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# The Influence of Religiosity Level on the Popular Culture Lifestyle of Muslim Students of the Faculty of Engineering, Brawijaya University

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**Abstract**

*This study aims to analyze the influence of religiosity levels on the popular culture lifestyle of Muslim students at the Faculty of Engineering, Brawijaya University. The study used a quantitative approach with a survey design of 100 students selected through a purposive sampling technique. Data were collected through a Likert-scale questionnaire with 13 statements for the religiosity variable and 10 statements for the popular culture lifestyle variable, and were strengthened by semi-structured interviews. Reliability tests produced Cronbach Alpha values of 0.680 for the religiosity variable and 0.738 for the popular culture lifestyle variable. Data analysis used descriptive statistics, the Shapiro-Wilk normality test, and the Spearman correlation test. The results showed that there was no significant relationship between religiosity levels and popular culture lifestyle (rs = -0.0002, p = 0.999). A total of 65% of respondents were in the high religiosity category, while 74% of respondents were in the medium popular culture lifestyle category, indicating that the two variables operate in parallel and independently. These findings indicate that religiosity does not serve as an absolute barrier to popular culture, but rather as a selective guide that helps students evaluate popular cultural content based on Islamic values. Further research is recommended to integrate moderating variables such as digital media literacy and self-control to uncover the deeper mechanisms behind this coexistence phenomenon.*

***Keywords: religiosity, popular culture, lifestyle, Muslim students, social media***



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## INTRODUCTION

The development of information technology and digital media has opened up wider access to various forms of global popular culture. Digital platforms such as social media and streaming services enable cultural consumption without the constraints of time and space. Popular culture itself is understood as a set of social practices and cultural texts that produce meaning in modern society (Storey, 2018, p. 5). In this context, popular culture is not only entertainment but also influences the identity, values, and lifestyles of the younger generation.

Phenomena such as the Korean Wave (Hallyu), Japanese anime, and social media influencers demonstrate the strong influence of global popular culture on consumption patterns, clothing styles, communication styles, and even the value orientations of the younger generation (Aminullah, 2025; Safitri, 2025). This makes popular culture a crucial factor in shaping the lifestyles of Muslim students in the digital age.

In Indonesia, exposure to popular culture is very high among Generation Z, with approximately 87.8 percent of them being active internet users (Armiah, 2025). Furthermore, approximately 51 percent of school and college students use the internet as their primary source of information, including accessing popular culture trends (Baidlowi, 2025). This high level of engagement makes the younger generation the primary consumers of popular culture, which influences their preferences and lifestyles.

On the other hand, religiosity is a crucial factor in filtering out external cultural influences. In Islam, religiosity encompasses faith, worship, the appreciation of religious values, and morals in daily life. The concept of akhlakul karimah serves as a guideline for Muslim behavior in social life (Anwar, 2010). High levels of religiosity are thought to shape a more selective attitude toward popular culture.

However, research shows that popular culture can also encourage lifestyle changes that conflict with Islamic values. Korean culture, for example, influences the dress and behavior of Muslim teenagers and fosters excessive fanaticism (Nahdiyati et al., 2023). Social media also encourages a hedonistic lifestyle that has the potential to shift religious values (Soleh, 2023) and influence language norms and communication etiquette (Juliasih & Savitri, 2025).

Although numerous studies have been conducted on popular culture and Muslim youth, most still consider popular culture as a variable influencing religiosity. Research that considers religiosity as a factor influencing popular culture lifestyles is still limited, particularly in public university settings.

Therefore, this study focuses on students at the Faculty of Engineering, Brawijaya University, due to their high level of digital technology use for both academic and social activities



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(Johri et al., 2014). Furthermore, the high academic load leads students to frequently use digital media for entertainment, thus increasing their exposure to popular culture. Therefore, this study aims to analyze the influence of religiosity on the popular culture lifestyles of Muslim students and address existing research gaps.

## METHOD

This study aims to analyze the relationship between religiosity and the popular culture lifestyle of Muslim students in the Faculty of Engineering, Brawijaya University. The research focuses on the extent to which the religiosity of Muslim students, encompassing the dimensions of belief, worship, appreciation, knowledge, and practice of Islamic values, is related to their tendency toward lifestyles influenced by popular culture, such as K-Pop, anime, and the consumption of social media influencer content.

The population in this study was all 5,892 active students at the Faculty of Engineering, Brawijaya University. The sample size was determined using the Slovin formula with a 10% margin of error to obtain a representative number of respondents.

$$n = \frac{N}{1 + Ne^2}$$

Information:

- $n$= number of samples
- $N$= population size
- $e$= error rate

Based on this formula, the calculation of the number of samples is as follows:

$$n = \frac{5892}{1 + 5892(0.1)^2}$$

$$n = \frac{5892}{59.92}$$

$$n = 98.33$$

Based on the calculation results, the number of research samples was rounded to 100 respondents.

The sampling technique used purposive sampling, which is a sampling technique based on certain criteria that align with the research objectives (Sugiyono, 2019). The respondent criteria in this study were Muslim students, active users of social media, and exposure to popular culture such as K-Pop, anime, and social media influencer content in their daily lives.

To avoid misinterpretation, it is necessary to explain the operational definition of each variable in this study. The independent variable (X) is the religiosity of Muslim students, which



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is defined as the level of appreciation and practice of Islamic values in daily life. This variable is measured based on five dimensions of religiosity, including the dimension of belief (aqidah), the dimension of worship practice (sharia), the dimension of appreciation (ihsan), the dimension of religious knowledge (ilmu), and the dimension of behavioral consequences in daily life. The dependent variable (Y) is the popular culture lifestyle, which is defined as the tendency of students to consume and adopt values and behaviors derived from popular culture content such as K-Pop, anime, and social media influencers in their daily lives.

Data collection was conducted using two techniques. First, an online questionnaire was distributed using the Google Forms platform. The questionnaire instrument was structured using a Likert scale with a score range of 1 to 5, where a score of 1 indicates strongly disagree and a score of 5 indicates strongly agree, with positive and negative statements being applied proportionally. The religiosity variable (X) was measured using 13 statements, while the popular culture lifestyle variable (Y) was measured using 10 statements. Second, semi-structured interviews were conducted with a number of selected respondents to enrich understanding of their experiences, views, and perceptions regarding the influence of popular culture in the context of Islamic life. Interview data were used to complement and strengthen the interpretation of the quantitative findings.

Before being used in data collection, the instrument was first tested for its feasibility through validity and reliability tests. The validity test was conducted by comparing the calculated r-value with the table r-value at a significance level of 5% ($\alpha = 0.05$), where the statement item was declared valid if the calculated r-value was greater than the table r-value (Erwin Widiasworo, 2019). The reliability test was conducted using the Cronbach Alpha coefficient to assess the internal consistency of the instrument. Based on the reliability level criteria, a Cronbach Alpha value above 0.60 is categorized as reliable (Syofian Siregar, 2015). The results of the reliability test showed a Cronbach Alpha value of 0.680 for the religiosity variable and 0.738 for the popular culture lifestyle variable, so both instruments were declared reliable and suitable for use in this study.

The data analysis technique was carried out in several stages. First, descriptive statistics were used to describe the characteristics of the data through average values, frequencies, and percentages to obtain a general picture of the level of religiosity and the tendencies of the popular culture lifestyle of the respondents. Second, a normality test was conducted using the Shapiro-Wilk method to determine the distribution of the research data. Data were declared normally distributed if the significance value was greater than 0.05, while the data were declared not normally distributed if the significance value was less than 0.05. Third, if the data did not



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meet the assumption of normality, an analysis of the relationship between the variables of religiosity (X) and popular culture lifestyle (Y) was conducted using the Spearman correlation test as a nonparametric statistical method to measure the strength and direction of the relationship between variables (Sugiyono 2019). The correlation coefficient value is interpreted based on the level of relationship strength, namely 0.00–0.199 very weak, 0.20–0.399 weak, 0.40–0.599 moderate, 0.60–0.799 strong, and 0.80–1.00 very strong (Syofian Siregar, 2015). The entire quantitative analysis process was carried out using the SPSS application, while the interview data were analyzed descriptively thematically to support a more comprehensive interpretation of the research results.

## RESULTS AND DISCUSSION

This section presents research findings regarding the influence of religiosity levels on the popular culture lifestyle of Muslim students at the Faculty of Engineering, Brawijaya University, which were obtained through analysis of questionnaire data from 100 respondents and strengthened by interview data.

Based on the data collected, respondents in this study were dominated by male students, amounting to 65 people (65%) and female students, amounting to 35 people (35%), as presented in Table 1.

| Gender | Amount | Percentage |
|---|---|---|
| **Man** | 65 | 65% |
| **Woman** | 35 | 35% |
| **Total** | **100** | **100%** |
| | | |

Table 1. Respondent Characteristics Based on Gender

In terms of age, the majority of respondents were in the 19–20 year age range, reflecting the characteristics of early semester students, as shown in Table 2.

| Age | Amount | Percentage |
|---|---|---|
| **18 years** | 20 | 20% |
| **19 years old** | 34 | 34% |
| **20 years** | 36 | 36% |
| **21 years** | 5 | 5% |
| **22 years** | 5 | 5% |
| **Total** | **100** | **100%** |



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Table 2. Respondent Characteristics Based on Age

Respondents came from eight study programs at the Faculty of Engineering, Brawijaya University, with Electrical Engineering as the study program with the largest number of respondents (38%), followed by Industrial Engineering (18%), and Architecture (10%), as listed in Table 3.

| Study program | Amount | Percentage |
|---|---|---|
| **Electrical Engineering** | 38 | 38% |
| **Industrial Engineering** | 18 | 18% |
| **Architecture** | 10 | 10% |
| **Chemical Engineering** | 9 | 9% |
| **Urban and Regional Planning** | 8 | 8% |
| **Mechanical Engineering** | 8 | 8% |
| **Civil Engineering** | 6 | 6% |
| **Irrigation Engineering** | 3 | 3% |
| **Total** | **100** | **100%** |

Table 3. Respondent Characteristics Based on Study Program

Regarding organizational activity, 51 respondents (51%) stated they were active in organizations, while 49 respondents (49%) were inactive. This nearly equal composition indicates that the sample is quite diverse in terms of student social involvement.

The religiosity variable was measured through 13 statement items with a total score ranging from 13 to 65. The results of the descriptive analysis showed an average religiosity score of 56.01 with a standard deviation of 4.21, a minimum value of 44, and a maximum value of 65. Overall, the average per item was in the range of 3.35 to 4.55 on a scale of 5, which indicated that the level of religiosity of respondents was generally in the high category.

| No | Statement | Mean | Std. Dev |
|---|---|---|---|
| **X1** | Performing the 5 daily prayers regularly | 4.51 | 0.63 |
| **X2** | Try to pray on time | 4.33 | 0.67 |
| **X3** | Read the Qur'an regularly every week | 3.35 | 1.06 |
| **X4** | Pray before starting an activity | 4.20 | 0.79 |
| **X5** | Carrying out fasting (sunnah/obligatory) | 4.23 | 0.89 |



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| | | | |
|---|---|---|---|
| **X6** | Understanding the boundaries of halal and haram content | 4.40 | 0.55 |
| **X7** | Know the importance of maintaining relationships in Islam | 4.45 | 0.61 |
| **X8** | Understand that simple living is recommended by Islam | 4.40 | 0.74 |
| **X9** | Watch your words when communicating on social media | 4.25 | 0.73 |
| **X10** | Try to be honest in everyday life | 4.44 | 0.64 |
| **X11** | Respect lecturers, parents, and friends | 4.46 | 0.58 |
| **X12** | Feel calm when praying | 4.44 | 0.64 |
| **X13** | Feeling guilty when leaving religious obligations | 4.55 | 0.56 |
| | **Average Total** | **56.01** | **4.21** |

Table 4. Descriptive Statistics Per Item of Religiosity Variable (X)

From Table 4, item X13 regarding guilt when neglecting religious obligations obtained the highest average (4.55), indicating that the emotional-spiritual dimension of experience is very strongly embedded in the respondents. In contrast, item X3 regarding the routine of reading the Qur'an obtained the lowest average (3.35) with the largest standard deviation (1.06), indicating that there is quite a large variation among respondents in terms of consistency of recitation. This finding is in line with the results of an interview with Alif, an Industrial Engineering student class of 2025, who stated that although he tried to maintain prayer on time amidst a busy lecture schedule, he adjusted prayer times flexibly with his class schedule. This reflects that ritual worship is still attempted even under conditions of high academic pressure.

Based on the score categorization, as presented in Table 5, 65 respondents (65%) were in the high religiosity category, and 35 respondents (35%) were in the medium category. None of the respondents were in the low category.

| ~~Category~~ | Score Range | Amount | Percentage |
|---|---|---|---|
| **Tall** | 55 – 65 | 65 | 65% |
| **Currently** | 40 – 54 | 35 | 35% |
| **Low** | 13 – 39 | 0 | 0% |
| **Total** | | **100** | **100%** |

Table 5. Categories of Respondents' Religiosity Levels



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The popular culture lifestyle variable was measured through 10 statement items with a total score ranging from 10 to 50. The results of the analysis showed an average score of 26.06 with a standard deviation of 5.33, a minimum value of 14, and a maximum value of 43.

| No | Statement | Mean | Std. Dev |
|---|---|---|---|
| **Y1** | Following the trend that is going viral on social media | 2.75 | 0.88 |
| **Y2** | Keep up with your favorite artists/idols | 2.82 | 1.07 |
| **Y3** | Regularly watch popular entertainment content | 2.71 | 1.06 |
| **Y4** | Interested in buying merchandise/albums because of trends | 2.07 | 0.99 |
| **Y5** | Buying products used by influencers/idols | 1.95 | 0.93 |
| **Y6** | Willing to spend savings on popular entertainment | 2.29 | 1.00 |
| **Y7** | Spending a lot of time on social media for entertainment | 3.04 | 0.96 |
| **Y8** | Often procrastinate on assignments due to enjoying digital entertainment | 2.77 | 1.06 |
| **Y9** | Interested in imitating the clothing style of popular figures | 2.44 | 0.90 |
| **Y10** | Using terms/slang from popular culture | 3.22 | 0.89 |
| | **Average Total** | **26.06** | **5.33** |

Table 6. Descriptive Statistics Per Item of Popular Culture Lifestyle Variable (Y)

From Table 6, item Y10 regarding the use of terms or slang from popular culture in everyday life obtained the highest average (3.22), followed by Y7 regarding time spent on social media for entertainment (3.04). Conversely, item Y5 regarding purchasing products used by influencers obtained the lowest average (1.95), indicating that idol-based consumer behavior is still relatively low among respondents. This finding indicates that respondents' involvement in popular culture is more passive-consumptive in the realm of language and digital entertainment, rather than in financial consumer behavior.

This is confirmed by Thoriq, a Civil Engineering student from the class of 2024, who admitted to following popular culture, primarily through memes and anime on TikTok and Instagram, but not actively following trends in purchasing idol products or merchandise. He also stated that he manages his social media browsing time independently to avoid interfering with his classwork, alternating between working on assignments and browsing social media.



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Based on the score categorization, as presented in Table 7, the majority of respondents (74%) are in the medium popular culture lifestyle category, 17% are in the low category, and only 9% are in the high category.

| Category | Score Range | Amount | Percentage |
|---|---|---|---|
| **Tall** | 34 – 50 | 9 | 9% |
| **Currently** | 22 – 33 | 74 | 74% |
| **Low** | 10 – 21 | 17 | 17% |
| **Total** | | **100** | **100%** |

Table 7. Respondents' Popular Culture Lifestyle Categories

Before conducting the correlation test, data normality was first tested using the Shapiro-Wilk method. The test results are presented in Table 8.

| Variables | W | Sig. | Information |
|---|---|---|---|
| **Religiosity (X)** | 0.9620 | 0.006 | Not Normally Distributed |
| **Popular Culture Lifestyle (Y)** | 0.9772 | 0.081 | Normally Distributed |

Table 8. Results of the Shapiro-Wilk Normality Test

Based on Table 8, the religiosity variable (X) has a significance value of 0.006, which is less than 0.05, so it is declared not normally distributed. The popular culture lifestyle variable (Y) has a significance value of 0.081, which is greater than 0.05, so it is declared normally distributed. Because one of the variables does not meet the assumption of normality, the relationship analysis was conducted using the Spearman correlation test as an appropriate non-parametric test.

The results of the Spearman correlation test between the religiosity (X) and popular culture lifestyle (Y) variables are presented in Table 9.

| Variables | rs | Sig. (2-tailed) | N | Information |
|---|---|---|---|---|
| **Religiosity (X) → Popular Culture Lifestyle (Y)** | -0.0002 | 0.999 | 100 | Not Significant |

Table 9. Spearman Correlation Test Results



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Based on Table 9, the Spearman correlation coefficient (rs) value is -0.0002 with a significance value of 0.999 which far exceeds the limit of α = 0.05. Thus, H0 is accepted and Ha is rejected, which means there is no significant relationship between the level of religiosity and popular culture lifestyle in Muslim students of the Faculty of Engineering, Brawijaya University. The rs value close to zero indicates that the relationship between the two variables is very weak, while the negative direction indicates that the higher the religiosity, there is a slight tendency for a lower popular culture lifestyle, although it is not statistically significant.

To clarify the distribution pattern between the two variables, cross-tabulation between categories is presented in Table 10.

| Religiosity | Low Popular Culture | Popular Culture Medium | High Popular Culture | Total |
|---|---|---|---|---|
| **Currently** | 4 | 27 | 4 | 35 |
| **Tall** | 13 | 47 | 5 | 65 |
| **Total** | **17** | **74** | **9** | **100** |

Table 10. Cross Tabulation of Religiosity and Popular Culture Lifestyle Categories

Table 10 shows that both respondents with moderate and high religiosity were equally likely to be in the moderate popular culture category, with 27 and 47 respondents, respectively. This pattern reinforces the statistical finding that high or low religiosity does not linearly determine a person's level of engagement with popular culture.

The findings of this study indicate that there is no significant relationship between religiosity and the popular culture lifestyle of Muslim students in the Faculty of Engineering, Brawijaya University (rs = -0.0002, p = 0.999). This finding differs from the initial assumption that religiosity acts as a filter on popular culture consumption. However, this finding opens up a richer and more contextual interpretation.

First, this finding can be explained by the phenomenon of the coexistence of religiosity and engagement with popular culture. The majority of respondents (65%) had a high level of religiosity, yet simultaneously, 74% of all respondents fell into the moderate category of popular culture lifestyle. This suggests that the two are not mutually exclusive. Students appear to have developed the ability to functionally separate religious space from entertainment space. Alif implicitly expressed this in an interview when he stated that digital entertainment like TikTok was simply a means of refreshing himself between assignments, while he maintained his religious obligations, despite having to flexibly adjust to his class schedule.



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Second, the insignificance of this relationship is likely related to the homogeneity of the sample. Because almost all respondents fell into the moderate to high religiosity category, with none falling into the low category, inter-individual variation was limited, making it difficult to detect statistically meaningful patterns of relationships. This is a methodological limitation that must be considered when interpreting the results.

Third, this finding is in line with the research of Misroji and Syafirah which found that there was no significant influence between the intensity of use of Instagram social media on the morals of STIDDI Al-Hikmah Jakarta students, with a correlation value that was also very weak (-0.008)( Misroji and Rahma Syafirah, 2024). The similarity of these findings indicates that exposure to digital content and popular culture does not automatically correlate with a weakening of one's religious values, as long as those values have been properly internalized. The findings of Nahdiyati et al., who found the ambivalent impact of the Korean Wave, namely motivating discipline while potentially triggering fanaticism, are also relevant here, as they show that the relationship between popular culture and religious values is neither linear nor unidirectional (Nahdiyati et al., 2023).

Fourth, from the perspective of Bandura's Social Learning Theory, the process of imitation of popular cultural figures does occur, but its intensity is moderated by the individual's internal values (Albert Bandura, 1977). Thoriq stated in an interview that he uses religion as a consideration in choosing entertainment, being selective about content deemed contrary to Islamic values. This shows that religiosity does not necessarily eliminate the consumption of popular culture, but rather serves as a selective guide in choosing the content consumed. In the terminology of akhlakul karimah, this ability to sort out reflects the moral dimension of oneself in the form of a contented attitude that prevents blindly following trends (M. Maghfirah, 2022).

Fifth, the items with the highest averages in variable Y are the use of popular cultural slang (Y10: 3.22) and time spent on social media for entertainment (Y7: 3.04). Both reflect aspects of popular culture that are most easily absorbed because they are subconscious and do not require financial commitment. In contrast, consumer behaviors such as purchasing influencer products (Y5: 1.95) and merchandise (Y4: 2.07) show the lowest scores, indicating that engineering students who are likely to have financial limitations as students have practical filters against excessive consumer behavior (israf), regardless of their level of religiosity.

Overall, this study shows that religiosity and popular culture lifestyles among Muslim students at the Faculty of Engineering, Brawijaya University, coexist without any significant conflicting relationship. This finding modifies the theoretical assumption that places religiosity



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as a variable that directly restrains the flow of popular culture, replacing it with the view that internalized religiosity serves more as a selective guide than an absolute barrier.

## CONCLUSION

This study aims to analyze the influence of religiosity levels on the popular culture lifestyle of Muslim students at the Faculty of Engineering, Brawijaya University. Based on the results of the analysis of 100 respondents using the Spearman correlation test, the correlation coefficient value was obtained rs = -0.0002 with a significance of p = 0.999, which means H0 is accepted and Ha is rejected. Thus, it can be concluded that there is no significant relationship between the level of religiosity and the popular culture lifestyle of Muslim students at the Faculty of Engineering, Brawijaya University. This finding is supported by the data distribution pattern which shows that 65% of respondents are in the high religiosity category, but simultaneously 74% of respondents are also in the medium popular culture lifestyle category. This pattern indicates that high religiosity does not automatically result in low involvement in popular culture. Both variables run parallel and independently in the lives of students, so they do not cancel each other out.

The essence of this research finding is that religiosity in the context of Muslim students' lives in the digital era does not function as an absolute barrier to popular culture, but rather as a selective guide that helps individuals evaluate and choose aspects of popular culture that are still aligned with Islamic values. This is reflected in the high scores on non-financial aspects such as the use of popular cultural slang (average 3.22) and low scores on financial consumer behavior such as purchasing influencer products (average 1.95), indicating that students make conscious value-based selections. This finding modifies the theoretical assumption that places religiosity as a direct predictor of cultural consumption behavior, and replaces it with the understanding that religiosity works through mechanisms of critical awareness and discrimination, rather than through mechanical restrictions on engagement. Therefore, further research is recommended to integrate moderating variables such as digital media literacy, self-control, and peer group influence, as well as strengthen the qualitative dimension through ethnographic approaches or focus group discussions to uncover deeper mechanisms behind the phenomenon of the coexistence between religiosity and popular culture lifestyles in the contemporary Muslim generation.

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