosters parasocial attachment to da'i as religious companion.	Feel welcome. Don't feel judged. Feeling close to religion.
Cognitive-Existential (CE) n = 6 · 30%	Content restructures interpretive framework for life; generates coherence around suffering and uncertainty; philosophical rather than primarily affective; concentrated among graduate informants via YouTube.	Changing perspectives. Coherence of meaning. Understanding the problems of life.

Three dominant response types emerged from thematic analysis of participants' engagement with Islamic digital content. Motivational-Spiritual (MS) and Emotional-Relational (ER) responses were equally prevalent (n = 7, 35% each), indicating that digital da'wah content primarily functions as both a catalyst for worship practice and a source of psychological belonging. Cognitive-Existential (CE) responses were slightly less frequent (n = 6, 30%), concentrated among graduate-level informants engaging via YouTube, suggesting that interpretive depth varies with educational background and platform preference.

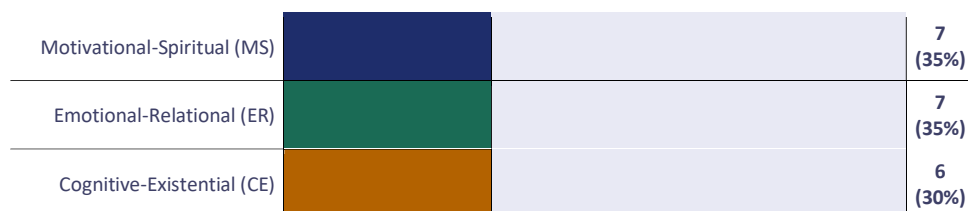


Figure 2. Resonance Type Distribution (N = 20)

Figure 2 presents the distribution of response types across three thematic categories. Motivational-Spiritual (MS) and Emotional-Relational (ER) responses were equally

predominant, each recorded by 7 participants (35%), suggesting that Islamic digital content functions comparably as a catalyst for worship engagement and a source of psychosocial belonging. Cognitive-Existential (CE) responses were marginally less frequent ($n = 6$, 30%), indicating that meaning-making and philosophical reframing, while present, represent a less universal mode of audience engagement within this sample

Three specific mechanisms through which the algorithm mediates psychospiritual resonance are identified across informant accounts.

Mechanism 1: Algorithmic Spiritual Encounter

The first mechanism operates through the delivery of unsolicited content. Informants consistently report that da'wah content emerges not through active searches, but rather through algorithmic recommendations after previous engagement with similarly themed material.

I don't search about religion. At first, I only saw ordinary videos. The next day, Hanan Attaki's content appeared again. Over time, almost every day religious content appeared. (Participant1)

After I often watched religious studies, suddenly there were more and more videos about Islamic studies. From there I started following other accounts. (Participant1)

These accounts indicate that algorithms function not simply as a means of content distribution, but as active mediators of religious encounters crafting the conditions under which spiritual exposure becomes iterative, cumulative, and personalized.

Mechanism 2: Contextual Resonance Activation

The second mechanism is related to the perceived psychological of algorithmically transmitted content, which is in harmony with the emotional state of the informant.

Automatically, when searching content suddenly appears right when my heart feels like it needs to be behind it, Allah indirectly provides guidance. (Participant3)

The accuracy of the algorithm in presenting content that is in harmony with the emotional condition of the user, where it is a way of spiritual reminder of Allah the Almighty and with Rahman and his womb.

Mechanism 3: Iterative Internalization

The third mechanism describes the cumulative and procedural nature of psychospiritual resonance that develops through repeated algorithmic exposure over time.

I didn't change immediately after one video. But those videos seemed to remind me constantly. Over time, I started to change the way I lived my life. (Participant4)

For me, when there was a problem, I immediately thought it was over. However, I often heard about studies, I began to think that maybe the problem was part of the process. I became calmer. (Participant5)

These findings indicate that repeated algorithmic exposure forms a persistent digital spiritual environment, where psychospiritual resonance develops cumulatively through stages: affective contact, reflective processing, meaning-making, and internalization of values that result in long-term behavioral changes and dispositions. This process shows that psychospiritual resonance is not a momentary affective event, but an algorithmically mediated transformative trajectory.

DISCUSSION

This study set out to understand how algorithmic mediation shapes psychospiritual experience among Muslim Generation Z in Mataram a question neither digital religion scholarship nor the psychology of religion has empirically addressed in this context. Three findings stand as the study's central contribution: that spiritual encounter can be algorithmically initiated without conscious religious intent; that contextual precision in content delivery generates theologically meaningful interpretation; and that sustained exposure produces cumulative, behaviourally durable transformation. Taken together, these findings reframe the algorithm from a passive conduit into an active structuring force within Muslim Gen Z's spiritual lives.

Exactly, the most theoretically significant finding is that participants' engagement with Islamic content begins not through deliberate search but through the unsolicited delivery of algorithms. This inverts the standard assumption in digital religious literature that religious motivation precedes content encounters. The implications are consequential: algorithms not only serve pre-existing spiritual needs algorithms form the conditions under which those needs become readable by the user. It repositions algorithmic architecture as a formative religious force, comparable in function, if not kind, to the institutional structures of mosques, madrasas, family networks that traditionally initiate religious socialization. These findings are consistent with evidence that recommendation systems form cognitive and normative frameworks, not just access to information, and extend that logic to the realm of spirituality undertaken.

The second finding that participants interpret algorithmically tailored content as spiritually responsive reveals a psychologically important interpretive step: the attribution of divine intentionality to automatic precision. When content arrives at moments of emotional vulnerability or existential uncertainty, users do not experience a system of recommendations; they experience what serves as an answer. This attribution is not a cognitive error but rather an act of meaning-creation that can be understood within the Islamic theological framework in which God's guidance (with guidance) operates through ordinary events. This algorithm becomes, phenomenologically, a channel of divine communication. These findings deepen the existing explanation of how platforms blur the boundaries between devotional practice and digital interfaces, by defining psychological mechanisms of affective vulnerability that reinforce perceived responsiveness through implicit meanings that must be understood in depth, with spirituality.

Spiritual change, as described by participants, was not event-like but processual unfolding across repeated encounters through stages of affective contact, reflective processing, and behavioural consolidation. This trajectory is theoretically significant because it demonstrates that spiritually transformative internalization can occur in the absence of explicit religious intent, sustained instead by algorithmic continuity rather than volitional devotional practice. Existing models of spiritual transformation emphasise intentional engagement as the mechanism of change. The present data suggest that digital environments can generate equivalent conditions through environmental persistence the algorithm ensures that the encounter is not a one-off event but a sustained exposure that accumulates over time. This has both theoretical and practical implications: spirituality in

algorithmically saturated environments may develop through ecological accumulation rather than deliberate seeking.

The three-type stages, Motivational-Spiritual (MS), Emotional-Relational (ER), and Cognitive-Existential (CE) reveals that algorithmically mediated Islamic content does not produce uniform psychospiritual effects. MS and ER types emerged with equal prevalence, indicating that da'wah content functions simultaneously as a behavioural catalyst (intensifying ibadah) and a relational resource (reducing religiosity-related shame and generating belonging). The lower prevalence of CE responses, concentrated among postgraduate participants consuming YouTube content, is interpretively important: it suggests that the depth of meaning-making is co-determined by platform architecture and educational capacity. Short-form platforms afford affective immediacy; long-form platforms afford the sustained attention that existential reframing requires. Platform design, not just content, shapes what kind of spiritual transformation is possible.

Although most participants reported meaningful psychospiritual engagement, a small percentage experienced an inadequate sense of idealized digital piety, doctrinal uncertainty, and content exhaustion. These experiences were understood not as individual failures, but rather as an understandable response in an algorithmic environment that prioritized the volume of engagement over the user's capacity for meaning. Interestingly, resonance and alienation were present simultaneously in the same participants, suggesting that the two are complementary dimensions in the ongoing process of spiritual growth, rather than as conflicting conditions.

Overall, this research makes significant original contributions to the intersection of digital religion, religious psychology, and the study of critical algorithms. The resulting Psychospiritual Resonance Framework not only enriches international academic discourse, but also provides concrete guidance for stakeholders working with the Generation Z Muslim community in the era of digital platforms. The findings and concepts developed open up a continuation agenda of cross-cultural and cross-platform research that can deepen understanding of how digital technologies shape harmonious lives.

CONCLUSION

This study investigated how algorithmic mediation shapes psychospiritual resonance among Muslim Generation Z users in Mataram, Indonesia. Guided by Interpretative Phenomenological Analysis across 20 participants, the findings reveal that algorithmically curated Islamic content functions not merely as a channel of religious information but as an active mediator of spiritual encounter, meaning-making. Three interrelated mechanisms were identified: Algorithmic Spiritual Encounter, wherein unsolicited content delivery precedes conscious religious seeking; Contextual Resonance Activation, wherein temporally precise recommendations are interpreted as spiritually purposive; and Iterative Internalization, wherein repeated exposure generates cumulative transformation across affective, reflective, and behavioural dimensions.

Theoretically, these findings advance the Psychospiritual Resonance framework as an integrative construct bridging digital religion scholarship, the psychology of religion, and critical algorithm studies. The framework moves beyond exposure-based accounts by

specifying the mechanisms through which algorithmically mediated to become spiritually transformative.

Practically, these findings carry implications for da'wah practitioners, Islamic educators, and platform designers. Cultivating conditions for reflective internalization rather than maximizing content volume represents a more sustainable pathway to psychospiritual growth among digitally native Muslim youth.

This study is subject to limitations inherent to qualitative, with a limited number of samples and population in Gen-Z which is only 20 participants in the NTB-Mataram-Indonesia area. Future research should employ longitudinal designs, comparative cross-regional sampling, and mixed methods to test the generalizability and causal directionality of the proposed mechanisms.

Collectively, an all-digital environment, in the scope of social life and especially for Gen-Z, spiritualism has become a part of religious life and Islamic studies. To become a kamil person and be given blessings.

ACKNOWLEDGMENT

The author would like to express sincere gratitude to the Postgraduate Program of Universitas Islam Negeri Mataram for providing the academic environment and support that contributed to the development of this study. The author also acknowledges the valuable contributions of the academic community and colleagues whose insights and encouragement supported the development of the Psychospiritual Resonance framework.

Conflict of Interest The authors declare that they have no conflict of interest.

REFERENCES

- Anwar, K., & Mujib, A. (2021). Islamic Faith-Based Content and Religious Social-media Motives. *Journal of Ethnic and Cultural Studies*, 9(1), 19–38. <https://doi.org/10.29333/ejecs/1024>
- Chakim, S. (2022). The Youth and the Internet: The Construction of Doctrine, Islam in Practice, and Political Identity in Indonesia. *SHILAP Revista de Lepidopterología*. <https://doaj.org/article/5fab34b2634042e7a59654726313be63>
- Cotter, K., Ritchart, A., De, A., Foyle, K., Kanthawala, S., McAtee, H., & Watson, T. (2024). If you're reading this, it's meant for you: The reflexive ambivalence of algorithmic conspiratoriality. *Convergence: The International Journal of Research into New Media Technologies*, 30(6), 1893–1918. <https://doi.org/10.1177/13548565241258949>
- Epafra, L., Kaunang, H., Jemali, M., & Setyono, V. (2021). Transitional Religiosity: The Religion of Generation Z. *Proceedings of the 3rd International Symposium on Religious Life, ISRL 2020*, 2-5 November 2020, Bogor, Indonesia. *Proceedings of the 3rd International Symposium on Religious Life, ISRL 2020*, 2-5 November 2020, Bogor, Indonesia. <https://doi.org/10.4108/eai.2-11-2020.2305063>
- Ghozali, M., Mursyid, A. Y., & Fitriana, N. (2022). Al-Qur'an (Re)Presentation in the Short Video App TikTok: Reading, Teaching, and Interpretive. *Pertanika Journal of Social Science & Humanities*, 30(3), 1263–1282. <https://doi.org/10.47836/pjssh.30.3.18>
- Indrawati, Putri Yones, P. C., & Muthaiyah, S. (2023). eWOM via the TikTok application and its influence on the purchase intention of something products. *Asia Pacific Management Review*, 28(2), 174–184. <https://doi.org/10.1016/j.apmr.2022.07.007>
- Kanthawala, S., Cotter, K., Ritchart, A., De, A., McAtee, H., Yun, C., & DeCook, J. R. (2023). Algorithmic conspiratoriality: Explicating its emergence, dimensions, and persuasibility. *New Media & Society*, 27(5), 2885–2910. <https://doi.org/10.1177/14614448231217425>
- Luhrmann, T. M., & Weisman, K. (2022). Porosity Is the Heart of Religion. *Current Directions in Psychological Science*, 31(3), 247–253. <https://doi.org/10.1177/09637214221075285>

- Maghfirah, F., Andriani, F., & Mirzal, H. (2021). Social Media as a Medium of Da'wah: Religious Transformation among Online Da'wah Audience on TikTok Platform. 5(1). <https://doi.org/10.21093/lentera.v5i1.3090>
- Marei, F. G. (2024). God's Influencers: How Social Media Users Shape Religion and Pious Self-Fashioning. *Journal of Religion, Media and Digital Culture*, 13(2), 143–172. <https://doi.org/10.1163/21659214-bja10140>
- Metzler, H., & García, D. (2023). Social Drivers and Algorithmic Mechanisms on Digital Media. *Perspectives on Psychological Science*, 19(5), 735–748. (37466493). <https://doi.org/10.1177/17456916231185057>
- Novak, C., Haselbacher, M., Mattes, A., & Limacher, K. (2022). Religious “Bubbles” in a Superdiverse Digital Landscape? Research with Religious Youth on Instagram. *Religions*, 13(3), 213. <https://doi.org/10.3390/rel13030213>
- P., Larkin, M., & Smith, J. A. (2009). *Interpretative phenomenological analysis*. SAGE Publications..
- Park, S. Y., Do, B., Yourell, J., Hermer, J., & Huberty, J. (2024). Digital Methods for the Spiritual and Mental Health of Generation Z: Scoping Review. *Interactive Journal of Medical Research*, 13. (38261532). <https://doi.org/10.2196/48929>
- Soleh, M., & Kuncoro, I. (2023). Menggali Budaya Baru Dan Implikasinya Bagi Keagamaan Gen-Z: Perspektif Sosiologi Dan Antropologi Masyarakat Di Era Kontemporer. *Al Irsyad: Jurnal Studi Islam*, 2(2), 83–92. <https://doi.org/10.54150/alirsyad.v2i2.223>
- Swart, J. (2021). Experiencing Algorithms: How Young People Understand, Feel About, and Engage With Algorithmic News Selection on Social Media. *Social Media + Society*, 7(2). <https://doi.org/10.1177/20563051211008828>
- Syarif, Z., & Hannan, A. (2022). ISLAMIC DISRUPTION: How Digital Platform Changes Religious Pattern of Muslim Society in Contemporary Indonesia. *Al-Tahrir: Jurnal Pemikiran Islam*, 22(1), 141–170. <https://doi.org/10.21154/altahrir.v22i1.3730>
- Umbrello, S. (2023). The Intersection of Bernard Lonergan's Critical Realism, the Common Good, and Artificial Intelligence in Modern Religious Practices. *Religions*, 14(12), 1536. <https://doi.org/10.3390/rel14121536>
- Yakut, S., & Oruç, C. (2025). THE EFFECTS OF GENERATION Z YOUTH'S SOCIAL MEDIA USE ON THEIR RELIGIOUS LEARNING: A PHENOMENOLOGICAL STUDY. *İnönü Üniversitesi Eğitim Bilimleri Enstitüsü Dergisi*, 12(23), 141–163. <https://doi.org/10.29129/inujse.1521032>
- Zaid, B., Fedtke, J., Shin, D., Kadoussi, A. E., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4), 335. <https://doi.org/10.3390/rel13040335>
- Zhou, Q., Sotiriadis, M., & Shen, S. (2023). Using TikTok in tourism destination choice: A young Chinese tourists' perspective. *Tourism Management Perspectives*, 46, 101101. <https://doi.org/10.1016/j.tmp.2023.101101>