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From Digital Technology to Islamic Civilization: The Role of Spiritual Maturity among Muslim University Students

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ABSTRACT

This study explores the influence of digital technology on the spiritual maturity of Muslim university students, the dimensions that shape this process, and its role in supporting Islamic values in the digital era. The rapid development of digital media has changed how students access religious knowledge and understand spirituality in daily life. A qualitative phenomenological approach was used to examine the lived experiences of ten students selected through purposive sampling. Data were collected through semi-structured interviews, observation, and documentation, then analyzed thematically to identify key patterns of meaning. The findings show that digital technology enhances spiritual maturity by broadening access to Islamic knowledge and supporting continuous religious learning. However, challenges such as information overload, unreliable content, and digital distraction may weaken spiritual focus and consistency. Students also view digital platforms as tools for da'wah and spreading Islamic values in contemporary society.
The study concludes that the impact of digital technology on spiritual maturity depends on how students interpret and manage their digital engagement. When used critically and responsibly, it can support spiritual growth and contribute to Islamic values in the digital era.
Keywords: *digital technology, spiritual maturity, Islamic digital literacy*

A. INTRODUCTION

Indonesia has the largest Muslim population in the world and has great potential to advance modern Islamic civilisation. However, a common problem in Islamic education is the way people separate religious studies from knowledge of modern science and technology (Sutrisno, 2015). This view often impedes efforts to create an educational system that integrates spiritual values, scientific inquiry, and technological change. Today, it is even more important to integrate these areas, as the growth of Islamic civilisation relies not only on strong religious belief but also on

Muslims' ability to use science and technology while maintaining good spiritual and moral values (Al-Attas, 1995).The rapid development of digital technology has transformed various aspects of human life, including communication, education, cultural participation, and religious engagement. Digital platforms have changed how individuals access information, construct knowledge, and interact within social and religious environments. These transformations also influence the formation of personal values, religious identities, and belief systems (Campbell, 2017; Larsson & Willander, 2025). Consequently, digital technology has become an increasingly significant environment in which contemporary religious experiences are constructed, negotiated, and practised. However, the growing availability of religious information does not necessarily indicate deeper spiritual understanding or the internalisation of religious values.

Within Digital Religion Studies, the relationship between religion and digital technology is understood as mutually influential. Campbell (2017) argues that digital media provides a social environment in which religious beliefs, identities, and practices are negotiated through interactions between online and offline contexts. From this perspective, digital technology is not simply a neutral instrument for transmitting religious information but an environment that shapes how religious knowledge is produced, interpreted, circulated, and incorporated into everyday life. Digital religious engagement therefore involves more than accessing online religious content; it also includes how individuals evaluate religious authority, negotiate religious identities, participate in faith-based communities, and translate digital religious experiences into their daily practices. Recent studies similarly demonstrate that social media platforms have become important spaces for religious identity formation, learning, and faith-based interaction among Muslim communities (Larsson & Willander, 2024; Ibrahim, 2024).

In the Islamic context, digital technology provides opportunities to expand religious learning and participation through social media, online learning platforms, digital libraries, religious applications, and virtual religious communities (Campbell &

Tsuria, 2022). These platforms have reduced geographical and institutional barriers to religious knowledge and facilitated the dissemination of digital da'wah, particularly among younger generations (Indriyani & Khadiq, 2023; Kholilia et al., 2024). Muslim university students can consequently access Qur'anic interpretations, hadith, Islamic lectures, scholarly discussions, and religious learning resources more conveniently. Nevertheless, the expansion of digital religious engagement raises an important question: to what extent does increased access to religious information contribute to the internalisation of Islamic spiritual and ethical values?

Despite these opportunities, digital technology also presents challenges to spiritual development through information overload, algorithm-driven content distribution, and the dominance of short-form communication. These conditions may limit contemplation, critical reflection, and deeper engagement with religious teachings (Turkle, 2015). Furthermore, the absence of adequate scholarly verification in some digital religious environments increases the risks of misinformation, superficial understanding, and fragmented interpretations of Islamic teachings (Rohmawati et al., 2024). Consequently, digital technology can simultaneously facilitate religious engagement and create conditions that potentially undermine the depth and quality of spiritual experiences. Understanding these influences therefore requires an analytical perspective that distinguishes between exposure to digital religious information and the development of genuine spiritual maturity.Understanding these influences requires a clear conceptualisation of spiritual maturity. Spiritual maturity refers to an individual's capacity to develop self-awareness, internalise religious values, demonstrate ethical conduct, and maintain a meaningful relationship with God in everyday life (Hall & Edwards, 2002). In Islamic tradition, spiritual maturity is closely associated with tazkiyat al-nafs, taqwa, and the integration of faith, knowledge, and good conduct. It extends beyond the performance of religious rituals to include moral character, wisdom, self-regulation, and social responsibility. Fisher (2016) further emphasises the multidimensional nature of spiritual well-being through personal, communal, environmental, and transcendental

relationships, while King and Boyatzis (2015) highlight the significance of spirituality in meaning-making and human development. These perspectives suggest that spiritual maturity should be understood not merely as a private religious experience but as a multidimensional process involving personal transformation, ethical commitment, meaningful relationships, and awareness of transcendence.

In this study, spiritual maturity is examined through five interrelated analytical dimensions: spiritual awareness and self-reflection, God-consciousness and spiritual commitment, ethical self-regulation, interpersonal and social responsibility, and the integration of spiritual values into everyday life. These dimensions are contextualised through four fundamental Islamic concepts. First, tazkiyat al-nafs represents the process of spiritual self-purification through self-examination, the control of personal desires, and continuous moral improvement. Second, taqwa establishes the foundation of God-consciousness, reflected in sincerity, consistency in worship, and awareness of accountability before Allah. Third, adab, particularly as developed in Al-Attas's thought, provides an ethical and intellectual foundation for understanding the proper position of knowledge, respecting scholarly authority, and maintaining appropriate conduct in social relationships. Fourth, akhlāq represents the manifestation of internalised spiritual values through observable behaviour, including honesty, humility, patience, compassion, justice, and responsibility. These concepts are analytically interconnected: tazkiyat al-nafs emphasises the transformation of the self, taqwa establishes spiritual orientation, adab guides the appropriate use of knowledge and conduct, and akhlāq reflects the practical manifestation of internalised values.

This conceptualisation also establishes an important distinction between digital religious exposure and the internalisation of Islamic spiritual and ethical values. The frequency with which students access Islamic lectures, follow religious social media accounts, use Qur'anic applications, or share religious messages indicates their engagement with digital religious environments. However, such activities cannot independently establish spiritual maturity. Internalisation involves a deeper process through which religious knowledge is critically understood, personally reflected upon,

accepted as a meaningful value orientation, and consistently translated into attitudes and behaviour. Accordingly, the analysis focuses not only on the extent of students' digital religious participation but also on their ability to evaluate religious information, demonstrate God-consciousness, exercise ethical self-regulation, maintain consistency between religious commitments and actual conduct, respect differences of opinion, and demonstrate social responsibility. For example, frequently watching Islamic lectures or sharing religious messages online does not necessarily indicate spiritual maturity if these activities are not accompanied by reflection, understanding, and behavioural consistency. Conversely, the application of adab in digital communication, the manifestation of akhlāq in interpersonal relationships, and the consideration of taqwa in personal decision-making provide more meaningful indications of value internalisation.

The opportunities and challenges associated with digital technology also have broader implications for the future of Islamic civilisation. Historically, Islamic civilisation developed through the integration of faith, knowledge, ethics, and social progress. Muslim intellectual traditions have consistently emphasised that knowledge should contribute not only to intellectual advancement but also to the cultivation of moral character and the improvement of society. Ibn Khaldun (1967), through his understanding of civilisation and social organisation, highlights the importance of human qualities, social cohesion, and collective responsibility in sustaining civilisational development. Similarly, Al-Attas (1995) emphasises that Islamic civilisation must be grounded in knowledge, spiritual awareness, and the cultivation of adab. While Al-Attas provides a normative foundation for understanding the relationship between knowledge, ethical conduct, and the development of individuals, Ibn Khaldun offers a broader societal perspective on how human qualities and social relationships contribute to the sustainability of civilisation. Together, these perspectives establish that technological advancement alone is insufficient to ensure meaningful civilisational progress without corresponding improvements in human character, ethical responsibility, and social life.

Within this perspective, the development of spiritual maturity among Muslim university students has significance beyond individual religious development. University students represent an important generation of future educators, professionals, intellectuals, leaders, and community members who will participate in shaping the direction of Muslim societies. Their spiritual awareness, ethical commitments, intellectual responsibility, and social behaviour constitute important human foundations for the advancement of Islamic civilisation. The relationship between individual spiritual maturity and civilisational development can therefore be understood through the contribution of spiritually mature individuals to ethical leadership, responsible citizenship, social cohesion, and constructive participation in society. This relationship does not imply that individual spiritual development automatically produces civilisational transformation. Rather, it suggests that the cultivation of spiritually and ethically responsible individuals is an important prerequisite for building a society whose institutions, knowledge practices, and social relationships reflect Islamic values. Consequently, examining students' spiritual maturity provides an opportunity to understand how individual-level religious and ethical development may contribute to broader civilisational aspirations.

This issue is particularly relevant in Indonesia, where digital technology has become deeply embedded in everyday life. According to the Indonesian Internet Service Providers Association (APJII, 2024), internet penetration in Indonesia reached 79.5% of the national population, representing approximately 221.5 million users. The widespread adoption of digital technology has transformed patterns of communication, learning, and religious engagement across society. For Muslim communities, these developments create opportunities to expand access to Islamic knowledge while simultaneously raising questions about the quality of religious understanding, ethical behaviour, and spiritual development. As a result, understanding the relationship between digital technology and spirituality has become increasingly important for educational institutions seeking to prepare future generations to navigate digital transformation while maintaining Islamic values.

Among different social groups, university students occupy a particularly important position in this transformation. As future thinkers, educators, professionals, leaders, and community members, they will contribute to determining how Islamic values respond to contemporary social and technological challenges. Their extensive engagement with digital technology influences not only their academic activities but also their religious understanding, moral perspectives, and spiritual development (Taqwim & Maros, 2024; Hidayatullah et al., 2024). Universities therefore provide an important context for investigating how digitally mediated religious experiences relate to students' spiritual maturity and how their development may contribute to wider social and civilisational objectives.

Recent studies have demonstrated the growing influence of digital technology on religious engagement among Muslim youth. Research has examined the roles of social media, online religious communities, digital learning platforms, and Islamic digital literacy in shaping religious beliefs and behaviour (Campbell & Tsuria, 2022; Hidayatullah et al., 2024; Suryani et al., 2024). Other studies have explored how digital environments influence students' moral development, religious identity, and religious practices in higher education contexts (Larsson & Willander, 2024; Ibrahim, 2024). These studies provide valuable insights into the changing relationship between religion and digital technology. However, three related research gaps remain insufficiently addressed.

First, much of the existing research focuses on the social, communicative, and behavioural dimensions of digital religion, particularly how individuals use digital media, access religious information, and participate in online religious activities. Although these studies explain the changing patterns of religious engagement, they provide comparatively limited understanding of how digital religious experiences contribute to deeper spiritual transformation. In particular, the relationship between digital religious engagement and the internalisation of Islamic values through tazkiyat al-nafs, taqwa, adab, and akhlāq requires further investigation. The distinction

between increased religious information consumption and genuine spiritual maturity therefore remains an important conceptual and empirical issue.

Second, existing studies have generally examined the influence of digital technology on individuals without sufficiently connecting individual spiritual development to broader civilisational perspectives. Spiritual maturity is frequently discussed in terms of personal religiosity, identity, or psychological and moral development. However, its potential relationship with ethical leadership, responsible citizenship, social cohesion, and the cultivation of a morally grounded society has received less integrated attention within digital religion research. In particular, the intellectual contributions of Al-Attas and Ibn Khaldun offer an opportunity to examine how the cultivation of individual spiritual and ethical qualities relates to the broader objectives of Islamic civilisation. This connection requires a more explicit conceptual explanation rather than assuming that individual religious development automatically produces civilisational progress.

Third, although university students are among the most active users of digital technology and represent an important generation in the future development of Muslim societies, research has not sufficiently examined how their digital religious engagement relates simultaneously to spiritual maturity and civilisational responsibility. There is a need to investigate not only what religious content students access or how frequently they engage with digital religious activities, but also how they critically interpret religious information, internalise Islamic values, and translate their spiritual understanding into ethical and socially responsible behaviour. Addressing this gap is important for understanding the educational implications of digital religion within Islamic higher education.

From a theoretical perspective, these gaps indicate the need for an integrated analytical framework that connects digital religious engagement, individual spiritual transformation, and broader Islamic civilisational objectives. Digital Religion Theory (Campbell, 2017) provides the first analytical dimension by explaining how digital environments mediate religious knowledge, identity, authority, and practice through

online and offline interactions. Spiritual Maturity Theory (Hall & Edwards, 2002; Fisher, 2016) provides the second dimension by explaining how religious experiences may contribute to spiritual awareness, God-consciousness, ethical self-regulation, meaningful relationships, and the integration of spiritual values into everyday life. Islamic Civilisation Theory, drawing on the perspectives of Al-Attas (1995) and Ibn Khaldun (1967), provides the third dimension by establishing the normative and societal foundations for evaluating the significance of individual spiritual development in relation to knowledge, adab, akhlāq, social responsibility, and civilisational sustainability.

The integration of these perspectives constitutes the central conceptual contribution of this study. Rather than treating digital religious practices, spiritual maturity, and Islamic civilisation as separate or parallel topics, the proposed framework establishes a relationship between the digital mediation of religious experiences, the internalisation of Islamic spiritual and ethical values, and the potential contribution of spiritually mature individuals to society. In this framework, digital engagement represents the environment and processes through which students encounter and negotiate religious knowledge; spiritual maturity represents the individual-level process through which such experiences may be critically understood, reflected upon, and internalised; and Islamic civilisation provides the normative and societal perspective for interpreting the broader significance of this development. The framework therefore moves beyond measuring digital religious participation by examining whether and how digital experiences are translated into spiritual awareness, ethical commitment, and socially responsible conduct.

Importantly, the proposed relationship between individual spiritual maturity and Islamic civilisation is understood as a theoretically grounded and potentially contributory relationship rather than a direct causal claim. Individual spiritual maturity may support civilisational development through the formation of individuals who demonstrate intellectual responsibility, ethical leadership, respect for others, social solidarity, and constructive participation in community life. These dimensions

provide observable indicators through which the broader societal relevance of students' spiritual development can be explored. Nevertheless, individual-level evidence should be distinguished from direct evidence of institutional or societal transformation. This distinction enables the study to examine the civilisational implications of digital religious engagement without overstating what can be established from research conducted among university students.

Accordingly, this study offers a conceptual contribution to scholarship on digital religion by integrating the technological, individual, and civilisational dimensions of Muslim students' religious experiences within a single analytical framework. It extends existing discussions beyond the examination of online religious communication, digital religious identity, and patterns of religious participation towards an investigation of the processes through which digital religious engagement may contribute to the internalisation of Islamic values and the development of spiritual maturity. Furthermore, by incorporating the Islamic concepts of tazkiyat al-nafs, taqwa, adab, and akhlāq into the analysis, the study provides an Islamic normative foundation for understanding spiritual maturity and its potential implications for the development of Islamic civilisation in the digital era. In this way, the study seeks to contribute to the expanding scholarship on digital religion, Islamic higher education, and the development of spiritually grounded human resources capable of addressing contemporary civilisational challenges.

Based on these considerations, this study addresses three research questions: (1) How does digital technology influence the spiritual maturity of Muslim university students? (2) What dimensions of digital technology contribute to or hinder the development of students' spiritual maturity? and (3) How can digital technology be utilised to strengthen Islamic values and contribute to the development of Islamic civilisation in the digital era?

In response to these questions, this study aims to examine the influence of digital technology on the spiritual maturity of Muslim university students, identify the dimensions of digital technology that facilitate or hinder spiritual development, and

explore how spiritually meaningful digital engagement can contribute to strengthening Islamic values and supporting the development of Islamic civilisation in the digital era. Furthermore, the study seeks to contribute to the expanding scholarship on digital religion, Islamic higher education, and the development of spiritually grounded human resources capable of addressing contemporary civilisational challenges.

B. RESEARCH METHOD

This study employed a qualitative approach using Interpretative Phenomenological Analysis (IPA) to explore how Muslim university students experienced and interpreted digital technology in relation to their spiritual maturity and Islamic civilisational consciousness. IPA was selected because it emphasises individuals' lived experiences and the meanings they construct through personal reflection (Smith et al., 2009). Rather than establishing causal relationships, the study examined how students understood digital religious information, reflected on their spiritual development, and integrated Islamic values into their everyday practices. The analysis was informed by Digital Religion Theory (Campbell, 2017), perspectives on spiritual maturity (Hall & Edwards, 2002; Fisher, 2016), and Islamic civilisational thought (Al-Attas, 1995; Ibn Khaldun, 1967). These perspectives guided the subsequent interpretation of findings rather than serving as predetermined analytical categories.

The research was conducted in May 2026 at STAI Ma'arif Magetan, East Java, Indonesia, involving ten fourth-semester students from the Islamic Education Study Program. Participants were selected through purposive sampling based on their regular engagement with digital technology in academic, social, and religious activities (Creswell & Poth, 2016). From the ten selected participans, we observed that they are quite active in various organizations both on and off campus and are among the outstanding students among their peers. Their family and environmental backgrounds are also classified within religious circles but have modern mindsets and are familiar with technological sophistication, proven by their experiences in religious moderation and ownership of accounts on social media platforms that often use digital media as tools for preaching, communicating, and learning. Thus, their experiences are relevant for deeper study. The selection of ten participants was consistent with IPA's idiographic orientation, which prioritises detailed exploration of individual experiences rather than statistical representativeness (Smith et al., 2009). Their shared academic programme and educational context provided a relatively

homogeneous sample, allowing the researchers to examine common experiences while identifying individual differences. Fourth-semester students were considered relevant because they were developing their religious understanding, professional identity, and social responsibility as prospective Islamic educators. Consequently, the findings were intended to provide contextually grounded insights rather than generalisations about all Muslim university students.

Data were collected through semi-structured in-depth interviews, observations, and documentation. Individual interviews served as the primary data source, allowing participants to describe their digital religious experiences, spiritual reflections, and perceived changes in religious understanding and ethical conduct. Follow-up questions explored specific situations in which digital religious content influenced their decisions, interactions, and everyday practices. Observations provided contextual information about students' digital activities in academic, religious, and social settings, while documentation included records of activities and digital materials identified by participants as relevant to their religious experiences. To distinguish perceived spiritual growth from behavioural manifestations, the researchers compared participants' self-reported experiences with relevant observational and documentary evidence where available. Spiritual maturity was examined through spiritual self-reflection, God-consciousness, ethical self-regulation, social responsibility, and the integration of Islamic values into daily life, interpreted through tazkiyat al-nafs, taqwa, adab, and akhlāq. However, reported behavioural changes were not automatically treated as independently verified or sustained transformations.

Data analysis followed the principles of Interpretative Phenomenological Analysis developed by Smith et al. (2009), incorporating seven analytical stages: (1) reading and re-reading interview transcripts, (2) exploratory noting, (3) constructing experiential statements, (4) identifying connections among experiential statements, (5) developing personal experiential themes, (6) repeating the analysis for each participant, and (7) identifying group experiential themes across cases (Smith et al., 2022). Each participant's account was examined individually before identifying similarities and differences across participants. To minimise theoretical bias, experiential themes were developed primarily from participants' narratives rather than predetermined theoretical categories. The researchers subsequently interpreted these themes using the integrated theoretical framework, while considering accounts that differed from emerging patterns. This procedure helped preserve participants' perspectives and distinguish digital religious engagement from the internalisation of Islamic spiritual and ethical values.

The trustworthiness of the findings was strengthened through triangulation, member checking, and peer debriefing. Triangulation involved comparing interview accounts with observational findings and relevant documentation to examine the consistency and contextual meaning of participants' experiences. Member checking was conducted by inviting participants to review summaries of their interview responses to ensure that their perspectives were accurately represented. Peer debriefing with colleagues familiar with qualitative research and Islamic education supported critical examination of the analytical interpretations. Throughout the process, the researchers maintained awareness of how their theoretical perspectives could influence the interpretation of participants' experiences. Ethical considerations were addressed by informing participants about the study's purpose and their rights, ensuring voluntary participation, maintaining confidentiality, and using pseudonyms when reporting the findings.

C. FINDING AND DISCUSSION

1. The Influence of Digital Technology on the Spiritual Maturity of Muslim University Students

Digital technology in this study is experienced as a lived space where religious understanding develops gradually through daily interaction with online content. Participants do not see digital platforms as secondary tools, but as part of their learning environment. Religious knowledge is no longer limited to classrooms or traditional study circles. It is now continuously accessible, reshaped, and discussed in digital spaces.

One participant stated:

*"Digital platforms enable us to easily access content that broadens our understanding of Islamic culture across different parts of the world" (*Participant 3).

This experience reflects a shift in how religious learning takes place. Participants describe that access to digital content allows them to encounter Islamic teachings from different regions, scholars, and traditions. Over time, this exposure builds awareness that Islam is not practised in a single form, but exists in diverse cultural expressions.

Several participants emphasized this point. They explained that online religious lectures allow them to compare perspectives between scholars with different madhhab backgrounds. This comparison does not weaken their belief system. Instead, it encourages critical reflection and reduces rigid interpretations of religious practice.

"With social media, I can follow lectures from preachers with different madhhab backgrounds, and this enriches my understanding" (Participant 5).

This experience is important because it shows that spiritual maturity involves intellectual openness. Participants start to evaluate religious knowledge more reflectively. They no longer accept information passively, but begin to consider context, interpretation, and diversity within Islamic thought.

A similar experience is evident in participants' understanding of global Islamic practices. One participant mentioned that exposure to digital content changed how they view differences in Muslim dress and cultural expression.

"I realized that in some countries, Muslim women wear different styles of hijab, and that is acceptable" (Participant 7).

This awareness indicates a broader transformation. Spiritual maturity is no longer defined only by ritual correctness, but also by the ability to understand diversity without judgment. Digital technology becomes a medium that gradually expands religious sensitivity.

From a broader perspective, this finding aligns with the idea of networked religion, in which religious meaning is shaped through continuous digital interaction rather than by fixed authority alone (Campbell, 2017). In this sense, spiritual development is not a static process, but a dynamic one shaped by repeated exposure, reflection, and reinterpretation.

Recent studies also support this pattern, showing that Muslim youth increasingly construct religious understanding through digital exposure that enhances interpretative flexibility and awareness of diversity in Islamic practice (Bunt, 2022; Nasrullah, 2023).

2. Digital Dimensions that Foster and Hinder Students' Spiritual Maturity

This theme shows that digital technology is experienced in two contrasting ways. On one side, it strengthens religious practice and motivation. On the other side, it introduces challenges that require self-control and awareness. Participants do not describe technology as good or bad. Instead, they describe how its impact depends on its use in daily life.

a. Supporting Dimensions of Spiritual Maturity

One of the strongest findings is that digital platforms support spiritual consistency. Participants explain that online religious content helps them stay connected to their faith, especially through accessible learning materials and motivational content.

"Learning religion online makes my faith stronger. I can still worship peacefully, even though many Muslims in other places live under fear of war." (Participant 2)

This statement shows that digital engagement is not only cognitive, but also emotional. Participants compare their personal situation with global Muslim experiences. This comparison creates a sense of gratitude and emotional grounding. Spirituality becomes linked to awareness of broader human conditions, not only personal ritual.

Other participants describe behavioural changes that occur through repeated exposure to digital religious content. One participant shared a clear shift in daily religious practice.

"After learning religion through online content, I became more consistent in reciting the Qur'an. Now I read almost every day, while before it was only on Friday nights." (Participant 6)

This indicates that digital platforms can function as reinforcement environments. Religious content is not only consumed but also gradually internalized. Over time, it shapes habits, especially in practices that require consistency, such as Qur'an recitation and daily worship.

When viewed collectively, these experiences show that digital technology can support self-regulated spiritual development. Students actively construct their own religious routines through exposure, repetition, and personal reflection. This supports findings from recent studies that highlight the role of digital religious content in strengthening worship motivation among young Muslims (Mustofa & Rahman, 2024; Karim et al., 2023).

b. Hindering Dimensions of Spiritual Maturity

Despite these benefits, participants also describe challenges that affect their spiritual discipline. One of the main issues is the credibility of religious information.

"There is a lot of religious content with many followers, but without strong evidence, which creates doubt." (Participant 4)

This experience reflects a common problem in digital religious spaces. Visibility is often mistaken for credibility. Participants become aware that strong scholarly foundations do not always support popular content. This situation creates hesitation and sometimes confusion in understanding religious teachings.

Another challenge relates to digital distraction and loss of focus.

"I often use my phone too much, so I sometimes miss prayer times." (Participant 8)

This statement shows that the problem is not a lack of religious knowledge but a difficulty with attention management. Digital platforms are

designed to keep users engaged continuously. As a result, participants sometimes lose awareness of time and religious obligations.

This condition reflects what can be understood as attention fragmentation, where continuous digital stimulation reduces the ability to maintain focus on reflective or spiritual activities. In the context of spiritual maturity, this becomes a serious challenge because religious practice requires presence, discipline, and awareness.

Recent research also shows that excessive screen use among students can reduce self-regulation and consistency in religious behaviour (Zainuddin & Sulaiman, 2023). This reinforces the idea that spiritual maturity in the digital era is closely linked to digital self-management.

c. Utilizing Digital Technology to Strengthen Islamic Values and Support Islamic Civilization

Participants consistently view digital technology as more than a learning tool. It is also seen as a space for contribution, communication, and social responsibility.

"We should be able to create our own content that can become a reference for students on our campus to be more consistent in worship." (Participant 1)

This statement reflects a shift in identity. Participants no longer position themselves as passive consumers of religious knowledge. Instead, they begin to see themselves as potential contributors to Islamic learning within their academic environment. This indicates an emerging sense of responsibility toward peers and the wider community.

Some participants extend this idea to a global level. They see digital platforms as a means to shape how Islam is understood internationally.

"With digital media, we can show the world that Islam is not terrorism." (Participant 9)

This reflects awareness of global narratives surrounding Islam. Participants recognize that digital platforms are not only spaces for

communication but also arenas where religious identity is represented and interpreted for global audiences.

Other participants emphasize the importance of accuracy and responsibility in sharing religious information.

"Digital technology should help spread correct information about Islam, not just hoaxes." (Participant 10)

This concern highlights the ethical dimensions of digital engagement. Participants understand that misinformation can distort religious understanding and harm public perception of Islam. Therefore, digital literacy becomes part of religious responsibility.

When viewed together, these experiences suggest that participants link digital engagement with broader civilizational goals. They believe that Islamic civilization in the digital era depends not only on technological progress but also on ethical awareness, integrity of knowledge, and responsible communication.

This interpretation aligns with classical Islamic thought, which emphasises the relationship among knowledge, ethics, and civilisation (Al-Attas, 1995; Ibn Khaldun, 1967). In this sense, digital technology becomes meaningful only when it is guided by moral awareness and used to produce beneficial knowledge for society.

D. CONCLUSION

This study indicates that digital technology significantly influences the spiritual maturity of Muslim university students by expanding their access to Islamic knowledge and exposing them to diverse religious perspectives. Students experience digital platforms as meaningful learning spaces that allow them to engage with Islamic teachings from various scholars, traditions, and global Muslim communities. This exposure gradually shapes a more open, reflective, and contextual understanding of Islam rather than a rigid or singular interpretation of religious practice.

The findings also reveal that digital technology plays a dual role in shaping spiritual maturity. On the one hand, online religious content supports more consistent worship, increases engagement in religious learning, and encourages continuous self-reflection. On the other hand, the rapid flow of information, the presence of unverified religious content, and excessive use of digital devices can disrupt spiritual focus and reduce the depth of religious reflection. These conditions suggest that spiritual maturity in the digital era is closely linked to students' ability to regulate their digital behavior, think critically, and selectively evaluate information.

Digital technology is a strategic tool for strengthening Islamic values and contributing to contemporary civilization. Students act as both consumers and creators of online Islamic content. This role requires moral responsibility, accurate information sharing, and ethical awareness to stop misinformation and preserve the integrity of Islamic teachings.

Overall, the study concludes that digital technology does not automatically strengthen or weaken spiritual maturity. Its impact depends on how Muslim students interpret and engage with it in their daily lives. When used wisely and responsibly, digital technology can support the development of spiritual maturity while also enhancing students' contributions to advancing Islamic civilization in the digital era.

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