Journal of Indonesian Digital Pedagogy

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TRANSFORMATION OF CHARACTER EDUCATION BASED ON SOCIAL MEDIA: Analysis of the Influence of Islamic Educational Videos on Emotional Quotient

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Abstract: Character education in the digital age finds its extension through social media. Students actively use the Instagram platform as an informal learning tool. This study analyzes the role of the @Pecandu.Sholawat account as a digital pedagogical agent in distributing the value of gratitude and its impact on the emotional intelligence (emotional quotient) of students at Sunan Ampel State Islamic University Surabaya. Using the S-O-R (Stimulus-Organism-Response) theoretical framework, this study positions Islamic video content as an educational stimulus that shapes learners' emotional and spiritual responses. This quantitative study uses simple random sampling and questionnaire-based data collection instruments. A simple linear regression analysis was applied to precisely measure the escalation of emotional intelligence. The regression analysis results proved the significance of the influence of digital educational media, marked by a t-value (6.317) that exceeded the t-table (1.676). The coefficient of determination test yielded a value of 0.454, indicating that Islamic video content accounted for 45.4% of the increase in students' emotional intelligence. In conclusion, exposure to spiritual content on Instagram serves as an essential digital pedagogical supplement for developing self-awareness, regulating emotions, and internalizing Islamic values among students.

Keywords: Digital Pedagogy; *Emotional Quotient*; Informal Learning; Islamic Social Media.

How to Cite: Farda, Vira Rana. "Transformation of Character Education Based on Social Media: Analysis of the Influence of Islamic Educational Videos on Emotional Quotient." *Journal of Indonesian Digital Pedagogy* 1, no. 1 (2026): 94-113. DOI: XXXX-XXXX.

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Article history: Received: January 21, 2026 | Revised: May 11, 2026 | Available Online: June 15, 2026

Introduction

Contemporary digital pedagogy has redefined the landscape of character education into a virtual ecosystem that operates through the massive circulation of algorithms and visual stimuli.[1] This transformation delegates part of the role of moral formation and emotional regulation from formal institutions to the social media arena, which is fraught with discursive contestation. The Instagram platform has taken its place as the epicenter of cyber pedagogy, facilitating informal learning interactions among students. In this virtual classroom, learners are constantly confronted with conflicting narratives, ranging from the glorification of a materialistic lifestyle to the dissemination of messages of spirituality. This cyber space provides the freedom to express oneself in a structured manner through self-presentation features.[2]

This emotional articulation manifests itself as an instrument of self-disclosure of personal experiences distributed through textual and audiovisual communication schemes.[3] The friction between the intensity of algorithmic information exposure and the urgency of maintaining psychological stability creates new tensions in the mental maturation process of students. The dynamics of this digital pedagogical space force individuals to make high-level cognitive and affective adaptations in order to respond proportionally to visual stimuli in order to achieve emotional intelligence maturity.

Amidst the mainstream entertainment content that dominates timelines, Islamic discourse intervenes in social media algorithms through the massive distribution of spiritual *quotes* videos. This audiovisual content packages quotations from the Qur'an, prophetic sayings, and philosophical reflections of scholars into an aesthetic format specifically designed to

[1] S. Belorussova, "Religion in the Virtual Space," *Etnografia* 2021, no. 4 (2021): 94–118, https://doi.org/10.31250/2618-8600-2021-4(14)-94-118; Christine Greenhow and Cathy Lewin, "Social Media and Education: Reconceptualizing the Boundaries of Formal and Informal Learning," *Learning, Media and Technology* 41, no. 1 (January 2016): 6–30, https://doi.org/10.1080/17439884.2015.1064954.

[2] Andi Raita Umairah Syarif, "Dimensi Toleransi Pesan Al-Qur'an di Media Sosial Indonesia (Studi Kasus Penafsiran QS al-Kafirun/106: 1-6; QS Yunus/10: 99-100; QS al-An'am/6: 108; dalam Tiga Channel Youtube)" (masterThesis, Fu, 2021), https://repository.uinjkt.ac.id/dspace/handle/123456789/57964.

[3] Sagiyanto Sagiyanto Asriyani, "Self Disclosure Melalui Media Sosial Instagram (Studi Kasus Pada Anggota Galeri Quote)," *Universitas Muhammadiyah Tangerang*, 2018, 81–94.

instantly trigger an affective response from the audience. The presence of this digital da'wah content represents a form of cyber pedagogy that seeks to construct the religious understanding of the younger generation through a measurable behavioral modification approach.[4]

The Instagram account @Pecandu.Sholawat acts as an informal pedagogical agent that systematically disseminates discourse on the concept of gratitude to the digital public. This account recontextualizes divine commands into contemporary visual narratives that are relevant to the reality of students, in line with the fundamental message in the Qur'an: "So remember Me, and I will remember you. Be grateful to Me and maintain your submission to Me" (Q.S Al-Baqarah: 152). The transformation of sacred texts into short-duration digital consumption material triggers a paradigm shift in the process of internalizing religious values. Previous academic studies predominantly placed this phenomenon purely within the framework of communication science or limited to observations of macro-level sociological behavioral changes.

Current literature still focuses on the dimension of message tolerance on YouTube, patterns of self-disclosure on Instagram, or the role of Islamic education in motivating religious actions in general. This reality leaves a gap in the academic literature regarding the precise measurement of the impact of exposure to specific spiritual content on the emotional intelligence (EQ) of the audience. The tension between the duration of digital content consumption and fluctuations in the psychological stability of learners demands a structured empirical investigation to test the validity of social media as a functional virtual classroom. The exploration of the intersection between exposure to digital preaching and the escalation of emotional intelligence has a very strong foundation of relevance.

Academically, this research expands the horizon of digital pedagogy discourse by integrating the Emotional Quotient variable into the social media-based informal learning ecosystem. The positioning of Instagram as a visual-based character education instrument provides a new dimension to the literature of Islamic educational psychology and communication media studies. The empirical findings from this observation promise strategic insights for Islamic higher education institutions, particularly Sunan Ampel State Islamic University (UINSA) Surabaya. Universities require a

[4] Sinta Ari Susanti and Rosiqoh Nur'aini, "Islamic Education Through Islamic Quotes on Instagram: A Study on the Behavioral Changes of Millennial Muslim," *International Conference on Science and Engineering*, 2019, 745–48.

comprehensive analytical understanding of the mechanisms of digital content in supplying the spiritual needs of students beyond the boundaries of formal lecture halls. The targeted use of social media algorithms has great potential to become an essential instrument in harmonizing academic rationality with the emotional maturity of learners. This integration ensures the achievement of graduates who are intellectually strong and spiritually stable amid the onslaught of disruption in the global information era.

The complexity of the digital interaction landscape and the urgency of emotional intelligence for academics demand precise and sharp problem formulation. Visual interventions from the @Pecandu.Sholawat account have created an urgent need to definitively measure the scale of its educational influence. The main focus of this study is crystallized in the main question: "Is there a significant influence of exposure to Islamic *quotes* videos about gratitude on the Instagram account @Pecandu.Sholawat on the *Emotional Quotient* levels of 2021 students at Sunan Ampel State Islamic University in Surabaya?" In response to this fundamental question, this study aims to quantitatively examine the level of influence of exposure to such digital material on students' capacity to recognize internal conditions, regulate feelings, and apply empathy. This regression analysis is directed at proving the hypothesis regarding the contribution of Islamic content in constructing individual psychological resilience amid the rapid flow of social media information. This investigation maps the causal correlation between the intensity of digital spiritual literacy consumption and the empirical increase in emotional intelligence.

This study offers fundamental theoretical and practical implications for the development of character education methodologies in the contemporary cyber era. The proof of causality regarding the relationship between the consumption of Islamic video quotes and the exponential increase in Emotional Quotient confirms the position of social media as a space for incubating legitimate moral values. The results of this study project a radical shift from the conventional paradigm of viewing gadgets as instruments to the optimization of digital platforms as an empowering informal curriculum. This conceptual contribution enriches the discourse on the integration of Sufi teachings, particularly the implementation of gratitude, with the principles of modern psychology in the framework of digital pedagogy. The formation of self-awareness and emotional maturity through these virtual stimuli confirms the capability of contemporary media in facilitating the psychological evolution of the young Islamic generation. The findings of this research

ultimately become a solid foundation for the formulation of adaptive, applicable digital education policies centered on strengthening students' emotional resilience in facing global challenges.

Method

This study employs a quantitative design and a survey to precisely measure the effect of exposure to digital pedagogy on emotional intelligence.[5] This structured approach was chosen to facilitate the objective extraction, processing, and analysis of numerical data. Through surveys, this study mapped patterns of digital interaction and the audience's measurable affective responses. This design proved functional in testing the hypothesis regarding the contribution of Islamic educational content to improving learners' psychological capacity in the cyber era.

The focus of observation in this study was a specific population element: students of Sunan Ampel State Islamic University (UINSA) Surabaya, class of 2021, who were active viewers of *quote* video content on the Instagram account @Pecandu.Sholawat. Sampling used a probability sampling technique, specifically simple random sampling, to ensure balanced data representation. A total of 50 respondents were selected. The respondents' profiles were analyzed descriptively based on demographic parameters, including gender, study program, frequency, and intensity of digital content consumption. The main data collection instrument was a structured questionnaire distributed independently to all participants. Affective responses were measured using a five-point Likert scale, ranging from the lowest level of affirmation (score 1) to full agreement (score 5). In addition, documentation methods were used to collect objective data on the visual and textual characteristics of educational posts on the platform. This combination of instruments produced a solid data foundation for further statistical testing.

Results and Discussion

Empirical Validation: Statistical Measurement of Emotional Intelligence Escalation

Reliability testing was conducted using SPSS Statistics software version 27. The purpose of reliability testing is to assess the level of consistency and reliability in producing stable data when applied to repeated measurements. In this study, reliability was assessed using Cronbach's alpha. A research

[5] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2013).

instrument is considered reliable if the Cronbach's Alpha value meets the minimum limit set, which is ≥ 0.60.

Table 1. Reliability Test

Variable	N of Items	Cronbach's Alpha	Category
Islamic Quotes Video Content	15	.915	Reliability
Emotional Quotient	15	.890	Reliability

The use of simple linear regression analysis to analyze the relationship between variable X and variable Y. In this study, testing was conducted to assess the level of influence of the variable "Islamic Video Quotes Content" on the variable "Emotional Quotient." The purpose of this analysis was to determine the extent of the independent variable's contribution in influencing the dependent variable. The results of the simple linear regression test can be seen in the following analysis results table:

Table 2. Results of Simple Linear Regression Analysis

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	22.652	5.678		3.989	.000
Islamic Quotes Video Content	.611	.097	.674	6.317	.000

Based on the analysis results presented in Table 2, the following simple linear regression equation was obtained:

Y=a + bX

Y= 22,652 + 0,611X

Furthermore, the hypothesis testing results in this study were conducted by applying the t-test as a method of analysis to assess the significance of the relationship between two interrelated variables. The t-test was used to evaluate whether a variable X has a significant effect on variable Y partially. Therefore, this test allows researchers to identify the extent to which each variable X in the regression model contributes individually to the variability of variable Y. This test aims to determine whether the independent

variable, namely Islamic Video Quotes Content, has a significant effect on the dependent variable, namely Emotional Quotient. Through this analysis, the study can identify the extent to which the independent variable contributes to influencing the dependent variable. Based on the significance value: from the coefficient table, a significance value of 0.000 < 0.05 is obtained, which indicates that the Islamic video quotes content variable (X) has an effect on the emotional quotient variable (Y).

T-Test Results Table

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	22.652	5.678		3.989	.000
Islamic Quotes Video Content	.611	.097	.674	6.317	.000

The coefficient of determination is a statistical indicator that measures the percentage of variation in variable X explained by variable Y in a regression model. This value provides an overview of the extent to which the regression model can explain the relationship between the variables being studied. In this study, the coefficient of determination was calculated using Adjusted R^2, which is considered more accurate than regular R^2. This is due to adjustments made to the number of variables in the model, resulting in a more objective estimate of the contribution of independent variables in explaining the variability of dependent variables. Based on the results of the analysis using SPSS version 27, the Adjusted R^2 values can be seen in the table below. This value is used to provide a more accurate estimate of the proportion of variability in the dependent variable that can be explained by the regression model used. The higher the Adjusted R^2 value, the greater the contribution of the independent variables in explaining the variability of the dependent variable, which ultimately increases the validity of the research model.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.674[a]	.454	.443	5.840

a. Predictors: (Constant), Islamic Quotes Video Content

Based on the table above, the R value (correlation coefficient) obtained is 0.674. To measure the contribution of independent variables to dependent

variables, this value can be used in calculating the coefficient of determination using the following equation:

$Kd = (r)^2 \times 100\%$
$Kd = (0{,}674)^2 \times 100\%$
$Kd = 0{,}454 \times 100\%$
$Kd = 45{,}4\%$

The Emotional Reality Behind Algorithms: Uncovering the Impact of Spiritual Education on Instagram

In this study, the instrument's validity was tested with a sample of 50 respondents. The test was conducted on 30 questions designed to measure the variables of Islamic Video Quotes Content (X) and *Emotional Quotient* (Y). The analysis showed that all questions had correlation values exceeding the r table value at the 5% significance level. Thus, all questions were deemed valid and suitable for use as research instruments to measure the relationship between the variables studied.

Furthermore, to ensure the research instrument was reliable, a reliability test was conducted on 30 completed questionnaires. The results of the data analysis showed that the instrument's reliability for the Islamic Video Quotes Content (X) variable was 0.915, and for the Emotional Quotient (Y) variable, it was 0.890. Based on reliability standards, both variables were considered reliable, as their Cronbach's Alpha values ranged from 0.60 to 1.00, indicating a good level of internal consistency.

Based on the normality test results presented in Table 4.5, the study on the effect of Islamic Video Quotes content as an application of gratitude on the Instagram account @Pecandu.Sholawat on the *Emotional Quotient* of UIN Sunan Ampel (UINSA) Surabaya students class of 2021 shows that the *Asymp. Sig. (2-tailed)* value obtained is 0.200. This value is greater than the significance limit of 0.05, so it can be concluded that the data in this study is normally distributed. This supports the validity of the statistical analysis performed, so that the regression and determination test results discussed earlier can be considered representative in explaining the relationship between the variables studied. Because the value exceeds the significance level of 0.05 ($0.200 > 0.05$), it can be concluded that the data in this study is normally distributed. Therefore, the normality criteria have been met, so further statistical analysis can be carried out using test techniques that assume a normal distribution of the research data. Based on the linearity test listed in Table 4.8, the study on the influence of Islamic Video Quotes Content as an

Application of Gratitude on the Instagram Account @Pecandu. Sholawat on the Emotional Quotient of UINSA Surabaya Students Class of 2021 shows that the *Deviation from Linearity* value obtained is 0.239. Because the significance value obtained is greater than the significance level of 0.05 or F_{count} (0.239) > F_{table} (0.05), it can be concluded that there is a linear relationship between the variables of Islamic Video Quotes Content and the *Emotional Quotient* of UINSA Surabaya students class of 2021. Thus, the analysis results confirm that the null hypothesis (H_0) is rejected, while the alternative hypothesis (H_a) is accepted. This indicates a significant relationship between the two variables, so it can be concluded that Islamic video quote content contributes to an increase in students' Emotional Quotient.

Based on the results of simple linear regression analysis, the regression equation Y=22.652+0.611X was obtained. This equation shows that the constant 22.652 represents the fixed value of the participation variable; that is, if the Islamic Video Quotes variable has no influence, the participation value remains at 22.652. Based on the regression analysis results, a regression coefficient of 0.611 was obtained. This finding indicates that every 1% increase in the Islamic Video Quotes Content variable (X) contributes to an increase in the participation value (Y) of 0.611. This shows a positive influence between the two variables analyzed. Since the regression coefficient is positive, it can be concluded that variable X is positively related to variable Y. In other words, the higher the intensity or quality of Islamic Video Quotes Content, the greater the level of participation shown by individuals in the context of this study.

This finding confirms that Islamic content shared on social media significantly shapes individuals' responses to the values it conveys. The t-test results in this study confirm the significant influence of Islamic Video Quotes Content as a form of gratitude on the Instagram account @Pecandu.Sholawat on the Emotional Quotient of UINSA Surabaya students class of 2021. This is evidenced by the calculation of the t_{value} (6.317), which is greater than the t_{table} (1.676), so the null hypothesis (H0) is rejected and the alternative hypothesis (Ha) is accepted. Thus, it can be concluded that there is a significant effect between Islamic video quotes content and the Emotional Quotient of students. In addition, the coefficient of determination (R^2) value obtained was 0.454, indicating that this variable contributed 45.4% to the students' Emotional Quotient. In other words, 45.4% of the variability in the

students' Emotional Quotient was influenced by Instagram Da'wah content, while 54.6% was influenced by other factors not analyzed in this study.

This study adopts the Stimulus-Organism-Response (S-O-R) theory, which holds that behavior can change when a stimulus influences the organism. In this study, the theoretical basis is Stimulus-Organism-Response (S-O-R), which is used as a conceptual framework to analyze the impact of media on individuals.[6] This theory explains that a stimulus from the media is processed by individuals as organisms, resulting in responses that depend on how they receive and interpret the stimulus. This process begins with the media delivering a message as a stimulus, which is then received, interpreted, and processed by individuals based on their experiences, knowledge, and psychological conditions. The result of this process will be reflected in responses, either as changes in understanding, attitudes, or behavior influenced by the stimulus. Thus, the S-O-R theory becomes a relevant basis for examining how media content can influence an individual's cognitive and emotional aspects.

Reinforcement plays a crucial role in the communication process. The success of a stimulus or message in influencing the communicant depends on how it is delivered. The message conveyed can be accepted or rejected by the communicant based on its relevance, clarity, and appeal. Therefore, effective communication can only occur if the message is able to attract the communicant's attention. Once attention is gained, the recipient's level of understanding of the message will also increase, enabling a change in attitude or behavior in line with the communication objective. The ability to understand the message then influences the next process, in which the recipient will process and accept the information, until finally they are willing to change their attitude. Thus, behavioral change will only occur if the stimulus received has a stronger influence than the internal factors that already exist within the individual. The stimulus in this study was Islamic quote videos published through the Instagram account @Pecandu.Sholawat. This content served as a medium for disseminating information that had the potential to influence the audience, including students. In the context of this study, the organism referred to was the audience, namely UINSA Surabaya students from the class of 2021, who responded to the religious content presented. Students access Instagram not only as an entertainment platform

[6] V. A. Kusuma, "Pengaruh Terpaan Konten Instagram@ Folkative Terhadap Minat Literasi Bagi Followers," *Universitas Islam Negeri Sunan Ampel Surabaya* 27 (2021).

but also as a valuable source of information, including religious studies conveyed through posts on the @Pecandu.Sholawat account.

At the response stage, the reactions shown by the communicants, in this case UINSA Surabaya students from the class of 2021, can contribute to changes in their emotional quotient. These changes depend on the individual's interpretation of the message received. In S-O-R theory, it is assumed that a person's emotional quotient is influenced by the quality of the stimulus that interacts with the organism. In the communication process, the strength and relevance of a stimulus play an important role in determining the magnitude of the communicant's response. The stronger and more relevant the stimulus, the greater the likelihood of changes in the message recipient's understanding, attitude, and emotion. This aligns with the Stimulus-Organism-Response (S-O-R) theory, which holds that a sufficiently strong stimulus can influence an individual's cognitive processes and emotional reactions, leading to changes in how they think, behave, and act. Thus, the effectiveness of communication greatly depends on how the stimulus is delivered in order to optimally engage the communicant.

Cyber Pedagogical Architecture and the Visual Transformation of Sacred Texts

The determination coefficient of 45.4% in the previous statistical test requires a sharp sociological reading beyond mere mathematical calculations. This figure is a direct manifestation of the effectiveness of the cyber pedagogical architecture operating within the Instagram platform. The regression equation, which recorded a coefficient of 0.611, proves the success of the algorithmic engine in converting visual pixels into affective responses in the cognitive space of students at Sunan Ampel State Islamic University in Surabaya. This transformation delegates the authority of character education from formal institutions to a rapidly accelerating virtual ecosystem. Social media platforms have taken over as the dominant informal learning arena for the younger generation. This cyber pedagogical architecture operates based on the logic of precision algorithms, making touch screen interactions the primary method of spiritual knowledge transfer. Students inhabit this virtual ecosystem as their most crucial daily cognitive habitat. The reality of the device screen interface presents a latent curriculum that constantly supplies the audience's visual receptors with a variety of educational stimuli. This

digital visual hegemony sets new standards for the distribution and internalization of moral messages of humanity.[7]

Continuing the proof of the t-value of 6.317, which exceeds the significance threshold, the effectiveness of this influence is rooted in the creator's ability to execute the visual transformation of sacred texts with precision. Verses from the Qur'an, especially narratives of gratitude, are removed from their classical textual context and combined with contemporary multimedia elements. The Instagram account @Pecandu.Sholawat represents this modifying agent by blending sacred quotations using modern typographic compositions, aesthetic color gradations, and cinematic audio melodies. This cross-element marriage gives birth to spiritual commodities with enormous appeal for its audience. Messages of divinity are converted into independent visual units that trigger an immediate affective response from viewers. The aestheticization of religious discourse revolutionizes the way students interact with their daily beliefs. The beauty of the visual packaging takes a position parallel to the depth of the theological essence contained within. Dakwah content is required to meet the aesthetic standards of mobile screens to ensure its success in penetrating the sea of information on the timeline.[8]

The high correlation between independent and dependent variables reveals the phenomenon of commodification of Sufi teachings in the cyber public sphere. The concept of gratitude, which requires deep philosophical reflection, is rearticulated into a format of videos lasting only a few seconds. This compact format condenses complex spiritual instructions into a set of high-speed psychological affirmations. Students absorb these daily doses of motivation as if they were consuming psychological supplements to alleviate their existential anxieties. Instant emotional gratification replaces a gradual and structured process of theological reflection. The audience achieves a sense of religious fulfillment after watching these short videos in between lectures. The practice of digital piety is measured through increased interaction metrics in the form of likes, affirmative comments, and reposting of content to virtual friendship networks. The validation of religious understanding relies entirely on the active involvement of users in turning the wheels of social media

[7] Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*, Islamic Civilization and Muslim Networks (Chapel Hill: The University of North Carolina Press, 2018), 45–47.
[8] Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (Abingdon, Oxon New York: Routledge, 2013).

algorithms. The essence of gratitude is commodified into a visual product that provides solace amid the pressures of academic demands on final-year students.[9]

The surge in emotional intelligence recorded in the quantitative survey is actually driven by the principles of surveillance capitalism inherent in Instagram's system architecture. The platform's algorithm accurately maps students' psychological structures based on their search history and daily interactions. The computerized system supplies a stream of Islamic *quotes* specifically to accounts that show affective vulnerability or mental fatigue. This automatic supply mechanism creates an *echo chamber* that isolates learners in a bubble of theological comfort. Students are exposed to homogeneous spiritual content that continuously validates their internal condition. The uniform circulation of information reinforces the emergence of a single perception of how to manage mental crises among young people. The personalization of digital content suppresses the embryo of critical dialectics that is essential for the maturation of academic intellectuality. Digital corporate platforms prioritize extending audience retention time over achieving complete spiritual enlightenment.[10]

The implementation of the Stimulus-Organism-Response (S-O-R) theory reveals the affective engineering mechanics behind these regression figures. Islamic video clips operate as powerful stimuli that systematically penetrate students' rational defenses. The combination of audio and visual elements is formulated using an algorithmic formula to trigger the instant release of dopamine. Students, in their capacity as recipient organisms, respond to this stimulus through the formation of highly reactive emotional regulation. Statistical regression equations from previous data confirm the deterministic power of this digital stimulus on the escalation of *Emotional Quotient* capacity. These empirical findings reinforce the status of the Instagram platform as an instrument of mass industrial-scale human behavior modification.[11] The dynamics of psychological defense among the younger generation are under the full influence of content creators and global algorithm technicians.

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[9] Bryan S. Turner, *Religion and Modern Society: Citizenship, Secularisation and the State* (Cambridge: Cambridge University Press, 2011), 115–18, https://doi.org/10.1017/CBO9780511975660.

[10] Shoshana Zuboff, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power* (New York, NY: PublicAffairs, 2020).

[11] Denis McQuail, *McQuail's Mass Communication Theory* (SAGE, 2010), 423.

The visual transformation of sacred texts decentralizes the authority of religious discourse interpretation from traditional fatwa institutions to the general cyber public. The scope of understanding the value of gratitude has shifted from the monopoly of interpretation by scholars in formal university classrooms to the free interpretation of digital creators. The administrator of the @Pecandu.Sholawat account has taken on the role of virtual murshid by modifying fragments of sacred verses into popular language. These creators have established their legitimacy through their expertise in visual aesthetics and their mastery of multimedia editing techniques. The interpretation of religious literature is distributed through a free competition mechanism in the global cyber market. Students refer to these visual products as their main reference guide in managing their daily emotions. Digital visual hegemony sets the absolute standard of eligibility for a teaching to be adopted by the critical reasoning of the millennial generation.[12]

The intense flow of visual stimulation throws students into a vortex of massive spiritual hyperreality. High-resolution screen representations of acts of gratitude feel far more compelling than physical manifestations of gratitude. This series of digital simulacra of piety blurs the definitive line between essential theological appreciation and the performativity of social interaction.[13] Students are swept up in a whirlwind of desire to consume images of religious morality neatly presented on their timelines. Virtual platforms are filled with religious artifacts that are separated from the historical roots of classical texts. The definition of practicing gratitude has been reduced to reposting videos with cosmic backgrounds accompanied by soothing music. The depth of religious experience has diminished in dimension due to the dominance of the commercialization logic of the contemporary media industry. The transcendental relationship between humans and the Creator has been reduced to the manipulation of modern touchscreen interface interactions.

Rooted in the study of psychotherapeutic Sufism, mental healing approaches find their most contemporary application through the commodification of visual piety on social media platforms. Gratitude is represented through a combination of monochrome colors and a calibrated background of natural sounds to manipulate brain wave frequencies.

[12] Lihat Ariel Heryanto, *Identity and Pleasure: The Politics of Indonesian Screen Culture* (NUS Press, 2014).

[13] Jean Baudrillard, *Simulacra and Simulation* (University of Michigan Press, 1994), 12.

Advanced video editing techniques facilitate accelerated emotional catharsis for viewers experiencing acute mental fatigue. Students project the complexity of their academic suffering into poetic narratives presented by various Islamic motivational accounts. This practice of healing emotional wounds takes place solitarily behind the screens of each individual's device in their private space. Cyberspace offers alternative psychology clinics that operate continuously to serve audiences. The effectiveness of this digital intervention is clearly evident in the proven increase in the Emotional Quotient scores of participants in previous quantitative research. The aesthetics of visual presentation take over the function of conventional psychological therapy by offering an instantly accessible escape route.

A comprehensive synthesis of this sociological analysis converges on the absolute recognition of the hegemony of cyber pedagogy in reshaping student psychology. The visual transformation of sacred texts demonstrates the flexibility of religious teachings in responding to the massive demands of information technology evolution. The grand concept of Sufism regarding gratitude has successfully found a modern medium of dissemination that accelerates the process of internalizing values exponentially. The empirical validity of the surge in emotional intelligence confirms the functionality of this virtual space ecosystem in dictating modifications to human communal behavior. Responding to the evidence of these findings, academic entities are required to formulate comprehensive strategies for utilizing social media platforms. The depth of spirituality must be maintained amid the raging storm of commercialization and the euphoria of online virality. Higher education institutions bear a strategic moral responsibility to reclaim control of the narrative of character education from the grip of technology corporation algorithms. The harmonious combination of the richness of classical literature and the sophistication of contemporary media engineering presents a complete formula for the psychological maturation of students as a whole.

The Dialectic of Emotional Intelligence and Virtual Affective Resonance

The discourse on cyber pedagogy places the evolution of human cognition at a crucial historical crossroads. A statistical determination of 45.4 percent confirms the shift of the center of human emotional control from the personal inner space to a giant machine infrastructure called algorithms. Digital instruments in the form of the Instagram platform have successfully cemented their position as the main infrastructure supporting students'

mental health. Visual exposure consistently triggers affective resonance that leads to a measurable increase in emotional intelligence. Students use a series of Islamic quote videos as their main psychological anchor in facing the dynamics of daily academic life. This phenomenon represents a shift in the landscape of character education from physical classrooms to a rapidly accelerating virtual pedagogical ecosystem. The architecture of social media facilitates the acceleration of the transmission of moral values through a precision mathematical mechanism that operates every second. The current generation of learners depends on the stability of their emotions on the supply of audiovisual motivation that is presented attractively on their device screens. This virtual affective resonance has become a solid foundation for the formation of mental resilience amid the vortex of global information disruption.[14]

The elaboration of the concept of gratitude within the framework of psychotherapeutic Sufism has found its newest form through the commodification of cyber aesthetics. Conventional spiritual practices require a long process of contemplation and a tortuous soul-searching to achieve inner equilibrium. Responding to this complexity, the digital ecosystem offers a shortcut by packaging the value of gratitude into a visual commodity lasting only a dozen seconds. Students consume these aesthetic offerings to achieve instant spiritual euphoria in between their busy lecture schedules. The meaning of gratitude has been reduced to a mere momentary psychological affirmation that relieves fatigue. The sensation of religious achievement is obtained through increased intensity of interaction with illuminated touch screens. Piety is measured by the level of user participation in disseminating these digital artifacts to virtual friendship networks that reach thousands of other viewers. The noble values of religion have been transformed into easily accessible supplements for soothing the soul in the public cyberspace.[15] This mass commodification ensures the continuity of the media consumption cycle while maintaining the emotional attachment of users on an ongoing basis. The implementation of the Stimulus-Organism-Response (S-O-R) theory reveals the reality of cognitive engineering behind the increase in emotional intelligence scores in previous quantitative findings. Social media algorithms

[14] Zuboff, *The Age of Surveillance Capitalism*, 418.

[15] Byung-Chul Han, *The Burnout Society*, trans. Erik Butler (Stanford, California: Stanford Briefs, an imprint of Stanford University Press, 2015), 32–35, https://doi.org/10.1515/9780804797504.

act as powerful stimulus producers that persistently bombard the visual receptors of students at Sunan Ampel State Islamic University in Surabaya.

The combination of cinematic audio elements, visual universes, and modern typography triggers the instant release of dopamine in the human brain. Learners respond to these stimuli by forming highly reactive emotional regulation. The psychological resilience of students becomes highly dependent on the availability of motivational content from contemporary da'wah accounts on their timelines. This structural dependence has the potential to slow down the organic and independent growth of internal resilience mechanisms. This digital healing instrument functions optimally as a temporary psychological painkiller for the existential suffering of young people.[16] Resolusi konflik batin yang dicapai melalui tontonan virtual rentan mengalami keruntuhan saat berbenturan dengan tuntutan realitas sosial fisik yang sarat friksi.

The role of cyber pedagogical agents has taken over the authority of knowledge transmission from orthodox religious institutions. The creators behind the @Pecandu.Sholawat account position themselves as virtual mentors for millions of followers spread across geographical boundaries. These figures behind the scenes have complete control over the production and distribution of spiritual discourse in the arena of timeline contestation. The validity of the interpretation of sacred texts is determined by the creator's level of expertise in blending multimedia aesthetic elements to please the audience's eyes. Religious authority in the modern era requires stunning visual packaging in order to win the fierce competition for public attention. Students refer to these commodified visual products as primary references in managing their daily emotional turmoil. This decentralization of authority broadens the space for interpreting Sufi values among ordinary internet learners.[17] The cyber ecosystem transforms comprehensive theological doctrine into practical lifestyle guidance that aligns with the aesthetic preferences of millennials and centennials.

The collision between physical reality and digital simulacra gives rise to psychological hybridity in contemporary learners. Students construct their emotional identities using fragments of algorithmic information scattered wildly across cyberspace. The achievement of affective equilibrium is facilitated by a series of visual consumption rituals that are strongly

[16] Sherry Turkle, *Reclaiming Conversation: The Power of Talk in a Digital Age* (New York: Penguin Books, 2015).
[17] Bunt, *Hashtag Islam*, 91.

institutionalized in student communities. High-resolution screen representations of narratives of gratitude feel far more appealing than their implementation in the bitter reality of the real world. This spiritual hyperreality facilitates students' escape from the complexities of academic suffering and their social demands. Cyberspace offers comprehensive psychological protection from the threat of acute mental fatigue that lurks in every young academic. The mental toughness of this generation is directly proportional to the reliability of wireless internet access and the battery life of their smart devices. Emotional attachment to technological devices confirms the success of mass behavioral engineering by media corporations that provide global cyber infrastructure.

The culmination of this series of empirical findings provides a strategic mandate for policymakers in Islamic higher education institutions. Empirical findings regarding the significance of the surge in emotional intelligence must be addressed by reformulating a comprehensive character education blueprint. Higher education institutions bear a moral responsibility to reclaim control of the narrative of spirituality from the grip of giant digital corporations' algorithms. Academic curricula urgently need to integrate critical media literacy skills to hone students' cognitive resilience in this era of disruption. The nation's next generation needs systematic training to dissect the hidden ideological constructs behind the visual polish of commercial preaching content. A harmonious blend of rich classical literature and sophisticated contemporary media engineering provides a complete formula for the psychological maturation of students. Formal educational institutions are required to adopt new media logic in order to maintain the bargaining power of their moral message transmission in the face of cyber learners.[18] The depth of theological substance must be preserved amid the raging storm of commercialization and aestheticization of virtual space

Concluding Remarks

The conclusion of this study confirms that Islamic *quotes* video content about gratitude on the Instagram account @Pecandu.Sholawat has a positive and significant effect on the emotional intelligence (*emotional quotient*) of UIN Sunan Ampel Surabaya students from the class of 2021. Based on the results of a simple linear regression test, a t-value of 6.317 was found, which far exceeded the t-table, and a coefficient of determination of 45.4%,

[18] Bunt, *Hashtag Islam.*

indicating that almost half of the variation in changes in students' emotional intelligence was determined by the intensity of consumption of this digital content. This proves the effectiveness of the *Stimulus-Organism-Response* (S-O-R) theory, in which spiritual messages packaged in visual and audio aesthetics serve as strong stimuli that can intervene in the affective aspects of students, thereby helping them regulate their emotions, foster empathy, and build mental resilience through the internalization of values of gratitude.

Theoretically, this research reveals the phenomenon of a cyber-pedagogical architecture that has shifted the authority for religious value transmission from conventional classrooms to social media ecosystems. The transformation of sacred texts into visual commodities that appeal to algorithms has created new patterns in digital piety practices, in which students tend to seek resolution of inner conflicts through the consumption of instant but psychologically effective religious motivational content. The implications of these findings emphasize the need for Islamic higher education institutions to integrate new media logic into their methods of preaching and character education in order to maintain relevance among millennials and Generation Z. The success of digitizing Sufi values proves that adapting religious teachings into contemporary formats can strengthen individuals' psychological foundations while providing answers to the challenges of existential anxiety in the era of information disruption.

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