

RESEARCH

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Construction of Adolescent Religious Identity Through Technological Creativity: A Case Study of Rohani Islam in Senior High School

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Abstract

The rapid development of digital technology has transformed the ways adolescents express and construct their religious identities. This study aims to analyze the process of religious identity construction among adolescents through technological creativity within Islamic Student Organizations (Rohani Islam) in senior high schools in Palembang. This research employed a qualitative approach with a case study design. Data were collected through observations, in-depth interviews with Rohani Islam members and advisors, and documentation of digitally based religious activities and content. Data analysis was conducted thematically using the theoretical frameworks of identity construction, symbolic interactionism, and digital religiosity. The findings reveal that technological creativity functions as a space for religious expression, enabling adolescents to externalize, negotiate, and reflect Islamic values within the context of digital culture. Rohani Islam serves as an identity community and a mediating structure that guides digital religious practices in accordance with moderate Islamic values. This study concludes that adolescents' religious identity construction is dynamic, participatory, and contextual, shaped through the integration of technological creativity, social interaction, and institutional support within the school environment.

Keywords: Religious Identity, Technological Creativity, Adolescents, Rohani Islam, Digital Religiosity

Introduction

The development of digital technology has brought significant changes to adolescent lifestyles, including the process of religious identity formation. Adolescents no longer interpret religion solely through formal spaces such as classrooms or conventional religious activities, but also through interactions on social media, creative digital platforms, and various forms of technology-based expression. Castells (2013) emphasized that identity in a networked society is formed through social processes that occur within relations of power, meaning, and communication based on information technology. In the context of Muslim adolescents, digital technology has become a crucial arena for the production of religious meaning and the formation of a reflective and contextual religious identity. This makes technology not only a communication tool but also a cultural medium that plays a crucial role in shaping the thinking, behavior, and religious practices of the younger generation. Contemporary digital-religion research likewise emphasizes that online and offline religious practices increasingly overlap, making digital platforms part of everyday

religious meaning-making rather than merely communication channels (Campbell & Evolvi, 2020; Slama, 2018).

Psychosocially, adolescence is a crucial phase in identity formation. Erikson viewed identity as the result of a process of value discovery and commitment influenced by the social environment (Maree, 2022). In the digital age, this process occurs not only face-to-face but also through technology. Jenkins (2014) adds that identity is relational and continuously constructed through social interactions and symbolic representations. Therefore, adolescent religious identity cannot be understood as a static entity, but rather as a social construct formed through religious experiences, community participation, and creative practices in the digital space. Religious identity is therefore better understood as developmental and socially situated rather than fixed, especially during adolescence and early adulthood (Peek, 2005; Phalet et al., 2018).

Adolescent religious identity in the digital age is dynamic and constructive, formed through a process of negotiation between religious values, social environmental influences, and the ever-evolving digital culture (Qasmi & Bari, 2024). In this context, technological creativity becomes a strategic space for adolescents to express their religiosity both personally and collectively, such as through digital *da'wah* content, Islamic graphic design, short religious videos, and campaigns promoting Islamic values on social media. These activities not only represent religious practices but also construct a narrative of self-identity as Muslim adolescents amidst the currents of modernity (Altıntaş, 2023). In Indonesia, social media have also become important infrastructures for Islamic learning, *da'wah*, and the circulation of piety among young Muslims (Nisa, 2018; Saputra et al., 2021).

Schools, as educational institutions, play a crucial role in guiding the use of technology to align with character development and religious values. One strategic platform in this regard is the Islamic Spiritual Group (*Rohani Islam*) in high schools. The Islamic Spiritual Group is no longer limited to rituals and Islamic studies, but has evolved into a creative space that facilitates the integration of Islamic values with digital technology. Through various digital media-based programs, the Islamic Spiritual Group has the potential to become an agent for constructing a moderate, adaptive, and contemporary religious identity for adolescents (Rohman & Waskito, 2025). This educational role is increasingly significant because Muslim youth use the internet not only for social interaction but also to access, compare, and interpret religious knowledge (Abdullah, 2022; Soedjiwo et al., 2025).

In the context of secondary education, Islamic Spiritual Group (*Rohani Islam*) activities serve as a strategic social space in the process of constructing a religious identity for adolescents. *Rohani Islam* not only serves as a forum for spiritual development but also as an identity community that enables students to internalize Islamic values through various creative activities (Dalimunthe & Purwaningtyas, 2020). The use of digital technology in *Rohani Islam* activities such as producing visual *da'wah* content, managing Islamic social media, designing religious graphics, and producing short videos with Islamic nuances represents a form of technological creativity that contributes to the formation of a religious identity for adolescents that is adaptive to current developments.

In Palembang City, the involvement of high school Islamic Spirituality members in technology-based religious activities demonstrates a transformation in the pattern of Islamic preaching and development among adolescents. The technological creativity developed by *Rohani Islam* students serves as a means of internalizing Islamic values and shaping their self-image as religious, productive, and technologically literate Muslims (Observation, 2025). However, empirical studies specifically examining how adolescents construct their religious identity through technological creativity in *Rohani Islam* activities are still relatively limited.

This research uses a qualitative approach with a case study design to explore in-depth the process of adolescents constructing their religious identity through technological creativity in high school Islamic Spirituality activities in Palembang. The case study approach was chosen because it allows researchers to understand the phenomenon holistically within a specific social and cultural context, as emphasized by Creswell and Poth (2018). Through participant observation, in-depth interviews, and digital document analysis, this research seeks to reconstruct the meanings, practices, and subjective experiences of *Rohani Islam* members in integrating Islamic values with technological creativity.

This study is significant given the limited empirical research specifically examining technology-based construction of adolescent religious identity in the context of *Rohani Islam* activities in high schools. By integrating identity theory perspectives (Castells, 2013; Erikson, 1981; Jenkins, 2014) with a qualitative case study approach, this research is expected to provide theoretical contributions to the development of Islamic education and the sociology of religion, as well as practical contributions to schools in designing religious guidance that is relevant, creative, and responsive to the characteristics of the digital generation. Recent Indonesian scholarship further shows that social media can function simultaneously as an arena of Islamic education, identity negotiation, and contestation over religious meaning among Muslim youth (Soedjiwo et al., 2025).

This research offers novelty by positioning technological creativity in Islamic Spiritual activities not merely as a medium for digital da'wah, but as a constructive mechanism for shaping adolescent religious identity. Unlike previous research that has focused on the effectiveness of digital media or increasing student religiosity, this study emphasizes that adolescent religious identity is constructed through creative practices, *Rohani Islam* community relationships, and interactions within digital networks. By integrating the identity theories of Castells, Erikson, and Jenkins into the empirical context of *Rohani Islam* in high schools, this research expands the study of Islamic education with a relatively understudied socio-digital identity approach.

Method

This research employed a qualitative approach with a case study design. The case study was used to intensively and contextually examine the practice of technological creativity in Islamic Spiritual (*Rohani Islam*) activities, which serve as a social space for the formation of religious identity among Muslim youth at the high school level. The research was conducted at Islamic Spiritual activities in high schools throughout Palembang City that actively utilize digital technology in their religious programs. The research subjects were selected purposively, considering the relevance and depth of the information. They included: core administrators and active members of *Rohani Islam*, *Rohani Islam* mentors, and Islamic Religious Education teachers involved in the mentoring. This selection of subjects allowed the researcher to obtain a comprehensive perspective of school actors, mentors, and policymakers. The case-study design was also guided by the principle of examining a bounded phenomenon in its real-life educational and socio-cultural setting (Creswell & Poth, 2018).

Data collection was conducted through participant observation, semi-structured in-depth interviews, and documentation. Observations focused on *Rohani Islam* activities based on technological creativity, such as the production of digital da'wah content, *Rohani Islam* social media management, Islamic graphic design, and religious videos. In-depth interviews were used to explore students' subjective experiences in defining their religious identity, their motives for using technology, and the role of the *Rohani Islam* community in this process.

Documentation included activity archives, social media posts, visual designs, and da'wah videos as artifacts of religious identity construction in the digital space. To maintain focus and consistency of the data, observation guidelines, interview guidelines, and document analysis sheets were used. The instrument was developed based on the identity theory framework of Castells, Erikson, and Jenkins, as well as the concept of adolescent religious identity, as shown in Table 1 below:

Table 1. Research Analysis Instruments and Indicators

Instrument	Engineering	Focus/Indicators of Analysis
Observation	Observation Guidelines	Forms of technological creativity; <i>Rohani Islam</i> participation patterns; symbolic expressions of Islam
Interview	Semi-structured Interview Guidelines	Meaning of religious identity; role of technology; commitment to Islamic values; community relations
Documentation	Document Analysis Sheet	Representation of religious identity; digital da'wah narrative; Islamic symbols and messages

Data analysis was conducted interactively and thematically, referring to the Miles, Huberman, and Saldaña model, which includes data reduction, data presentation, and conclusion drawing. In the reduction stage, data were coded based on the main themes: technological creativity, the *Rohani Islam* community, and the construction of religious identity. Data presentation was carried out in the form of a thematic narrative that links empirical practices with identity theory. Conclusions were drawn analytically by linking field findings to the concepts of network identity (Castells), psychosocial identity (Erikson), and identity as a social process (Jenkins). Data validity was maintained through triangulation of sources and techniques, as well as member checks with key informants. The analytic process was strengthened through iterative coding, comparison, categorization, and thematic interpretation, consistent with contemporary qualitative data-analysis guidance (Braun & Clarke, 2021; Miles et al., 2020).

Results

Forms of Technological Creativity in *Rohani Islam* Activities

The research results indicate that the Islamic Religious Organization (*Rohani Islam*) activities have actively utilized digital technology as an integral part of their religious activities. The technological creativity developed includes the creation of visual da'wah content (digital posters and Islamic infographics), short videos with religious nuances, and the management of *Rohani Islam* social media accounts. These activities are carried out in a planned manner and involve *Rohani Islam* members in various roles, such as scriptwriters, visual editors, and social media managers.

The above findings are based on observations (2025), that show that the content produced not only contains normative appeals but also adapts to the communication styles of adolescents, using simple, aesthetic, and contextual visual language. This indicates that technology is being utilized as a medium for religious expression that is relevant to the characteristics of the digital generation.

Research data shows that student involvement in the Islamic Spiritual digital activities is participatory and collaborative. *Rohani Islam* members not only act as activity implementers but also participate in the planning process, value discussions, and content evaluation (Observation, 2025). This pattern creates a space for dialogue among members regarding the interpretation of Islamic values to be conveyed through digital media.

Regarding uploading video content, interviews with *Rohani Islam* administrators revealed

that discussions regarding the content's suitability to Islamic values are a crucial part of every creative process (Interviewee1, 2025). This indicates a reflective religious awareness in the use of technology.

Observations show that the Islamic Religious Organization (*Rohani Islam*) members actively produce digital da'wah content in the form of posters, Islamic infographics, and visual religious quotes. This content is designed using digital design applications that are easily accessible to students. The content's themes are aligned with religious moments, such as commemorations of Islamic holidays, calls to prayer, and Islamic moral messages relevant to the lives of teenagers (Observation, 2025).

Digital *da'wah* content is not created individually, but through teamwork. *Rohani Islam* members discuss the religious message to be conveyed and the appropriateness of the visuals to Islamic values (Interviewee2, 2025). This process demonstrates the students' active involvement in creatively presenting Islamic values.

In creating social media-based religious videos, research data shows that the Islamic Spiritual utilizes short videos as an effective da'wah medium. The videos are produced in short durations and adapted to the characteristics of the social media platforms used by students. The videos include Islamic motivational messages, religious reflections, and documentation of the Islamic Religious Organization (*Rohani Islam*) activities (Interviewee3, 2025). The video production process involves conceptual planning, filming, editing, and publication. This activity encourages students to develop technological skills while also focusing on the substance of the religious messages conveyed (Interviewee4, 2025).

This data presentation is based on participant observation, in-depth interviews, and documentation of the digital activities of the Islamic Religious Organization (*Rohani Islam*) at high schools in Palembang City. The data demonstrates that technological creativity has become an integral part of the Islamic Religious Organization (*Rohani Islam*) activities and serves as a primary means of religious expression for adolescents.

Documentation (2025) shows that "the Islamic Religious Organization (*Rohani Islam*) maintains a continuously managed social media account". Social media is used to publicize activities, disseminate religious messages, and interact with the school community. Account management is carried out by a dedicated team responsible for content, posting times, and audience response (Observation, 2025).

Social media management activities encourage students to reflect on the image of *Rohani Islam* as a school-based religious organization. Each uploaded piece of content is considered in terms of its message, visuals, and impact on the audience (Interviewee5, 2025). This demonstrates that *Rohani Islam's* technological creativity is not spontaneous, but rather a process of reflection and selection.

Based on the research data above, it shows that technological creativity does not stand alone but is integrated with the *Rohani Islam* religious program. Digital content is used to support study activities, Islamic holiday commemorations, and student development programs. Thus, technology serves as a reinforcement of religious activities, not a substitute for conventional Islamic practices. This integration is evident in the use of digital content as a medium for activity announcements, reflection materials, and documentation of religious values. These activities demonstrate that technological creativity is part of the *Rohani Islam* strategy to reach and engage youth more broadly. This can be seen in the following table:

Table 2. Types of Technological Creativity in *Rohani Islam* Activities and Empirical Examples

No	Types of Technological Creativity	Activity Types	Empirical Examples in the Field	Meaning in Rohani Islam Activities
1	Islamic graphic design	Digital posters, infographics, verse/hadith quotes	Posters inviting congregational prayer and infographics on social etiquette for teenagers	Communicative visualization of Islamic values
2	Religious video production	Short videos of Islamic preaching, Islamic reflections, activity documentation	<i>Ramadan</i> motivational videos and excerpts from Rohani Islam studies	Contextual preaching tools based on digital culture
3	Social media management	Account management, upload scheduling, audience interaction	<i>Rohani Islam</i> Instagram account as a medium for publishing activities	Representation of collective religious identity
4	Digital content literacy	Message selection, Islamic narrative development	Discussion of values before uploading content	Reflection and internalization of Islamic values
5	Technology-program integration	Digital support for religious activities	Digital content supporting PHBI and regular studies	Technology-based strengthening of <i>Rohani Islam</i> programs

Islamic Spirituality as a Space for Religious Identity Formation

Research findings reveal that the Islamic Religious Council (*Rohani Islam*) functions as a social space that facilitates the formation of adolescents' religious identity. Through involvement in digital creative activities, students build self-confidence as Muslim youth and develop a commitment to Islamic values. Religious identity is manifested not only in personal worship practices but also in self-representation in the digital space (Observation, 2025).

Documentation of the Islamic Religious Council's social media shows that the content produced serves as a means of collectively representing the religious identity of the Islamic Religious Council (*Rohani Islam*) community within the school environment (Documentation, 2025). Religious identity is presented in a moderate, open, and communicative manner, in line with adolescent characteristics.

This data presentation is based on observations (2025), in-depth interviews (2025), and documentation (2025) of Islamic Spirituality (*Rohani Islam*) activities at high schools in Palembang City. The data shows that *Rohani Islam* functions as a social space that facilitates the process of religious identity formation among adolescents through community interaction, activity involvement, and self-representation within the school environment and digital spaces.

Observations (2025) indicate that "*Rohani Islam* serves as an alternative space for adolescents to express their religious beliefs outside of formal learning". *Rohani Islam* activities are held regularly and are open to students interested in religious activities. The interactions fostered are egalitarian, allowing students to actively participate without structural pressures.

This statement indicates that *Rohani Islam* is perceived as a social space that supports comfort and openness in the process of religious identity formation. Interview data indicates that involvement in the *Rohani Islam* community encourages the gradual internalization of Islamic values. Religious values are acquired not only through lectures, but also through role models, shared habits, and discussions among members (Interviewee6, 2025). This process strengthens a sense of belonging to a religious identity as part of the community.

The results of the study indicate that assigning roles and responsibilities within the *Rohani*

Islam structure contributes to the formation of adolescents' religious identity. Members involved as administrators, on activity committees, or in creative teams demonstrate a higher level of commitment to Islamic values (Observation, 2025). These roles encourage students to reflect on their identity as active and responsible Muslim adolescents.

Regarding the representation of religious identity in the school and digital environments, documentation (2025) shows that "*Rohani Islam*' religious identity is collectively represented through symbols, activities, and digital content". Religious identity is not only evident in internal activities, but also in interactions with the school community and digital audiences. This representation shapes *Rohani Islam*' image as a moderate and creative religious community.

Based on the research findings above, Islamic spirituality serves as a space for the formation of adolescents' religious identity. This can be seen in detail in the following table:

Table 3. Islamic Spirituality as a Space for the Formation of Adolescents' Religious Identity

Spiritual Space Aspects	Empirical Data	Types of Activities	Meaning for Religious Identity
Social-religious space	Routine interactions and open discussions	Studies, discussions, and joint activities	Religious Comfort and Openness
Community of values	Habits and role models	Collective <i>Rohani Islam</i> activities	Internalization of Islamic Values
Roles and responsibilities	Students' structural engagement	Management and committees	Identity Commitment and Reflection
Identity representation	Digital symbols and content	Social media and school activities	Strengthening Collective Religious Identity

Construction of Religious Identity in Digital Interaction

This data presentation is based on observations of digital activities, in-depth interviews with members and mentors of the Islamic Spiritual Group (*Rohani Islam*), and documentation of *Rohani Islam* social media interactions at high schools in Palembang City. The data shows that adolescents' religious identities are formed not only through offline activities but also through ongoing interactions in digital spaces.

Observations indicate that *Rohani Islam* social media has become an active space for religious interaction (Observation, 2025). Through digital Islamic preaching content uploads, students not only convey Islamic messages but also receive responses in the form of comments, likes, and private messages from their audience (Interviewee7, 2025). This interaction fosters a two-way religious dialogue.

This data indicates that social media functions as a space for religious communication that encourages reflection and value clarification. Interviews revealed that students recognize that the content they post represents their personal and collective religious identities (Interviewee1, 2025). This awareness influences how students behave, choose words, and craft religious messages in the digital space. The process of self-reflection is an important part of constructing religious identity.

Thus, digital interactions encourage negotiation of religious values. Students discuss the content's suitability to Islamic teachings, audience response, and potential misunderstandings of the message (Interviewee2, 2025). This negotiation demonstrates that religious identity is not formed passively, but through a continuous process of selection and adjustment.

Documentation (2025) results indicate that positive feedback from digital audiences strengthens students' confidence in expressing their religious identity. The appreciation and support received encourages students to continue engaging in digital-based religious activities (Observation, 2025). Conversely, criticism also serves as a reflection on developing more mature

religious attitudes.

Table 4. Construction of Religious Identity in Digital Islamic Spiritual Interactions

Aspects of Digital Interaction	Empirical Data	Forms of Interaction	Meaning for Religious Identity
Rohani Islam social media	Audience Comments, Messages, and Responses	Digital Religious Dialogue	Reflection and Value Clarification
Representational awareness	Caution in Uploading	Content and Language Selection	Responsibility of Religious Identity
Value negotiation	Post-Upload Discussion	Content Evaluation	Reflective Religious Identity
Digital feedback	Audience Appreciation and Criticism	Ongoing Interaction	Strengthening Religious Self-Confidence

The religious identity of *Rohani Islam* youth is constructed through ongoing interactions between individuals, communities, and digital networks. Social media serves not only as a means of publication but also as a space for self-reflection through responses, comments, and feedback from audiences. This process encourages students to reflect on the religious values they understand and represent.

These findings demonstrate that technology plays a role as a socio-digital space that dynamically shapes adolescents' religious awareness and religious identity. Overall, the results of this study can be seen in the following table:

Table 5. Summary of Key Research Findings

Focus of Findings	Empirical Data	Significance of the Findings	Focus of Findings
Rohani Islam Technological Creativity	Digital da'wah content, Islamic videos, social media	Technology as a medium for adolescent religious expression	Rohani Islam Technological Creativity
Student Participation	Content discussion, teamwork, evaluation	Internalization of values through a reflective process	Student Participation
Rohani Islam Role	Creative and religious communities	Rohani Islam as an identity community	Rohani Islam Role
Religious Identity	Self-representation in digital spaces	Religious identity is socio-digital in nature	Religious Identity

Discussion

Technological Creativity as a Space for Expressing Adolescents' Religious Identity

From the perspective of social construction theory, adolescents' religious identity is understood as the result of dynamic and contextual social processes (Berger & Luckmann, 1966). The findings of this study indicate that technological creativity in the Islamic Spiritual Group (*Rohani Islam*) activities of Palembang Senior High Schools serves as an expressive space that allows adolescents to externalize their religious understanding and experiences. Through digital media, Islamic values are not only practiced normatively but also reconstructed in forms of creative expression relevant to the world of adolescents.

From a symbolic interactionist perspective, identity is formed through meaningful symbolic interactions (Serpe & Stryker, 2011; Carter & Fuller, 2015). In this context, *Rohani Islam*' technological creativity produces digital religious symbols visual, narrative, and audio that serve as a medium for negotiating religious meaning. Digital interactions, in the form of audience responses

to religious content, serve as social feedback that influences the formation of adolescents' religious self-concepts (Aslan & Yildiz, 2024; boyd, 2014).

Within the framework of digital religiosity, Religious practices in the digital era are undergoing mediation, where religious expression is increasingly integrated with media logic (Evolvi, 2022). The findings of this study indicate that technological creativity in the *Rohani Islam* of Palembang Senior High School gives rise to expressive and communicative forms of religiosity, where adolescents act as both producers and interpreters of religious messages. This condition marks a shift from ritualistic religiosity to performative and participatory religiosity. This interpretation is consistent with digital-religion scholarship showing that religious practice becomes mediated through platform logics while remaining connected to offline communities and moral concerns (Campbell & Evolvi, 2020; Husein & Slama, 2018).

In the context of a networked society, technological creativity can be understood as an identity practice that enables adolescents to display and negotiate their religious identities within digital networks (Castells, 2010). The production and distribution of religious content by adolescent *Rohani Islam* members functions as a form of identity project, namely a religious identity consciously constructed in response to digital social realities. Adolescents' religious identities are fluid and continuously constructed through dynamic network relations. Indonesian studies of digital da'wah similarly demonstrate that social media enable visual persuasion, collective participation, and the formation of new religious publics (Hew, 2018; Nisa, 2018).

Pedagogically and institutionally, technological creativity in Islamic Spirituality needs to be positioned as a space for directed and reflective expression of religious identity. The guidance of *Rohani Islam* instructors plays a crucial role in ensuring that digital religious expression remains within the boundaries of moderate and educational Islamic values (Kholili, Izudin, & Hakim, 2024). Thus, technological creativity functions not only as a medium for *da'wah* (Islamic outreach) but also as a strategic mechanism in the construction of adolescents' religious identity in the digital era.

Based on the discussion above, it can be concluded that technological creativity is a strategic space for adolescents' religious identity construction. The integration of theories of identity construction, symbolic interactionism, and digital religiosity demonstrates that adolescents' religious identity is shaped through socio-creative practices that take place within the digital and institutional spaces of Islamic Spirituality (Castells, 2010). These findings broaden the study of Islamic education by positioning technological creativity as an inherent part of the process of religious identity formation for the younger generation.

Islamic Spirituality as an Identity Community in the Digital Era

From the perspective of social identity theory, adolescents' religious identity is formed through individual membership in a community that provides values, symbols, and a sense of belonging (Phalet, Fleischmann, & Hillekens, 2018). The findings of this study indicate that Islamic Spirituality (*Rohani Islam*) in high schools in Palembang functions as an identity community that brings together the religious and generational dimensions of adolescents. Membership in *Rohani Islam* not only forms religious affiliation but also strengthens adolescents' collective identity as Muslims in the school context and digital spaces.

Within the framework of communities of practice, Melucci (2013) assert that identity is formed through active participation in collective social practices. *Rohani Islam* activities integrated with technological creativity such as the production of digital da'wah content and social media management represent shared religious practices that shape a practice-based identity. According to Wright (2020), the adolescents' religious identity is constructed through direct involvement in

digital religious practices, not simply through the normative transmission of values.

From a symbolic interactionism perspective, religious identity is produced through symbolic interactions that are collectively interpreted (Coates, 2013; Carter & Fuller, 2016). In the digital era, *Rohani Islam* religious symbols are mediated by technology, thus taking on more communicative visual and narrative forms. Digital interactions between *Rohani Islam* members and with external audiences generate social feedback that strengthens the legitimacy of adolescents' religious identities as part of a digital religious community (Shamim, 2024).

From a digital religiosity perspective, Campbell (2013) explains that religious communities are transforming into hybrid communities that combine offline and online practices. The findings of this study indicate that *Rohani Islam* functions as a hybrid religious community, where adolescents' religious expression takes place within a digital network, expanding the space for participation and the visibility of religious identity. However, this dynamic also demands reflective skills to prevent religious expression from being reduced to mere symbolic performativity (Nagel, 2019). Such hybridity has also been observed in Indonesian Muslim practice, where social media create interconnected online-offline religious spaces rather than replacing established religious communities (Rohmawati et al., 2025).

Institutionally, the Islamic Spiritual Group serves as a mediating community, bridging individual adolescents with broader social structures, including schools and digital spaces (Yusoff, 2025). The guidance of the Islamic Spiritual Group instructors is a key factor in guiding technological creativity to align with moderate and educational Islamic values. Thus, the Islamic Spiritual Group serves not only as a forum for religious activities but also as a strategic identity community in the construction of adolescents' religious identity in the digital era.

This discussion confirms that the Islamic Spiritual Group functions as an identity community that plays a central role in the construction of adolescents' religious identity through technological creativity. The integration of theories of social identity construction, communities of practice, symbolic interactionism, and digital religiosity demonstrates that adolescents' religious identity is formed through active involvement in religious communities that adapt to technological developments. These findings enrich the study of Islamic education by offering the perspective that school religious communities are crucial actors in shaping the religiosity of the digital generation.

Construction of Religious Identity in a Network Society

Within the framework of network society theory, Castells (2010) explains that social and cultural identities in contemporary society are formed through fluid and interconnected digital networks. The findings of this study indicate that the religious identity of high school Islamic Spiritual (*Rohani Islam*) youth in Palembang is constructed within a network society ecosystem, where digital technology becomes the primary medium for interaction, expression, and distribution of religious meaning. Religious identity is no longer formed exclusively through formal institutions, but through network relationships that connect the *Rohani Islam* community to the digital public sphere.

In line with the theory of the social construction of reality, Schachter (2014) assert that identity is formed through a dialectical process of externalization, objectivation, and internalization. The technological creativity developed in *Rohani Islam* activities such as the production of digital *da'wah* content and social media management forms the externalization of Islamic values among adolescents. These values are then objectified in digital symbols that can be accessed and interpreted collectively, and re-internalized as part of adolescents' reflective and contextual religious identities.

From a symbolic interactionist perspective, identity is formed through meaningful symbolic

interactions (Carter & Fuller, 2015). In a networked society, these symbolic interactions are mediated by digital technology, so the religious symbols produced by *Rohani Islam* youth undergo a process of interpretation and negotiation of meaning within the social network. Digital responses in the form of comments, appreciation, and content distribution serve as social feedback that influences the formation of adolescents' religious self-concepts (Aslan & Yildiz, 2024).

From a digital religiosity perspective, (Hjarvard, 2011) and (Campbell, 2013) emphasize that religious practices in the digital era undergo a process of mediation, where religious expression is increasingly integrated with media logic. The findings of this study indicate that the activities of *Rohani Islam* in Palembang Senior High School represent a form of networked religiosity, where adolescents become not only consumers of religious teachings but also producers and interpreters of religious messages. However, this practice also involves a negotiation between normative Islamic values and the demands of digital media visibility.

Institutionally, Islamic Spirituality functions as an identity node and mediating structure that bridges individual adolescents with religious values, school institutions, and digital networks (Berger, 1967; Hefner, 2009). Through the guidance of Islamic Spirituality instructors, technological creativity is guided to remain within the framework of moderate and reflective Islamic education. Thus, the construction of adolescents' religious identity through technological creativity occurs as a structured collective process within a networked society.

This discussion confirms that adolescents' religious identity construction in a networked society occurs through the interaction between technological creativity, digital social networks, and the religious institution of the school. The integration of network society theory (Castells), symbolic interactionism, and digital religiosity demonstrates that adolescents' religious identity is fluid, contextual, and continuously constructed through creative practices within the network (Ergen, 2023). These findings provide a conceptual contribution to the study of Islamic education by positioning Islamic Spirituality as a strategic actor in the formation of adolescents' religious identity in the era of a networked society.

Based on theoretical and practical implications, the novelty of this research lies in its socio-digital identity approach to interpreting Islamic spiritual practices in high schools. This study does not view technology as an external variable in religious education, but rather as a social space where adolescents' religious identities are produced, negotiated, and represented. These findings fill a gap in research on the meaning of Muslim adolescents' religious identities in the context of the *Rohani Islam* community and digital culture simultaneously.

Conclusion

The construction of adolescents' religious identities in the context of the Islamic Spiritual (*Rohani Islam*) community in Palembang Senior High School occurs through the integration of technological creativity, social interaction, and school institutional support. Technological creativity serves as a space of expression that allows adolescents to externalize, negotiate, and reflect on religious values in the language of digital culture. Religious identities are not formed statically through the transmission of doctrine, but rather through creative and participatory practices relevant to the experiences of the digital generation.

Rohani Islam (Rohis) plays a strategic role as an identity community and mediating structure that bridges individual adolescents with Islamic values, school culture, and the digital ecosystem. Through creative, technology-based activities, *Rohani Islam* (Rohis) facilitates the formation of a digital religiosity that is expressive, communicative, and reflective. These findings demonstrate that school religious communities have the adaptive capacity to respond to the dynamics of a networked

society without losing their orientation to normative Islamic values.

Theoretically, this research enriches the study of Islamic education and the sociology of religion by integrating the perspectives of identity construction, symbolic interaction, and digital religiosity in understanding adolescent religious practices. Practically, the results recommend strengthening the role of Rohani Islam (Rohis) as a space for developing a creative and directed religious identity through pedagogical guidance sensitive to technological developments. Thus, technological creativity can be optimized as a strategic tool in shaping adolescents' moderate, contextual, and sustainable religious identity in the digital era.

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