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The influence of Islam on the value orientations of contemporary youth

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Abstract

The relevance of the study is determined by the growing influence of Islamic norms on youth value orientations amid transformed religious communication and the digitalisation of the socio-cultural environment. The study aimed to identify how Islamic values shape youth orientations through religious identity, socialisation practices, and mechanisms for disseminating religious norms. The research employed theoretical analysis of scholarly, religious-studies, and digital materials, using comparison, systematisation, functional analysis, and content analysis. Five types of religious self-identification were identified: nominal, cultural-traditional, rationalised, practising, and deep spiritual-ethical. They differed in the depth and mode of internalising Islamic norms, ranging from symbolic affiliation and emotional attachment to family traditions to cognitive acceptance, behavioural observance, and integration into moral decision-making. Digital channels, especially social networks and mobile applications, ensured broad outreach and promoted individualised interpretations of religious meanings, whereas mosques, educational centres, and families supported normative stability. Online lectures primarily strengthened the cognitive component, social networks the emotional component, and traditional media behavioural consistency. More intensive religious practices contributed to transforming Islamic norms into stable regulators of moral conduct. The findings may support sociologists, religious scholars, educators, religious institutions, and youth-policy analysts in developing engagement models that combine traditional and digital forms of religious socialisation.

Keywords: value orientation of youth, self-identification, socialisation, religious practices, digital communication, institutional channels.

Introduction

The formation of value orientations among young people amidst intensive socio-cultural changes has necessitated the study of the influence of Islamic norms as one of the key regulatory factors determining the nature of moral attitudes and behavioural models of the younger generation. The relevance of the problem is amplified by the growing variability of religious self-identification, the expansion of access to religious content, and the transformation of mechanisms of religious socialisation, which are gradually shifting from institutional formats to digital and informal forms of communication. However, the existing studies mainly focus either on the relationship between religiosity and moral attitudes or on the role of individual religious institutions in youth socialisation, while insufficient attention has been paid to the interaction between social, cultural, and informational processes that determine how Islamic values are internalised by young people and how these processes influence the formation and stability of their moral orientations. Therefore, a comprehensive analysis is required to clarify the mechanisms through which Islamic norms are transformed into personal value-based regulators of behaviour. The solution to the problem makes it possible to specify the processes by which the norms of religion are integrated into the areas of

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interpersonal relationships, work, family and social responsibility – a transformation which is vital not only with regard to the youth environment's social relations, but also with regard to the development of policies which can be used in this area so as to encourage desirable value systems.

In the study of Y. Buribayev et al. (2025), trends in the transformation of value orientations of Kazakhstani youth under conditions of dynamic globalisation were revealed. In this context, value orientations are understood as a system of relatively stable individual priorities, beliefs, and evaluative attitudes that guide young people's interpretation of social phenomena, moral choices, and patterns of behaviour. The authors established that these orientations are shaped by the interaction between traditional cultural norms, religious beliefs, and global socio-cultural influences. The area of research focus in M. Mussabekov's (2024) article was the structure of youth's spiritual orientations, and it was proved that religious beliefs are a tool for social integration, and a means for harmonising interpersonal relationships. The integrative approach to the studies allowed fixing the invariance of the correlation of religiosity and social behaviour, which makes it relevant to further theoretical study.N. Kabylbayeva and K. Tadzhikova (2024) found that religious norms function as moral benchmarks for evaluating everyday situations. Frequent reliance on Islamic prescriptions contributes to stable ethical attitudes reflected in social conduct. B. Karipbayev (2021) similarly demonstrated that globalisation and neo-traditionalist processes jointly shape hybrid religious identities combining traditional and modern values. S. Zharkynbekova et al. (2025) identified the importance of religious and ethno-cultural factors in university students' intercultural communication, showing that these factors influence social interaction and the reproduction of cultural norms in inter-ethnic relations.

Research on the moral-behavioural and interpretative dimensions of youth religiosity has revealed several tendencies. A. Zakhay et al. (2024) showed that orientation towards traditional Islam reinforces stable ethical norms in everyday life. S. Marpuah (2022) found that regular engagement with the Qur'an supports self-regulation and ethical reflection in moral interactions. F.P. Amaliya et al. (2022) established a relationship between the assimilation of Islamic ethics and moral discipline expressed through socially acceptable behavioural patterns. Collectively, these studies indicate that religious norms are integrated into everyday action through cognitive, emotional, and moral mechanisms. A. Lesková and M. Yochanna (2024) found that a religiously organised educational environment strengthens youth value orientations and stabilises behavioural models. N.D. Tsoraya et al. (2022) likewise identified a link between religious education and stable social orientations manifested in normative behaviour. Educational institutions therefore provide cognitive prerequisites for the internalisation of religious norms and enhance their practical significance. The conceptual dimension of youth religiosity was examined by Z. Nurrochim (2025), who analysed the meaning of youth in Qur'anic texts and the virtues associated with religious education. These virtues were interpreted as internal mechanisms organising moral development. M.A. Bakar et al. (2023) showed that Islamic education fosters discipline and responsibility and supports stable moral guidelines. Systematic Islamic educational methods were also associated with the lasting reproduction of religious and moral patterns in young people's everyday lives.

Despite this diversity of approaches, limitations remain. Existing studies confirm that religiosity influences moral attitudes but rarely explain how values are transferred into everyday practices. The interaction between institutional religious communication and digital resources is insufficiently examined, while behavioural differences associated with varying levels of religious involvement remain unclear. Limited attention is also paid to how youth integrate Islamic norms into self-regulation, social interaction, and life planning. These gaps justify a comprehensive study synthesising the religious, socio-cultural, informational, and behavioural dimensions of Islam's influence on youth value orientations. The aim of the study was to determine the specific features of the influence of Islamic values on the formation of value orientations among young people through an analysis of religious identity, practices of religious socialisation, and mechanisms for transmitting religious norms. To achieve this aim, three objectives were set: to ascertain the structural characteristics of the religious-cultural environment and describe their influence on the assimilation of religious norms by young people; to characterise the types of religious self-identification and religious practices that determined the content and dynamics of youth value orientations; and to synthesise the institutional and non-institutional mechanisms for transmitting Islamic values and establish how they shaped the social behavioural models of young people in the contemporary context.

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Materials and Methods

The study employed a secondary literature synthesis integrating sociological, religious-studies, and cultural-studies perspectives. No primary empirical data were collected through surveys, interviews, observations, experiments, or direct analysis of youth-generated digital content. Therefore, the findings constitute analytical propositions derived from published research rather than verified estimates of the prevalence, reach, or causal effects of Islamic values among young people.

The literature search was conducted in Scopus, Web of Science Core Collection, and Google Scholar between December 2025 and February 2026. Search terms included Islamic values, Islam, Muslim youth, youth religiosity, religious identity, religious self-identification, religious socialisation, value orientations, moral behaviour, digital religion, social media, religious education, and religious communication, combined with AND and OR. Searches were limited to English-language publications from 2021-2025, and reference lists were examined for relevant studies.

The search identified 126 records. After removing 21 duplicates, 105 titles and abstracts were screened, producing a final corpus of 38 theoretical, empirical, and methodological publications. Sources were included if they addressed youth, Islamic values or religiosity, identity, moral orientations, behaviour, or channels of religious socialisation and contained sufficient information for coding. Publications without a substantive youth dimension, purely theological discussions, editorials, news reports, promotional or unsupported materials, duplicates, unavailable full texts, and sources outside the language or date criteria were excluded.

The analytical foundation covered adolescent religiosity, religious-studies methodology, Islamic education, moral development, digital communication, and institutional and non-institutional socialisation. The study by L.A. Jensen (2021) informed the interpretation of psychological and cultural patterns of adolescent religiosity, while S. Engler and M. Stausberg (2021) supported the organisation of secondary-source analysis. Studies by D. Afriyanto and A.A. Anandari (2024), B.W.K. Guna et al. (2024), and B. Santoso et al. (2024) contributed to the analysis of religious education and moral formation. The works of M. Sanusi (2024), S. Juhairiah et al. (2024), E.U. Khasanah and M. Wulandari (2025), and E. Aslan and E. Yildiz (2024) informed the examination of digital religious communication. All were treated as secondary sources rather than evidence from young participants.

Comparative analysis distinguished normative-institutional, cultural-traditional, and networked-digital models of Islamic value transmission. They were compared by function, communication format, normativity, and reported cognitive, emotional, and behavioural implications. Qualitative content analysis coded passages linking Islamic norms, identity, socialisation channels, or practices with youth-related outcomes. An analytical matrix recorded bibliographic data, context, population or conceptual focus, self-identification, practice, channel, institutionalisation, reported implications, depth of norm internalisation, and source limitations.

Coding combined deductive and inductive procedures. Deductive categories included institutional, non-institutional, and digital socialisation; cognitive, emotional, and behavioural components; religious knowledge; emotional attachment; practice regularity; and norm internalisation. Inductive coding identified symbolic affiliation, family-based attachment, intellectual acceptance, regular observance, and integration of Islamic ethics into everyday life.

Categories were retained only when recurring in multiple independent sources. The typology of religious self-identification was derived through comparison across affiliation, doctrinal reflection, practice regularity, norm internalisation, and moral application. It included nominal, cultural-traditional, rationalised, practising, and deep spiritual-ethical forms. These categories were analytical ideal types, not empirically measured groups.

Saturation was reached when the final five publications produced no new categories or mechanisms. Triangulation compared disciplines, geographical contexts, and source types. Structural-functional analysis examined the roles of family, religious and educational institutions, mentorship, interpersonal networks, traditional media, and digital environments in transmitting knowledge, supporting identification, facilitating practice, and reinforcing behaviour.

The final interpretation synthesised coded themes and comparative models into theory-based propositions. Claims regarding digital reach, socialisation formats, or cognitive, emotional, and behavioural implications reflect tendencies reported in the literature and do not establish causality,

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prevalence, or actual effects. Future surveys, interviews, observations, platform-content analyses, and mixed-method studies are required for empirical verification.

Results

Theoretical foundations for the study of the effects of Islam on the value orientation system of contemporary youth

Comparison of key concepts across the humanities made it possible to delimit the theoretical framework of the study. The analysis showed that the meanings of value and value orientation differ across sociology, religious studies, and cultural studies, leading to distinct analytical emphases. Systematisation of these differences produced a coherent conceptual framework for examining how religious norms shape youth worldview and behaviour. The principal disciplinary interpretations are summarised in Table 1.

Table 1. Comparison of the concepts value and value orientation

Scientific approach	**Value**	**Value orientation**
Sociology	A normative component of social order defining acceptable behaviour and supporting social stability	A system of stable dispositions guiding social action according to collective norms
Religious studies	A religiously grounded ethical imperative defining proper conduct and moral criteria	An internal disposition shaped by religious norms and guiding behaviour and interpretation
Cultural studies	An element of cultural continuity reflecting symbolic models and ideals	An internalised system of meanings determining priorities, evaluations, and sociocultural attitudes

Note: the definitions presented reflect dominant disciplinary approaches and are structured to facilitate comparison across fields.
Sources: developed by the authors based on S. Engler and M. Stausberg (2021), D. Afriyanto and A.A. Anandari (2024), B.W.K. Guna et al. (2024).

The interdisciplinary comparison showed that these categories perform different functions within each academic tradition. Sociology interprets values as mechanisms that coordinate behaviour, establish mutual expectations, and maintain social stability (Altynbekova et al., 2026; Koshalieva & Jumadylova, 2025). Youth value orientations are therefore connected with the social environment and the correspondence between personal beliefs and social norms.

The religious studies approach demonstrated that values occupied a central place in the religious system and performed a normative function, determining the moral guidelines of a believer. Analysis showed that religious precepts shaped interpretative schemes that provided structure to the moral decisions of young people.

The results made it possible to identify stable connections between religious beliefs and the formation of value orientations, particularly the relationship between the internalisation of Islamic ethical principles and the development of responsibility, self-control, social solidarity, and adherence to moral behavioural norms among young people.

Religious precepts provide interpretative frameworks for moral decisions and support links between the internalisation of Islamic principles and responsibility, self-control, solidarity, and adherence to ethical norms (Efremov, 2020; Abdyldaeva, 2023). Cultural studies regards values as elements of continuity that transmit symbolic meanings and shape interpretations of reality. Socialisation consequently serves as a mechanism through which cultural meanings influence youth orientations.

Normative internalisation involves the transformation of external religious prescriptions into personal beliefs and stable behavioural dispositions. Within Islamic ethics, several categories perform particularly important regulatory functions, as presented in Table 2.

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Table 2. Core Islamic ethical categories and their regulatory functions

Ethical category	Function
Justice (al-‘adl)	Promotes equality, impartiality, and responsibility
Responsibility (mas’uliyah)	Reinforces awareness of consequences and fulfilment of obligations
Moderation (al-iqtisad, wasatiyyah)	Develops self-control, restraint, and balanced decision-making
Solidarity (ta‘awun)	Encourages cohesion, mutual assistance, and collective support
Charity (sadaqah, zakat)	Fosters altruism, social participation, and support for others

Sources: developed by the authors based on S. Engler and M. Stausberg (2021), D. Afriyanto and A.A. Anandari (2024), B.W.K. Guna et al. (2024).

Together, these categories form an integrated ethical system. Justice and responsibility define the normative boundaries of personal decisions; moderation strengthens self-control and reduces impulsive behaviour; solidarity and charity promote mutual assistance and collective responsibility. Their combined influence supports multidimensional value orientations and stable behavioural models among young people.

Religious and cultural conditions for the formation of value orientations in youth

Structural-functional analysis showed that the religious-cultural environment includes several interrelated channels through which Islamic norms are transmitted and incorporated into young people’s worldview and everyday behaviour. These channels combine normative, cultural, educational, interpersonal, and informational influences, thereby ensuring the multidimensional character of religious socialisation. Their main components and functions are presented in Table 3.

Table 3. Structural components of the religious and cultural environment and their functions in the religious socialisation of youth

Structural component	Functions in the religious socialisation of youth
Family	Forms primary religious perceptions, foundational moral frameworks, and the continual presence of religious experience in everyday life
Religious institutions	Transmit systematised religious knowledge, provide access to ritual practices, and shape stable ethical orientations
Education	Provides knowledge of religious traditions and their cultural context, supporting rational understanding and critical reflection
Media space	Ensures access to diverse religious content, individualises religious learning, and shapes interpretative frameworks
Mentorship	Deepens the assimilation of religious norms through personalised interaction and strengthens moral orientations

Sources: developed by the authors based on S. Engler and M. Stausberg (2021), D. Afriyanto and A.A. Anandari (2024), B.W.K. Guna et al. (2024).

Table 3 demonstrates that institutional and non-institutional channels perform complementary functions. The family establishes primary religious beliefs and moral attitudes, religious institutions systematise these norms, education strengthens their cognitive interpretation, media broaden access to alternative explanations, and mentorship promotes deeper internalisation (Sabirova et al.,

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2025; Aliyeva, 2025). Their interaction determines the stability and variability of youth value orientations.

Content analysis clarified that these channels differ in normativity, forms of interaction, and depth of influence. Family traditions constitute the primary mechanism for assimilating religious norms because initial ideas concerning permissible conduct and Islamic moral requirements are formed within everyday family relationships (Karabalaeva, 2023; Doszhan, 2023). Continuous family interaction provides normative support and establishes the framework through which young people interpret religious prescriptions. These initial practices are later supplemented by institutional socialisation, allowing religious norms to become more systematised and integrated into everyday behaviour (Bensaid, 2021).

Religious institutions ensure the formalised assimilation of Islamic precepts by providing structured religious education programmes, sermons explaining ethical principles, community-based discussions, and organised opportunities for participation in ritual practices, which contribute to the consolidation of moral guidelines and behavioural norms among young people. Systematic religious education provides a consistent framework within which religious norms are interpreted and linked to socially accepted behaviour. Participation in institutional activities therefore reinforces stable religious worldviews and behavioural patterns (Ibrahim et al., 2024).

Educational institutions function as organised sources of religious and cultural knowledge (Apakhayev et al., 2025; Kakharov et al., 2023). They promote the intellectualisation of religious content, strengthen rational understanding of religious rules, and situate these rules within historical and cultural contexts. Education consequently complements family and institutional influences by developing the capacity to process religious information critically and cognitively (Nursikin and Nugroho, 2021).

The media environment, including social networks, video-sharing platforms, religious websites, podcasts, online lectures, and mobile applications, is an agent of individualised religious socialisation, as its informational resources continually mediate access to various forms of religious content (Tleshaliyev et al., 2025; Antipova et al., 2026). These digital resources allow young people to select interpretations of Islamic teachings according to their personal interests, interact with religious materials at their own pace, and construct individual trajectories of engagement with religious meanings. Digital media thus expand the range of available interpretations and strengthen young people's autonomy in selecting religious information. This increases the variability of norm assimilation and supports individual trajectories of religious development (Roslan et al., 2025).

Mentorship also plays a significant role by transmitting religious knowledge through direct or mediated interaction between a mentor and a young person. Mentoring formats differ in communication intensity, personalisation, accessibility, and emotional involvement. Their principal characteristics are summarised in Table 4 (Saidi et al., 2025).

Table 4. Types of mentorship practices and their influence on the depth of assimilation of religious norms

Type of practice	**Characteristics of influence**
Individual practices	Provide personalised explanations and promote deep internalisation and stable moral dispositions
Group practices	Create collective learning experiences, social support, and shared value orientations
Online practices	Increase accessibility regardless of location but may weaken interpersonal and emotional engagement
Offline practices	Ensure direct contact, stronger emotional involvement, and more intensive communication

Sources: developed by the authors based on B.W.K Guna et al. (2024), B. Santoso et al. (2024), S.I.S. Al-Hawary et al. (2023).

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Individual mentoring provides the highest degree of personalisation and supports strong moral orientations. Group practices reinforce common values and integrate young people into religious communities. Online mentoring expands access but may reduce emotional involvement, whereas offline interaction strengthens the communicative relationship between mentor and participant and may support more stable assimilation of norms.

Overall, the religious-cultural context consolidates the framework through which young people interpret social and moral phenomena. Collective practices and individual interpretation jointly create a coherent system of worldview orientations. Islamic ethical norms perform a regulatory function by directing behaviour towards established moral standards and supporting internally stable attitudes.

This context also determines how young people understand and apply Islamic norms in practice. It creates the structural conditions for transforming religious prescriptions into lasting worldview orientations that guide individual and group decisions. Religious values consequently operate not as isolated principles but as an integrated system shaping the long-term moral and social development of youth.

Religious identity and religiously-motivated practices as factors in the formation of value-orientations of the youth

The processes of religious self-identification in adolescence take place within the context of a constellation of social, cultural, and religious determinants that influence their participation in the religious practice and their internalization of the tradition's norms. The synthesis of the reviewed literature suggested that the depth of religious self-identification may vary according to family practices, religious knowledge, personal experience, and access to religious content. Across the analysed publications, these factors were associated with different trajectories of religious affiliation and with differences in the proposed internalisation of value orientations among young people.

The synthesis of the obtained characteristics made it possible to outline the types of religious self-identification that determined the content and intensity of the internalisation of religious norms. The qualitative content analysis of the 38 publications included in the analytical corpus identified recurring patterns across five coding dimensions: the basis of religious affiliation, the degree of doctrinal reflection, the regularity of religious practice, the depth of internalisation of Islamic norms, and the scope of their proposed application to everyday moral decision-making.

Through constant comparison of the coded passages, these recurring patterns were synthesised into five analytical ideal types: nominal, cultural-traditional, rationalised, practising, and deep spiritual-ethical self-identification. Table 5 therefore presents a conceptual typology derived from the systematic coding and synthesis of the reviewed literature rather than from the classification of individual participants or primary youth data. The categories should consequently be interpreted as theory-based analytical constructs and not as empirically measured groups or estimates of their prevalence among contemporary youth.

Table 5. Typology of youth religious self-identification and key distinctions

Type of religious self-identification	Key characteristics	Distinctive features of influence on value orientations
Nominal self-identification	Formal acknowledgement of belonging to Islam without deep practical involvement	Low level of internalisation of religious norms; values retain a predominantly cultural and symbolic character
Cultural-traditional self-identification	Grounded in family traditions and the sociocultural context, presupposing selective observance of norms	Pronounced orientation towards moral and everyday norms; religious principles manifest primarily in familial and social interactions
Rationalised self-identification	Based on the intellectual acceptance of religious principles and cognitive engagement with religious doctrine	Consistency and internal coherence of value dispositions; increased stability of moral decision-making
Practising self-	Defined by the regular performance of	High degree of internalisation of norms;

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identification	religious practices and observance of core Islamic prescriptions	religious values directly shape everyday behavioural strategies
Deep spiritual-ethical self-identification	Presupposes the integration of religious norms as the foundation of life philosophy and moral choice	Religious principles extend across all domains of life activity; a stable and internally integrated normative system emerges

Sources: developed by the authors based on B.W.K Guna et al. (2024), B. Santoso et al. (2024), S.I.S. Al-Hawary et al. (2023).

The literature-based synthesis presented in Table 5 suggests a multi-level conceptual structure of religious self-identification in which each analytical ideal type represents a distinct proposed mechanism for the assimilation of religious norms. Nominal self-identification was confined to a minimal level of involvement, which diminished the influence of religious precepts on everyday behavioural strategies and moral decisions.

The cultural-traditional type was based on family models and social practices, which conditioned the selective acceptance of norms and their fragmented reflection in value priorities. Rationalised self-identification demonstrated a higher level of cognitive coherence, as religious principles were interpreted through intellectual comprehension, contributing to the stability of the value structure.

The practising and deep spiritual-ethical types of self-identification determined the highest level of integration of religious norms, transforming them into key internal regulators of behaviour. The totality of these models reflected different trajectories in the formation of religious affiliation and demonstrated how its variability influenced the construction of value orientations among youth.

Changes in the structure of religious orientations among young people revealed a dependence on the nature of the information channels through which interaction with religious meanings occurred. The literature synthesis indicated that different sources of religious content were associated with different cognitive, emotional, and behavioural dimensions of religious socialisation.

Explanatory content, such as online lectures and sermons, was commonly linked to rational reflection on religious precepts, whereas social-network content was more frequently discussed in relation to situational and emotional engagement. This differential influence was necessary in order to compare contextually and comparatively the sources of religious content and the changes seen in the value structures of those that practices religion in these systematic ways.

A tabled format is provided in Table 6 that lists the main sources of religious content and how they operate systematically.

Table 6. Relationship between sources of religious content and types of changes in youth value orientations

Source of religious content	**Characteristics of interaction**	**Types of changes in value orientations**
Online lectures and sermons	Provide access to interpretations of complex religious principles and shape an individualised mode of engagement with content	Intensification of the cognitive dimension of religiosity and orientation towards rational reflection on moral norms
Social networks and religious blogs	Generate a continuous informational presence of religious meanings within everyday environments	Formation of situational moral responses and heightened emotional sensitivity to religious themes
Traditional media	Disseminate standardised religious content with emphasis on normative elements	Reinforcement of established behavioural patterns and maintenance of stability in religious perceptions
Religious-oriented mobile applications	Ensure constant access to texts and practical guidance, embedding religious actions into daily routines	Increased regularity of religious practices and consolidation of disciplined behavioural models

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Online discussion platforms	Create a communicative space for the discussion of religious issues and comparison of diverse viewpoints	Development of reflexivity and capacity for critical evaluation of religious norms

Sources: developed by the authors based on M. Sanusi (2024), S. Juhairiah et al. (2024), E.U. Khasanah and M. Wulandari (2025), E. Aslan and E. Yildiz (2024).

The synthesis presented in Table 6 suggests that the reviewed sources associated different information channels with distinct dimensions of religious socialisation. Online lectures and sermons were primarily discussed in relation to cognitive reflection and the interpretation of religious norms. Social networks were more frequently associated with immediate emotional engagement, whereas traditional media were linked to the reproduction of standardised and relatively stable normative interpretations. Mobile apps strengthened the tendency to embed regular religious practice in youth's everyday lives, creating stable patterns of behaviour, while discussion forums provided for the development of reflexivity, the ability to critically reflect on religious precepts. Taken together, the sources of information created a multi-dimensional information reality that provoked multi-faceted transformations of youth's value orientations.

The synthesis of information about practices made it possible to outline factors that contributed to the adaptation of religious norms to the individual and socio-cultural reality of youth. The varying intensity of practice performance, access to religious knowledge, the nature of the interaction with the bearer of the religious tradition and the presence or absence of structured teaching mechanisms contributed to the creation of different scenarios for religious development. A comparison of the characteristics of practices made it possible to state that the preservation of religious norms was ensured by the systematic nature of the practices and by the coherence of the cognitive, behavioural and emotional aspects of religiosity. The interaction of these dimensions created a context for preserving the cognitive, emotional experience and a competent set of actions that would allow for the long-term stability of the value orientations. A comparison of different levels of religious involvement demonstrated that the religious norms, once translated into a repetitive practice, gradually transformed into stable internalised attitudes that served as behavioural regulators for actions in accordance with the expected patterns. The stability of these regulators was ensured by the integration of cognitive knowledge, emotionality and regular practical fulfilment of the religious precepts, which together formed a complex mechanism for patterning life. The obtained results allowed for the consideration of religiosity not as a static characteristic, but as a dynamic factor capable of influencing the long-term evolution of youth values.

The established nature of religious identity and the specific features of practical religiosity outlined the substantive boundaries for further investigation of the mechanisms for transmitting religious norms into the youth environment. The identified patterns demonstrated that the assimilation of norms occurred not only through direct instruction, but also through interaction with multi-level social and informational structures. This created a complex field of socialisation processes, within which religious precepts transitioned into stable behavioural models. This analytical context formed the basis for further examination of the mechanisms ensuring the integration of Islamic values into the social practices of young people.

Mechanisms for transmitting Islamic values into the youth environment and their influence on social behavioural models

Structural-functional analysis showed that Islamic values are transmitted through institutional and non-institutional channels that differ in accessibility, communication format, and socialisation potential. Their interaction creates a multi-level environment ranging from regulated offline practices to flexible digital access. These channels influence the persistence, depth, and character of the cognitive, emotional, and behavioural assimilation of Islamic norms. Their principal functions are summarised in Table 7.

Table 7. Principal institutional and non-institutional channels of Islamic value transmission: functions and youth coverage

Channel type	**Channel of transmission**	**Key functions**	**Level of youth coverage**

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Institutional	Official religious institutions	Standardised interpretation of norms; ritual and educational programmes	Medium-high
	Religious educational centres and faculties	Systematised knowledge; intellectual understanding of Islamic principles	Low-medium
	Youth religious organisations	Collective religious activities; reinforcement of shared behaviour	Medium
Non-institutional	Social networks and digital religious content	Personalised access; emotional engagement	High
	Religious mobile applications	Integration of religious practices into everyday life	Medium-high
	Informal groups and interpersonal networks	Interpersonal transmission of norms and behavioural patterns	Variable
	Family environment	Primary religious socialisation and reproduction of moral traditions	High

Sources: developed by the authors based on M. Sanusi (2024), S. Juhairiah et al. (2024), E.U. Khasanah and M. Wulandari (2025), E. Aslan and E. Yildiz (2024).

Institutional channels preserve normative continuity and reproduce standardised interpretations of Islamic ethics, whereas non-institutional channels increase the accessibility of religious content and its incorporation into everyday practices. The reviewed literature consistently described the family as a primary context of religious socialisation, while social networks were characterised as expanding access to diverse religious interpretations and facilitating emotionally oriented engagement with religious content. These conclusions reflect recurring descriptions in the analysed sources rather than comparative measurements of channel use or influence. Together, these mechanisms enable the internalisation of religious norms at cognitive, emotional, and behavioural levels.

Youth organisations also contribute to religious socialisation through thematic meetings, educational seminars, charity activities, and discussions (Stadnik, 2024). These formats support collective responsibility, mutual assistance, and moral solidarity, allowing religious principles to be incorporated into everyday social practices and reinforcing socially approved behavioural models.

Traditional and digital channels operate through different communication models. Offline interaction with religious institutions strengthens ritual participation, direct interpersonal contact, and normative regulation. Digital platforms provide continuous access to religious materials and allow young people to construct individualised trajectories of engagement.

Structural-functional analysis made it possible to compare traditional and digital channels for transmitting Islamic values and to determine the differences in their socialisation potential. In this context, the “intensity of influence” is defined as the depth, persistence, and strength of the impact that different communication formats exert on the cognitive, emotional, and behavioural assimilation of religious norms. A comparative characteristic of these channels is provided in Table 8.

Table 8. Comparison of traditional (offline) and digital (online) channels of Islamic value transmission

Criterion	**Traditional offline channels**	**Digital online channels**
Youth coverage	Localised and dependent on institutional accessibility	Broad, territorially unrestricted, and continuously accessible
Intensity of influence	High due to direct contact and emotional interaction	Moderate or variable depending on engagement frequency

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Mode of presentation	Standardised and regulated by religious tradition	Variable, personalised, and shaped by digital formats
Behavioural models	Stable, ritualised, and collectively oriented	Flexible, individualised, and open to autonomous interpretation

Sources: developed by the authors based on M. Sanusi (2024), S. Juhairiah et al. (2024), E.U. Khasanah and M. Wulandari (2025), E. Aslan and E. Yildiz (2024).

The comparison presented in Table 8 summarises differences reported in the reviewed literature regarding the communication characteristics of traditional and digital channels. Traditional channels were generally associated with direct interpersonal contact, ritual participation, and standardised interpretations, whereas digital channels were associated with flexible access, personalised content selection, and greater interpretative variability. These distinctions constitute theory-based propositions and do not demonstrate differences in actual reach or causal influence among young people. Offline formats generally support stable, collectively oriented behavioural patterns linked to group identity and normative continuity. Digital formats encourage individual choice, selective interpretation, and the combination of religious principles with personal experience. These formats therefore function as complementary elements of a broader system of religious socialisation. Islamic narratives are also adapted to young people's concerns, including education, employment, social responsibility, and family relations.

Presenting religious principles in practically relevant formats increases their applicability to interpersonal interaction, decision-making, and long-term planning. Religious values may consequently function as stabilising orientations during periods of social change. The influence of religious values on behaviour occurs through internalisation, whereby external norms become part of an individual moral-regulatory system (Spytska, 2023; 2024). Repeated religious practices, engagement with religious authorities, and continuous informational support may reinforce behavioural attitudes that guide ethical choices, social interaction, and participation in community life. The stability of these behavioural models depends on the intensity of religiosity, consistency of practices, and compatibility between religious principles and the surrounding social environment. Where norms are regularly practised and socially reinforced, behavioural orientations become more persistent. Where such coherence is weak, behavioural strategies remain more variable and depend more strongly on situational and individual factors. These mechanisms explain how religious norms may be transformed into broader social practices and integrated into youth life strategies.

Discussion

The results demonstrated that youth value orientations under the influence of Islamic norms were shaped by the interaction of institutional, non-institutional, and digital mechanisms of socialisation and by the structure of religious self-identification. These mechanisms functioned as interconnected components of a socio-cultural system in which different sources of religious content produced varying depths of norm internalisation. Offline and online channels had heterogeneous effects: traditional media preserved communal stability, whereas online resources promoted individualisation and flexible pathways for assimilating religious norms. Thus, the transmission of Islamic values combined normative and adaptive functions, allowing religious meanings to respond to youth needs and become integrated into both religious and non-religious practices.

The findings correspond to the propositions of N. Seitakhmetova and S. Zhandossova (2025), who regarded the digitalisation of religion as a condition for rethinking youth religious identity in changing socio-political contexts. Their study emphasised that digitalisation strengthened individualisation and transformed normative sensitivity. Similarly, the present analysis indicated that digital resources could influence the cognitive and emotional dimensions of youth religiosity and value hierarchies. Digital communication therefore performed not only an informational but also a socialisation function, supporting particular behavioural models. The identified trends were also consistent with O. Golan (2023), who described youth engagement with religious meanings within a mixed information environment. Contemporary religiosity develops through the combination of traditional and digital sources, which may generate contradictory effects. The present findings showed that Islamic values were transmitted through institutional and non-institutional channels that differently affected youth

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behaviour. Digital content particularly strengthened emotional engagement and reflection, while online interaction was characterised by personalised access and selective internalisation.

The development of individualised digital religious practices also reflected broader dynamics of youth religiosity. Increased engagement with online religious content was associated with more variable behavioural models and changing normative representations. Comparison with the model proposed by Q. Yu (2022) indicated that these patterns corresponded to the combined influence of digital environments, network communication, and cultural change, which were identified as major drivers of religious socialisation. Analysis of digital interaction suggested that religious beliefs varied according to the intensity and character of informational exposure, particularly through selective content assimilation and multiple interpretations. Digital platforms consequently created parallel channels for legitimising religious knowledge and reshaped religious communication.

Comparison with L. Zhang (2025) further showed that the role of social media in producing alternative models of internalising religious norms was consistent with the tendencies identified in the current study. Such correspondence confirmed the commonality of trends in the influence of digitalisation on religious socialisation and testified to the logical coherence between the author's conceptual propositions and the conclusions drawn from the analysis. These observations are strongly corroborated by similar findings in Western sociological studies on digital religion, which demonstrate that online platforms decentralize traditional institutional authority and foster highly individualized, selective forms of religious internalisation among Western youth.

The characteristics of digital channels identified in the study correlated with the findings of S. Ozer et al. (2023), who examined transformations in youth identification styles under socio-cultural instability and informational hybridity. Their work showed that digital environments strengthened individualised self-identification and could facilitate the radicalisation of religious beliefs through access to uncontrolled sources. The present analysis revealed similar tendencies: selective use of digital resources contributed to heterogeneous normative representations and variable behavioural strategies. Thus, digital religious socialisation influenced both value orientations and self-identification styles.

The analysis of non-institutional religious communication also corresponded with E.A. Khasanah et al. (2024), who demonstrated that interpersonal interactions and informal gatherings supported religious practice in contexts of limited institutional representation. Similarly, non-institutional channels facilitated the incorporation of Islamic norms into young people's everyday behaviour and strengthened the emotional and cognitive internalisation of religious values, thereby complementing institutional mechanisms. The transformation of religious communication was consistent with M. Masruha et al. (2025), who showed that social media created new channels for legitimising interpretations of Islamic law and expanded access to diverse viewpoints. The present study likewise indicated that digital channels increased the variability of behavioural models and weakened the exclusive authority of institutional centres. This contributed to less stable normative orientations and the emergence of alternative forms of religious self-identification.

T.N. Fitria (2025) explored how content creators spread Islamic norms online. Digital formats increased potential to teach religious and ethical ideals but also increased religious symbol commercialisation threats. The findings showed that digital settings conveyed religious standards and changed their interpretation and application. Andok (2024) found that online media allowed official and unofficial interpreters to work together, fragmenting institutional authority and transforming religious authority. Young individuals independently selected digital sources to understand religious standards differently. Thus, digitalisation increased value individualisation and religious authority fragmentation. Educational channels supported E. Sugianto (2024)'s emphasis on religious instruction for spiritual development in digitalised contexts. Digital resources in schooling helped adolescents adapt religious content and regulate morality.

The present investigation showed that institutional education and internet channels facilitated Islamic norm cognitive internalisation, whereas religious education remained a key value socialisation strategy. Similar moral orientation formation explanations were found in A. Arslan et al. (2025). Their study found that religious norms and digital practices, particularly information-technology ethics, affected online activity. Youth created complex moral identities by combining religious concepts with digital culture.

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The findings reflected contemporary research on youth religiosity and digital religious communication. Digitalisation created a multi-channel environment in which institutional and non-institutional sources interacted, individualised religious practices, and reduced dependence on traditional authorities. Nevertheless, official religious administrations, mosque-based education, and community rituals continued to preserve normative stability. These patterns outline a complex configuration of factors potentially shaping youth religiosity and provide a theoretical basis for further research on religious identity in digital environments. However, these interpretations are limited by the literature-based design of the study. No primary data were collected directly from young people through surveys, interviews, observations, or analyses of youth-generated digital content. Consequently, the proposed relationships between religious self-identification, socialisation channels, value orientations, and behavioural models cannot be treated as evidence of young people's actual behaviour, the prevalence of particular practices, or causal effects of Islamic values. Without direct youth data, conclusions regarding behavioural responses and the practical internalisation of religious norms remain hypothetical and require empirical verification in future research.

Conclusions

The study provided a holistic view of how Islamic values are transmitted to youth and identified structural patterns of religious norms and value orientation formation. A synthesis of self-identification types showed that young people's religious involvement is multi-level, with nominal, cultural-traditional, rationalised, practising, and spiritual-ethical forms determining different degrees of interiorization of Islamic norms and religious orientation. An investigation of religious content sources found that young people interacted with religious ideas through a complex system of offline and online channels that vary in communication and socialisation. Online lectures, social networks, digital platforms, and mobile apps customised and dynamically engaged with religious knowledge, influencing emotional reactions, cognitive understanding, and behavioural imitation depending on content and format. Traditional media, religious institutions, and the family maintained the normative structure, reproducing steady religious conduct and transmitting ritual practices. diverse sources had diverse effects, from rationalising religious knowledge to emotional sensitivity and stabilising moral habits.

Comparing conventional and digital forms showed differences in youth behavioural model building. Immediate interaction, religious authorities, and stable ritual involvement make offline institutions more intense. Flexible interpretations and religious significance in everyday practice allow digital formats to individualise learning and expand behavioural patterns. Content analysis found that family, institutional, educational, media, and mentorship formats constitute an intercomplementary religious socialisation system that helps people internalise Islam's normative precepts to varied degrees. Synthesis of research data showed that these channels strengthen youth normative attitudes and shape their religious-normative orientations. The study's methodological shortcomings, including its secondary synthesis of literature and absence of youth demographic data, should be considered when interpreting its findings. Further study may address this gap by increasing the empirical sample, conducting representative sociological measurements, and inter-regional comparisons to assess the durability of the trends found in this research. Educational institutions, religious institutions, research centers, and social workers can use the research to construct youth-focused religious education and effective engagement models.

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