



Religious transformation as a psychological process: A review of Islamic psychology of religious practices in Indonesia in literature review

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ABSTRACT

The phenomenon of religious transformation in Indonesia has become increasingly evident in both personal and communal aspects of society. However, in-depth research on the practice of religious transformation in Indonesia remains limited. This article aims to examine various forms of religious transformation practices within the framework of Islamic psychology through a narrative literature review approach. The method employed is a narrative literature review using the SPIDER framework (Sample, Phenomenon of Interest, Design, Evaluation, and Research Type) to identify and analyze various religious transformation practices found in existing Indonesian studies. The findings reveal that religious transformation in Indonesia is not a singular or uniform process but manifests in a variety of religious practices. Activities such as dhikr, prayer, Qur'anic recitation, listening to religious lectures, attending study circles (pengajian), and other devotional acts can strengthen spirituality, shape religious identity, and encourage more positive behavioral changes. The Islamic psychological perspective highlights that religious transformation is not merely a sociological or cultural symptom but rather a complex inner journey toward closeness to Allah.



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INTRODUCTION

In the midst of a fast-paced and materialistic lifestyle, many individuals begin to feel a void of meaning and inner restlessness that worldly progress alone cannot overcome. This situation encourages the emergence of an important process in the realm of spiritual life, namely religious transformation. Religious transformation, in this context, includes a change in paradigm of thinking, attitudes of life, and religious practices that are more firmly embedded in everyday life. The practice of religious transformation in Indonesia is manifested in various forms, such as increasing awareness to carry out worship more consistently. The phenomenon of religious transformation that appears in society, both personal and personal, such as the migration trend (Hakim, (2024); Putri, (2021) and those based on culture such as wayang potel (Ibrohim et al., 2022), show that this transformation does not only occur individually, but also has a broad social and cultural dimension.

Religious transformation has been studied from various perspectives, in the study of religious transformation, the sociological approach offers an in-depth perspective on how

religion interacts with social structures and influences changes in society (Iswati, 2017). Religion serves as a social glue, strengthening solidarity and cohesion in society. Changes in religious practices can reflect transformations in the social structure and collective values of a society. Religious transformation is a change in orientation in carrying out religious life, from the form of religion that is commonly carried out by most people to a deeper stage of religiosity, marked by an increase in individual faith and obedience in religion (Rozikan, 2017). This process includes a more comprehensive religious experience, such as an increased commitment to religious teachings, a transformation of consciousness, and a transformation of self.

Individuals who have high religious maturity tend to have better interpersonal competence. Religious transformation not only has an impact on the spiritual aspect, but also enriches the social and psychological dimensions of individuals, especially in building healthy relationships with others (Yuhaniah, 2022). Islamic psychotherapy is proof that deep spirituality has a significant role in healing and transforming individual personality holistically (Iswati, 2017). Meanwhile, according to the western perspective, religious transformation does not always go one-way or definitely. There are two opposite directions, some are moving away from religion, some are actually strengthening beliefs. These two directions usually don't completely defeat each other. While there are patterns of change that can be seen, they are complex, changeable, and influenced by many things.

Although this phenomenon of religious transformation is increasingly visible in people's lives, both personally and communally, in-depth research on the practice of religious transformation in Indonesia is still limited and has not been widely done, especially those that use the Islamic psychology approach as the main framework of analysis. The lack of research makes our understanding of religious transformation in Indonesia not fully complete, especially in revealing how individuals experience spiritual changes. Therefore, this article aims to examine the practice of religious transformation in the context of Islamic psychology based on the literature review through a narrative review approach. This research will identify and analyze various religious transformation practices found in various studies in Indonesia. It is hoped that the results of this study can enrich understanding of the dynamics of religious transformation and also help other researchers who will study religious transformation with the findings of the variables in this article.

METHODS

The design used in this study is a literature review in the form of a narrative. A literature review is a summary and analysis of various existing studies to understand what has been found, and to see the parts that still need to be further researched, and can be the basis for further research (Snyder, 2019). The narrative literature review method is a qualitative approach used in reviewing literature. This approach aims to summarize and compile the results of previous research related to a particular topic. Generally, this method is used to review previous studies, then rearrange them in the form of updated discussions that are relevant to the current context.

This literature study uses SPIDER in qualitative research, various other methods, or a combination of both. The term SPIDER itself is an acronym for *Sample, Phenomenon of Interest, Design, Evaluation, and Research type*. The SPIDER used by the researcher includes the category Sample (S) which is an adult aged 19 to 44 years, (PI) in the form of religious

transformation, Design (D) which is observation, interview, documentation, literature study, and Research type (R) is a qualitative research conducted during the period from 2016 to 2025.

The keywords used are "religious transformation" AND "adulthood" AND "practice". The selected articles are those that meet the inclusion criteria. Search criteria are limited to journals published in the last ten years (2016–2025), written in Indonesian or English, are original articles (research results), with adult research subjects, and are available in full-text form. These articles were searched through an open access source on the internet, namely *Google Scholar*. Through a search of scientific articles using *Google Scholar*, 7 articles relevant to the inclusion criteria were obtained from a review of 239 articles on religious transformation published in the period 2016-2025.

RESULTS

This research obtained 7 research article data that can be accessed on Google Scholar. The research was conducted by 1) Syah, P., & Sujarwo, S. (2024), 2) Wiranu, R. E., & Butarbutar, H. F. (2022), 3) Wildati, D. A., Azzahra, A., & Azizah, N. (2024), 4) Kafid, N. & Rohman, N. (2018), 5) Zakaria, S. M., & Shawal, B. R. M. (2018), 6) Pabbajah, M. (2024), 7) Yahya (2017). The results of the data review contained an outline that religious transformation in shaping individual positive behavior.

Based on the literature review conducted by the researcher, the practice of religious transformation can be in several ways, such as in the study written by Syah, P., and Sujarwo, S. (2024) it was stated that the religious transformation carried out by two police members showed that religious transformation occurred through a series of programs in religious practice, so that the subjects experienced dramatic and more mature changes in behavior. These changes can improve more harmonious interaction relationships with the surrounding environment, which includes family, friends and the surrounding community, as well as increase their motivation and work performance.

In the research of Wiranu and Butarbutar (2022), inmates who participated in Islamic spiritual development carried out various religious practices as part of religious transformation. These practices include congregational prayers, religious recitation and lectures, recitation of Surat Yasin, hadroh art, Qur'anic sermons, and mujahadah in the form of dhikr and joint prayer. In addition, inmates are also active in the management of the mosque as a curve and takmir administrator, which shows increased social responsibility and religious commitment. These practices play an important role in strengthening religious transformation in correctional institutions.

In the study conducted by Wildati, D. A., Azzahra, A., and Azizh, N. (2024), the results of the study showed that regular reading of Asmaul Husna can support the recovery process in individuals with mental disorders. These activities also play a role in increasing self-confidence, building more positive social interactions, fostering a mutually helpful attitude, and creating peace of mind and mind. In addition, the reading of Asmaul Husna also has a positive influence on strengthening spirituality, which is marked by the growth of awareness of ODGJ to carry out worship, such as obligatory prayers.

Research conducted by Kafid and Rohman (2018), the practice of religious transformation is shown through various forms of religious activities that significantly change individual attitudes and behaviors. These practices include active participation in recitation

activities, joint dhikr, attending religious lectures, and increasing public awareness of the importance of religious education. The active involvement of the community in these activities reflects a positive religious transformation.

The results of the research written by Zakaria and Shawal (2018) revealed that the religious transformation experienced by Muslim women in middle age includes a deeper appreciation of religious values, increased active participation in religious lectures, deepened understanding of the meaning of the Qur'an, improved prayer performance, and habitual dhikr and prayer.

In research conducted by Pabbajah (2024), religious transformation in generation Z occurs through the adaptation and reinterpretation of religious teachings in the midst of the new media era. Generation Z's religious transformation is understood as a process of change in the way the younger generation understands, expresses, and practices religion in the digital era. Generation Z not only accesses religious information through social media and digital platforms, but also uses it as a space to preach, discuss, and express their religious identity openly.

Research conducted by Yahya (2017) revealed that coaching with a dhikr approach and thinking at Majlis Ta'lim Ar-Rahman is effective in developing society towards religious transformation. There are important transformations that are experienced and felt by the participants, including: spiritual-religious transformation and transformation of self-awareness. So that the participants have experienced the development of spiritual-religious life compared to before, in addition to that there is also a transformation of self-awareness which can be seen from the development of participants' understanding of themselves and their environment.

From these studies, it is broadly revealed that religious transformation plays a significant role in shaping individual positive behavior. This transformation takes place through various religious practices that strengthen spirituality and religious identity, as well as encourage better behavioral change. This is in accordance with the research conducted by Habibi and Muntafi'ah (2024), where the study shows that there is an influence between religious activities on the religious character of students at SMK Al Fattah Kalitidu Bojonegoro, religious activities at SMK Al Fattah Kalitidu Bojonegoro are in the category of quite good with calculation results reaching 47.82%, while the formation of religious character of students at SMK Al Fattah Kalitidu Bojonegoro is in the category of quite good with the calculation result reaching 65.22%.

These findings are in line with the opinion of Subandi (2009) who states that religious transformation is a change in religious orientation from the religious way of life that most people do, from laymen who are religious to individuals who are more confident and more obedient in religion. Religious transformation encompasses a broader religious experience, ranging from increased commitment to the religion adhered to, transformation of consciousness and self-transformation. So in this case, religious transformation is a profound process that includes increasing one's beliefs, spiritual awareness, and self-identity. Through this transformation, individuals experience a complete change in their religious outlook and behavior, which is reflected in increased commitment to religious teachings, higher self-awareness, and integration of spiritual values into daily life.

The review in this study is presented in table 1.

Table 1. Data collection review

| No. | Researchers | Research Objectives | Participants | Method | Research Results / Findings |
|-----|---|---|---|--|---|
| 1. | Syah, P., & Sujarwo, S. (2024) | This qualitative research aims to explore the experiences and psychological dynamics that accompany the process of religious transformation in police members who actively carry out religious practices. | Two members of the police who serve in the Vital Object Security Unit at the South Sumatra Regional Police. | This research is a qualitative study with a phenomenological approach. Data collection was carried out through in-depth interviews as the main source, and was complemented by observations and documentation relevant to the phenomenon observed by the researcher. | The subject undergoes religious transformation through various programs contained in Religious Practice. The transformation brings about a significant change in the subject's behavior, which becomes wiser in behavior. These changes contribute to the creation of more harmonious relationships with the surrounding environment, including family, friends, and society, and encourage increased motivation and achievement in work. |
| 2. | Wiranu, R. E., & Butarbutar, H. F. (2022). | This study aims to examine the implementation and impact of Islamic spiritual development on increasing religious awareness in inmates in Class IIA Bengkulu Correctional Institution. | The subjects in this study include correctional officers in the Community Guidance Section and Muslim inmates who participate in Islamic spiritual development programs and are active as mosque cleaners (kurve) and mosque takmir administrators. | This research uses a qualitative approach with a qualitative descriptive type. Data collection techniques include observation, interviews, and documentation. To ensure the validity of the data, an interactive analysis method is used. | Islamic spiritual development has a positive impact on increasing the religious awareness of prisoners, including strengthening faith, increasing obedience in carrying out religious teachings, and changing behavior for the better, such as getting used to doing good and abandoning bad deeds that have been done in the past. |
| 3. | Wildati, D. A., Azzahra, A., & Azizah, N. (2024). | The purpose of this study is to explore the process of self-transformation based on religiosity in order to develop confidence in People with Mental Disorders (ODGJ) through | The subjects in this study consisted of a manager and two people with mental disorders (ODGJ) who were at the Tirto Jiwo Psycho-Social | This study uses a qualitative approach with the type of field research. The data collection techniques used include interviews, observations, and documentation. | Regular reading of Asmaul Husna can support the recovery process in individuals with mental disorders. This activity also contributes to increasing self-confidence, building positive social interactions, fostering a mutually helpful attitude, and creating peace of mind and mind. In addition, |

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| | | the practice of reading Asmaul Husna. | Rehabilitation Home, Purworejo. | | the reading of Asmaul Husna also has a positive impact on strengthening spirituality. |
| 4. | Kafid, N. & Rohman, N. (2018) | This research aims to examine the role of IAIN Surakarta in encouraging the development of the religious life of the surrounding Muslim community, as well as identify various factors that support and hinder this process. | The subjects of this research consist of students, lecturers, community leaders, youth leaders, religious leaders, and a number of other community members. | This study uses a qualitative approach. The sampling technique used is purposive sampling, which is by selecting key informants who have knowledge about IAIN Surakarta and community dynamics in the Pucangan, Kartasura, Sukoharjo areas. | The findings of this study show that IAIN Surakarta has made a significant contribution in encouraging the development of the religious life of the Muslim community in Pucangan Village, Kartasura. |
| 5. | Zakaria, S. M., & Shawal, B. R. M. (2018). | This study aims to decipher the meaning of religion and examine the transformation of religious practices among middle-aged Muslim women who have careers, by examining the dynamics of their spiritual experiences as they age, increase in professional responsibilities, and personal life development. | The subjects of this study consisted of ten middle-aged Muslim women working in Hulu Langat, Selangor. | This study uses a qualitative approach with phenomenological design, involving subjects selected by purposive sampling. Data was collected through semi-structured interviews lasting 45 to 60 minutes, then analyzed thematically using NVivo software. | The study found that middle-aged Muslim women who have careers view religion as a guide to life, a source of peace, and a means to obey God's teachings. They also show a change in religious practice |
| 6. | Pabbajah, M. (2024). | The purpose of this study is to explain the process of religious transformation experienced by Generation Z as a result of the intensity of the use of new religion-based media, as well as to describe various religious patterns that appear in Generation Z as a result of this transformation. | The subject in this study is Generation Z | The research in this study was conducted by observation, interview, and literature review methods related to formal objects, material objects, and the context being studied. Furthermore, data was analyzed using a qualitative descriptive approach to understand the religious transformation of Generation | The results of the study show that Generation Z has experienced religious transformation due to the intensity of the use of new religious-based media, where digital media is the main means of acquiring religious knowledge. This transformation resulted in a variety of religious patterns that did not always correspond to the ideal understanding of religion. New media has changed |

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|----|------------|--|--|---|---|
| | | | | Z as a result of the use of new media. | the way Generation Z understands and practices Islamic teachings, so there is a need for a balance between media literacy and religious literacy. |
| 7. | Ad. (2017) | The objectives of this study are (a) to describe the concept and implementation of dhikr and thought based on the perspective of the Qur'an and Sunnah, (b) to describe the pattern of fostering Islamic society through the application of dhikr and thought by Majelis Ta'lim Ar-Rahman RT 17 Way Huwi Jatiagung South Lampung, and (c) describe the religious experience of participants after participating in dhikr and thinking practices. | The subjects in this study are pilgrims who routinely and actively participate in ta'lim activities and carry out dhikr consistently, both individually and in congregation at the ar-Rahman Way Huri Mosque, South Lampung Regency. | This study uses a qualitative descriptive approach with data collection techniques in a natural setting, namely inviting various respondents to a meeting to obtain primary data through semi-structured in-depth interviews whose implementation is more flexible. | Based on in-depth interviews and participant observations, it can be concluded that coaching with a dhikr approach and thinking is effective in developing society towards religious transformation |

DISCUSSION

Based on the findings of the research that have been described earlier, it is proven that religious transformation is not just a form of external behavior change, but is a profound and spiritually transformative psychological process. Religious transformation occurs through various religious practices that not only form positive behaviors (Dalimunthe, 2023; Iswati, 2017, 2017), but can also push individuals towards a deeper spiritual experience. This transformation reflects a process of profound change within the individual, which involves increased spiritual commitment, social awareness (Pransiska, 2018), and moral responsibility. The peak of human psychological development does not stop at self-actualization, but continues to the stage of self-transcendence. This stage is a state in which the individual transcends the ego and experiences a deep connection to spiritual values, the meaning of life, and something greater than himself. In the findings of this study, positive changes that occur in individuals, be it inmates (Wiranu & Butarbutar, 2022), members of the police, students, and the general public show signs of self-transcendence. Religious practices such as dhikr, congregational prayers, the recitation of Asmaul Husna, and the management of mosques not only function as religious routines, but also as means of transpersonal actualization that bring individuals to profound spiritual experiences.

Religious transformation also cannot be separated from the emotional and motivational aspects of a person. Within the framework of Islamic psychology, spiritual change often begins with strong emotional experiences, whether in the form of disasters, identity crises, or the search for meaning in life. This is in line with the findings of Alwi and Subandi (2016) who explain that individuals who experience psychological distress or inner conflict are more vulnerable to being open to deep spiritual experiences, which then become a turning point in their religious life. In addition, religious transformation is also closely related to the intrinsic motivation dimension, which is the internal drive to practice religious values voluntarily, not due to external coercion. Self-Determination Theory states that behaviors driven by intrinsic motivation tend to be more durable and provide inner satisfaction (Sayyidah et al., 2022). In the context of Islam, this motivation is manifested in the form of sincerity in worship and obedience out of love for Allah, not out of fear or social pressure.

A healthy religious transformation is also reflected in the balance between cognitive, affective, and behavioral aspects. Individuals who have only experienced cognitive changes, for example by understanding Islamic concepts but have not shown changes in attitudes and feelings (Salsabila et al., 2023), cannot be said to have undergone a complete transformation. On the other hand, if the change includes intellectual awareness, piety, and real behavioral changes such as abandoning vices and increasing worship, then the transformation is comprehensive and profound (Syihabuddin, 2022). In modern psychology, this is in line with an integrative-transpersonal approach that places spirituality as one of the important aspects of personality growth. Authentic spiritual experiences contribute to self-development, empathy, and social awareness. Religious transformation not only improves the vertical relationship between humans and Allah, but also has an impact on the horizontal relationship between humans and others.

On the other hand, it is also important to note that not all forms of religious transformation are positive. In some cases, individuals experience spiritual radicalization due to extreme and unbalanced religious changes, which can negatively impact psychological well-being and social relationships. Therefore, religious transformation needs to be directed at a moderate approach (*wasathiyah*) that prioritizes the values of compassion, tolerance, and wisdom in its idea of moderate Islam (Bakir & Othman, 2017). Religious transformation can also be seen as part of the process of *tazkiyatun nafs* or purification of the soul, which is a core concept in Islamic psychology (Hairina & Mubarak, 2020). This process includes a constant effort to cleanse the heart of despicable traits and cultivate noble character.

The success of religious transformation is also highly determined by social support and a conducive spiritual environment. Religious communities such as *taklim* assemblies, *halaqah*, and recitation groups can be a forum that facilitates one's spiritual consistency. Involvement in religious communities is positively associated with improved well-being, morality, and self-control. In addition, the study of Fitria and Hidayat (2021) also showed that adolescents who were actively involved in religious activities experienced increased self-esteem, emotional control, and the ability to deal with social pressure. Religious transformation in this case strengthens psychological resilience through spiritual mechanisms. This phenomenon proves that spiritual involvement not only has an impact on a vertical relationship with Allah, but also on strengthening the intrapersonal aspect. Research by Rahmawati and Supriyadi (2020) on the conversion community in urban areas shows that continuous spiritual guidance through *halaqah* and monotheism studies helps individuals in strengthening their self-identity and releasing the psychological burden of the past.

Based on this study, this change occurs in line with the reinterpretation of life and transcendental values in Islam, underlining that Islamic psychology-based spiritual parenting programs applied in Muslim families have an impact on children's religious transformation, especially in the development of empathy, responsibility, and spiritual awareness from an early age. This shows that transformation does not only occur individually, but also through intergenerational processes within the family.

CONCLUSION

Religious transformation in Indonesia is not a single or uniform process, but is present in various forms of religious practices. Religious practices such as *dhikr*, prayer, reading the Qur'an, listening to lectures, participating in recitation activities and other activities can strengthen spirituality, form religious identity, and can encourage more positive behavior change. The approach of Islamic psychology helps to explain that religious transformation is not just a sociological or cultural phenomenon, but rather a complex inner journey towards closeness to Allah. Religious practices that are carried out consistently can be a means to manage emotions, strengthen self-worth, and form noble character and morals. Thus, religious transformation becomes an important part of the development of a complete and balanced Muslim personality spiritually, emotionally, and socially. Based on the results of this literature review, it is suggested that the next researcher can expand the scope of the subject and the context of religious transformation. The next research can explore the differences in religious transformation based on age, gender, local culture, and the role of digital media in more depth.

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