



Examining Emotional Presence, Authenticity, and Intimacy in Live-Streaming Experiences: A Focus on Audience–Streamer Interactions

Dimas Wahyu ^{1*}, Fitriani ²

^{1,2}Universitas Sari Mulia, Indonesia

¹dimaswahyu@gmail.com, ²fitriani@gmail.com

Article Info

Article history:

Received 29-08-2025

Revised 05-10-2025

Accepted 17-10-2025

Keyword:

Live Streaming; Emotional Presence; Authenticity; Intimacy; Digital Communication; Lived Experiences

ABSTRACT

Live streaming has become a rapidly growing form of digital communication, transforming how people interact, build relationships, and experience emotional connections in real time. Despite increasing scholarly attention, limited research has explored the subjective meaning-making processes behind emotional presence, authenticity, and intimacy in live-streaming environments, particularly within Indonesian cultural contexts. This study addresses that gap by investigating how streamers and viewers construct and interpret emotional engagement in ways that are socially and culturally distinctive. Here, we adopt an Interpretative Phenomenological Analysis (IPA) approach to explore the lived experiences of 28 participants, including streamers and viewers, focusing on how emotional closeness is co-constructed through interaction. Data were collected through semi-structured interviews, participant observations, and live-chat analyses, then analyzed using IPA to uncover themes representing shared meanings. The findings reveal that emotional presence develops through reciprocal engagement, authenticity is negotiated between performance and sincerity, and cultural norms shape expressions of intimacy and trust. These insights offer a deeper understanding of how digital relationships are socially and culturally mediated, filling a gap left by previous studies that relied mainly on quantitative metrics. This study advances theoretical perspectives on digital communication and phenomenology by highlighting the subjective experiences underpinning online emotional interactions. The results also provide practical implications for streamers, platform designers, and policymakers to foster more meaningful, culturally responsive user engagement while opening opportunities for future cross-cultural and mixed-method research.



©2024 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Live streaming has emerged as an influential form of communication in the digital era, transforming how people interact, entertain, and share experiences in real time (Ensmann et al., 2021; Potdevin et al., 2021). Across many parts of the world including Indonesia platforms such as YouTube Live, TikTok Live, and others facilitate not only broadcasting of content but also immediate feedback, social interaction, and virtual presence. The convergence of visual, auditory, and textual elements in live-streaming environments allows streamers and viewers to engage synchronously, creating a sense of co-presence that was less possible in earlier media forms. As these platforms become more embedded in everyday life, they are shaped by cultural norms, expectations of social decorum, language styles, and emotional expression typical to local societies.

The phenomenon of emotional engagement in live streaming has drawn the attention of researchers concerned with consumer behavior, marketing, and social media dynamics. Empirical studies have examined metrics such as social interaction, platform interactivity, perceived social presence, visual design, and loyalty behaviors in live-streaming commerce (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025; Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). For example, in Indonesia, studies show that interactivity and emotional visual elements significantly influence sustained

engagement behavior among live-streaming users of social commerce platforms. In addition, socio-technical research reveals that trust both cognitive and affective is a key mediator between technical features and user stickiness or purchase intention. Despite these insights, much of the existing work emphasizes quantifiable outcomes engagement rates, purchase behavior, social presence scales rather than the lived, subjective experiences of individuals who stream or view in real time, especially concerning how authenticity, emotional closeness, and meaning are perceived.

Given this context, there is a clear need to explore and understand the meaning of experience in live streaming from the perspectives of streamers and viewers themselves (Geronazzo et al., 2019; Khanam & Parihar, 2024). How do participants feel emotionally present? In what ways do they perceive authenticity and intimacy? How do cultural norms and values shape these perceptions and emotional expectations? A phenomenological approach is particularly suited to these questions because it privileges subjective, first-person accounts and aims to uncover the essence of phenomena as lived. By focusing on lived experience rather than solely on behavioral metrics, deeper insight can be gained into the emotional underpinnings of digital relationships, which have implications for communication theory, platform design, and social media practice.

Research on the lived experiences of individuals within digital communication environments has become an increasingly significant area of inquiry, particularly as online interactions transform the way people connect, build relationships, and express emotions (Lee et al., 2022; Robinson & Golphin, 2021). In the context of live streaming, understanding how streamers and viewers construct meaning from their interactions has gained relevance due to the rapid integration of these platforms into everyday life. Recent studies on live streaming have predominantly focused on measurable behavioral outcomes, such as viewer retention, purchase intention, and engagement rates, rather than on subjective meaning-making or emotional presence. While these quantitative findings contribute to understanding overall user patterns, they provide limited insight into how individuals personally experience emotional intimacy, authenticity, and trust during live-streaming sessions.

One of the central challenges in this field lies in methodological constraints. Much of the existing research employs quantitative designs such as surveys, social presence scales, and engagement metrics that may capture surface-level relationships but fail to address the depth and complexity of lived experience (Mukhlis, 2025b; Mukhlis, Suradi, et al., 2023). For instance, while social commerce studies in Indonesia have successfully identified interactivity and visual expressiveness as significant predictors of platform engagement, they often overlook how users interpret and emotionally relate to these interactive elements. Similarly, research on trust and affective bonding in digital platforms demonstrates correlations between design features and emotional responses, yet it provides little explanation of how trust and intimacy are constructed subjectively by users within cultural contexts.

These methodological gaps limit the ability of prior studies to fully capture the essence of the phenomenon (Genc & De Giovanni, 2021; Oh et al., 2021). Quantitative surveys and content analyses, while valuable for identifying patterns, often reduce complex emotional experiences to generalized variables, neglecting the nuanced, contextual, and meaning-driven dimensions of interaction. Consequently, a phenomenological approach specifically Interpretative Phenomenological Analysis (IPA) offers a more suitable framework for exploring how participants make sense of their experiences in live-streaming environments. By focusing on subjective narratives and cultural meanings, IPA provides the methodological depth required to uncover how emotional presence, authenticity, and intimacy are lived and interpreted by both streamers and viewers, thus addressing an important limitation in the existing literature.

Although the growing popularity of live-streaming platforms has attracted significant scholarly attention, most existing research relies heavily on quantitative approaches that focus on measurable indicators such as engagement metrics, purchase intentions, trust scores, and social presence scales. These studies have provided valuable insights into behavioral patterns and platform performance; however, they often fail to capture the subjective meaning-making processes that shape individuals' emotional experiences in live-streaming environments. For example, research on social commerce live streaming in Indonesia highlights how interactivity and emotional visuals influence

consumer engagement, yet it does not explain how users personally interpret and internalize these interactions. Similarly, studies addressing trust and emotional bonding in digital platforms reveal correlations between technical features and user responses, but they lack exploration of how such relationships are lived and experienced within specific cultural and social contexts.

The reliance on structured surveys, analytics dashboards, and behavioral metrics tends to reduce complex emotional dynamics into generalized variables, overlooking the depth, nuance, and context-specific meanings embedded in participants' lived experiences (Kistoro et al., 2022; Ruhr & Jordan Fowler, 2022). Consequently, existing approaches offer a fragmented understanding of how emotional presence, authenticity, and intimacy emerge and evolve in live streaming. Furthermore, cultural differences such as norms of expression, expectations of emotional closeness, and implicit communication styles are often neglected, despite their significant influence on how relationships are perceived and maintained in these environments.

To address these limitations, a phenomenological approach specifically Interpretative Phenomenological Analysis (IPA) is proposed as an alternative framework (Battaglia et al., 2021; Bobo et al., 2020). Unlike prior quantitative methods, IPA focuses on participants' subjective perspectives, exploring how individuals construct meaning from their personal experiences rather than imposing predefined categories. This approach enables researchers to uncover the essence of the phenomenon by examining emotional presence, perceived authenticity, and intimacy as they are lived by both streamers and viewers. By privileging participants' voices and situating findings within relevant social and cultural contexts, this study seeks to generate a more holistic, nuanced, and human-centered understanding of emotional engagement in live-streaming environments an area where current literature remains limited and underexplored.

Recent studies have examined live-streaming environments from various perspectives, including digital interaction, user engagement, and emotional connectivity. Several works have focused on behavioral metrics such as viewing duration, donation patterns, and platform loyalty, offering valuable insights into patterns of digital consumption. However, these studies have largely overlooked how participants experience emotional presence and authenticity within live-streaming contexts. While existing research has established correlations between interactivity and user satisfaction, it provides little explanation of how viewers and streamers personally interpret and assign meaning to these interactions. Consequently, there remains a need to focus on the subjective and cultural dimensions of live-streaming experiences.

To address this gap, this study applies an Interpretative Phenomenological Analysis (IPA) approach to explore the lived experiences of both streamers and viewers (Lakens et al., 2020; Roy et al., 2024). IPA was selected because it focuses on understanding how individuals make sense of their personal experiences and captures the deeper meanings behind emotional engagement, authenticity, and intimacy in live-streaming environments. Unlike prior quantitative methods, IPA allows participants' voices to guide the interpretation, enabling a richer understanding of their perceptions and expectations. Through this approach, the study seeks to reveal how cultural norms, emotional presence, and interactivity intertwine to shape digital relationships. In doing so, the research provides insights into dimensions of meaning that have been largely unexplored in previous studies.

This article is structured into several sections to ensure clarity and coherence. The introduction establishes the research context, defines the phenomenon under study, and presents the theoretical and methodological foundations (Ko et al., 2022; Manto et al., 2020). The next section describes the phenomenological approach, detailing the research design, participants, data collection procedures, and the application of IPA for data analysis. The findings are then presented thematically, highlighting key insights into emotional presence, authenticity, and intimacy. Finally, the discussion integrates these findings with existing literature, explains their theoretical and practical contributions, and concludes with implications and directions for future research.

RESEARCH METHODS

Study Design

This study adopted an Interpretative Phenomenological Analysis (IPA) design to explore the lived experiences of streamers and viewers in live-streaming environments, focusing on how emotional connections are formed and sustained (Carreiras & Castro, 2012; Iosifides, 2016). IPA was chosen because it provides a rigorous framework for examining the subjective meaning-making processes underlying human experiences. Rooted in Heideggerian hermeneutics, IPA emphasizes interpretation rather than mere description, allowing researchers to uncover how participants construct personal meanings from their lived realities. This design enabled an in-depth exploration of emotional presence, perceived authenticity, and intimacy within digital interaction spaces, capturing both individual narratives and cultural contexts that shape these experiences.

Participants

Participants consisted of 28 individuals actively involved in live-streaming activities, including 10 streamers and 18 regular viewers. A purposive sampling strategy was applied to ensure the selection of participants who could provide rich and relevant insights into the phenomenon under study.

Inclusion criteria required participants to be at least 18 years old, to have engaged with live-streaming platforms such as YouTube Live, TikTok Live, Twitch, or local equivalents for a minimum of six months, and to be willing to reflect openly on their personal experiences related to emotional engagement during live streaming. Exclusion criteria involved individuals who lacked sufficient exposure to live-streaming environments or those unwilling to participate in in-depth interviews.

Participants ranged in age from 19 to 35 years ($M = 26.4$), with an equal distribution of gender (14 females and 14 males). This diversity of demographic backgrounds and streaming preferences enriched the dataset and enabled cross-case comparisons, ensuring a comprehensive understanding of the phenomenon.

Data Collection

Data were collected using semi-structured, in-depth interviews supplemented by participant observation of selected live-streaming sessions (Hillman & Radel, 2018; Migdal, 2018). An interview protocol was developed to guide discussions while allowing participants to elaborate freely on personal experiences related to emotional presence, authenticity, interactive dynamics, and cultural influences.

Interviews were conducted either face-to-face or through secure online platforms, depending on participants' preferences and geographical accessibility. Each interview lasted between 45 and 75 minutes and was carried out in a private, distraction-free setting to ensure participants' comfort and openness. In addition to interviews, live-chat logs and observational notes were collected to provide contextual depth and to validate participants' accounts. All interviews were audio-recorded with participants' consent and transcribed verbatim to ensure accuracy and preserve emotional nuances expressed during conversations.

Data Analysis

The data were analyzed using the structured procedures of Interpretative Phenomenological Analysis (IPA), which allowed for a deep exploration of participants' meaning-making processes (Lutz & Knox, 2014). The analytical process began with multiple readings of each transcript to develop familiarity with the narratives and to capture a holistic sense of participants' experiences. Meaning units segments of text representing significant statements, emotional expressions, or personal reflections were identified and coded.

These initial codes were then clustered into superordinate themes based on conceptual similarities, capturing patterns of meaning across participants while respecting individual variations. Cross-case analysis was conducted to compare the experiences of streamers and viewers, revealing both shared and divergent perspectives. Observational notes and live-chat records were integrated into

the analysis to ensure triangulation and enhance interpretive validity. To facilitate systematic coding and thematic organization, NVivo 14 software was employed, though the interpretative depth remained grounded in participants' voices and subjective realities rather than technological tools.

RESULTS

Experiencing Emotional Presence: "It Feels Like They're Here With Me"

Participants consistently described live streaming as an intimate environment where emotional presence was constructed through direct, real-time interaction. Streamers explained that seeing viewers' comments and reactions in real-time created a sense of companionship and closeness, often blurring the boundaries between physical and digital presence. For many viewers, this immediacy fostered an experience of being "together" with the streamer despite geographical distance.

One participant, a 24-year-old female viewer, reflected:

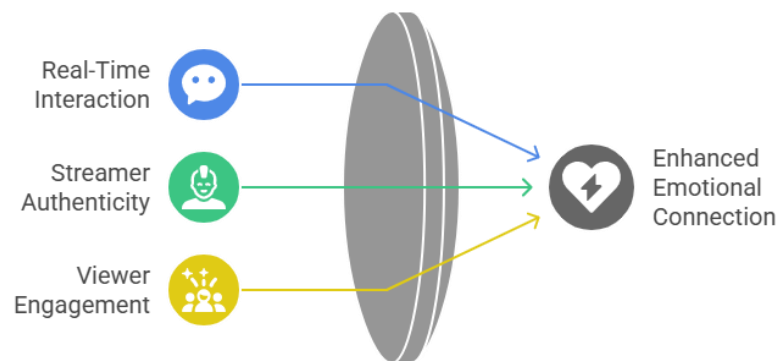
"Even though I'm just watching from my room, when the streamer reads my comment and smiles, it feels like we're in the same place. It's not just watching; it's being there."

This experience was echoed by several streamers who reported that the emotional feedback from viewers influenced their own sense of presence and authenticity. As one male streamer shared:

"When I see the chat moving so fast and people reacting to what I say, I feel like we're connected in real time... It's different from uploading videos because here, I can feel them."

This theme highlights that the co-construction of emotional presence is central to the meaning participants assign to live streaming, shaping not only how they interact but also how they perceive each other's authenticity and humanity.

Building Emotional Presence in Live Streaming



Negotiating Authenticity: "I Want to Be Real, But I'm Also Performing"

Another key theme was the tension between authentic self-expression and performative demands within the live-streaming context. While participants valued authenticity and "being real," they simultaneously acknowledged the pressure to perform, attract viewers, and maintain engagement.

A popular female streamer explained:

"I try to be myself, but I can't deny that sometimes I exaggerate my reactions or choose certain words because I know what the audience likes... It's not fake, but it's also not completely me."

Interestingly, viewers were highly aware of this performative element, yet many expressed that authenticity was not defined by being entirely "natural" but by the consistency of emotional expression. One male viewer explained:

“I know she’s performing, but I can tell when her laughter is genuine. For me, that’s what feels authentic.”

This finding demonstrates that authenticity in live streaming is negotiated between streamers’ self-presentation and viewers’ interpretations. Rather than opposing forces, performance and authenticity coexist in a dynamic tension, contributing to viewers’ emotional attachment.

Building Emotional Intimacy Through Interaction: “We Talk Like Friends”

Both streamers and viewers emphasized the role of interactive communication such as chat comments, direct responses, and virtual donations in fostering a sense of emotional intimacy. Participants reported that personalized responses, inside jokes, and shared emotional expressions created a strong perception of mutual understanding and closeness.

A male viewer recounted his experience:

“When she remembers my username and replies directly, I feel special... It’s like we’re friends, even though we’ve never met.”

Similarly, a streamer described how engaging directly with viewers strengthened her sense of community:

“I try to respond to as many comments as I can. When I call someone by their username or acknowledge their donation, they light up in the chat... and that energy keeps me going.”

This theme underscores that emotional intimacy is actively co-created through reciprocal communication. The study reveals that digital affordances such as instant feedback loops and real-time interaction play a critical role in transforming passive spectatorship into meaningful social relationships.

Cultural Context and Emotional Expectations: “In Indonesia, We Show Care Differently”

A distinctive finding of this study is the influence of cultural norms on emotional expression and expectations during live streaming. Participants highlighted how Indonesian cultural values around politeness, collectivism, and emotional restraint shaped how they communicated and interpreted emotional closeness.

A female viewer explained:

“In our culture, we don’t usually express our feelings openly. But through live streaming, I can send a small donation or emoji to show support without saying much. It feels natural.”

Streamers also adjusted their content and interaction styles to align with viewers’ cultural expectations. One streamer noted:

“Sometimes viewers prefer subtle expressions like soft jokes or gentle words rather than being too direct. I adapt my style so they feel comfortable.”

These findings indicate that emotional dynamics in live streaming are deeply embedded in cultural contexts, suggesting that platforms and content strategies must consider localized norms to foster authentic relationships.

DISCUSSION

Contributions of the Findings to the Research Questions

The results provide clear answers to the overarching question posed in the introduction: How do streamers and viewers experience and interpret emotional connection during live streaming? Through an Interpretative Phenomenological Analysis (IPA) approach, the study uncovers that emotional presence is co-constructed through reciprocal interactions, where immediate responses, personalized acknowledgments, and shared experiences enhance the perception of closeness (Abbaspour et al., 2025; Mulders et al., 2025). Moreover, authenticity emerged as a negotiated phenomenon: streamers balance personal self-expression with performative expectations, while

viewers interpret authenticity based on perceived consistency and emotional sincerity rather than purely natural behavior. Cultural norms further shape how intimacy is expressed and understood, with Indonesian participants preferring subtle emotional cues and indirect expressions of care, such as emojis, virtual donations, or supportive comments. These insights reveal a nuanced interplay between technology, social interaction, and cultural values, highlighting dimensions of meaning often overlooked in previous research.

Relationship to Existing Literature and Theoretical Frameworks

The findings both support and extend existing literature on digital communication and emotional engagement (Mukhlis, 2025a; Mukhlis & Saidah, 2025). Consistent with studies on social presence in digital platforms, the results confirm that immediacy and interactivity significantly enhance feelings of emotional closeness. However, this study advances the discussion by revealing how participants interpret and construct these feelings, offering depth beyond quantitative measures of engagement. The findings align with socio-cultural theories of mediated communication, which argue that authenticity and intimacy are contextually negotiated rather than universally defined. Furthermore, the results highlight cultural distinctions often ignored in Western-centric studies: Indonesian viewers, for instance, demonstrate preference for indirect emotional expressions, which contrasts with the directness observed in Western platforms. By integrating phenomenological insights with prior theoretical models, this research provides a more holistic and culturally sensitive framework for understanding emotional engagement in live-streaming environments.

Implications of the Findings

The findings of this study hold several theoretical and practical implications for understanding emotional engagement in live-streaming environments (Gómez-Galán, 2025; Nawi et al., 2021). From a theoretical perspective, the results contribute to the broader field of digital communication and phenomenology by revealing how emotional presence and authenticity are co-constructed between streamers and viewers through reciprocal interaction. These insights extend existing communication theories by demonstrating that authenticity is contextually negotiated, influenced by both technological affordances and cultural norms. From a practical standpoint, the study highlights the importance of designing platform features that support personalized interaction, as these interactions enhance viewers' perceptions of intimacy and connectedness. For streamers, the findings suggest the need to balance performative expectations with maintaining emotional sincerity, as viewers tend to value perceived consistency over "pure naturalness." Moreover, for platform developers and policymakers, understanding cultural preferences in expressing emotional closeness—such as the use of indirect cues and symbolic gestures—can guide the creation of more inclusive, user-centered digital spaces that resonate with diverse audiences.

Limitations of the Study

Despite its contributions, this study has several limitations that should be acknowledged. First, the findings are drawn from a specific cultural and social context—Indonesian live-streaming communities—which may limit the transferability of results to other cultural settings (Mukhlis, Janwari, et al., 2023; Mukhlis & Abdullah, 2025). Second, the study relies on qualitative data from a relatively small sample of streamers and viewers, which aligns with phenomenological research but constrains statistical generalization. Third, while Interpretative Phenomenological Analysis (IPA) enabled deep exploration of participants' lived experiences, it inherently involves subjective interpretation, and the researcher's positionality may influence the analytic process despite reflexivity measures and triangulation strategies. Finally, the focus on emotional presence and authenticity means that other potentially relevant aspects of live streaming—such as economic incentives, platform algorithms, or audience demographics—were not examined in detail. These limitations do not diminish the value of the findings but rather emphasize the importance of contextualizing them within their specific cultural and methodological boundaries.

Directions for Future Research

Future studies could build on these findings by exploring cross-cultural comparisons to understand how emotional engagement and authenticity in live streaming differ across societies with

varying communication norms and cultural values (Mukhlis, Maryam, et al., 2023; Mukhlis et al., 2024). Expanding the sample size and including diverse platform types may also provide richer insights into the dynamics of digital intimacy and trust across multiple technological ecosystems. In addition, integrating mixed-method approaches that combine phenomenological inquiry with quantitative measures could offer a more comprehensive understanding of the phenomenon by linking subjective meaning-making with behavioral patterns. Further research might also examine the role of algorithmic features and monetization structures in shaping perceptions of authenticity and emotional closeness, particularly as live-streaming platforms increasingly influence social and economic practices. By addressing these directions, future work can deepen theoretical understandings of digital communication while offering practical recommendations for creating more empathetic, user-centered online spaces.

CONCLUSION

This study explored the lived experiences of streamers and viewers within live-streaming environments, focusing on how emotional presence, authenticity, and intimacy are constructed and interpreted. The findings reveal that emotional connections are co-created through reciprocal interactions, where immediacy, personalized responses, and shared experiences foster a stronger sense of closeness. Authenticity emerged as a negotiated phenomenon, shaped by the balance between personal self-expression and performative demands, while cultural norms significantly influenced how emotional intimacy is expressed and perceived. By adopting Interpretative Phenomenological Analysis (IPA), this study addresses gaps in previous research that relied heavily on quantitative metrics, offering deeper insights into the subjective meaning-making processes behind digital relationships. Theoretically, these insights extend existing models of digital communication by foregrounding emotional and cultural dimensions that are often overlooked in technologically mediated interaction. Practically, the results provide guidance for streamers and platform designers to foster trust, engagement, and sustainable communities through intentional strategies that support authenticity and reciprocity. From a policy perspective, the findings highlight the need for regulatory frameworks that balance user protection with creative freedom, especially in managing issues of transparency, labor practices, and digital well-being in live-streaming ecosystems. Future research should expand the scope through cross-cultural studies and mixed-method approaches to better capture the diverse and evolving dynamics of emotional interaction in live-streaming contexts.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article.

REFERENCES

- Abbaspour, H., Karimi Moonaghi, H., Davoudi, M., Gharibnavaz, R., & Mehri, N. (2025). Patients' Lived Experiences of Being in the Operating Room: A Qualitative Study. *Journal of Qualitative Research in Health Science, 14*(1). Scopus. <https://doi.org/10.34172/jqr.1294>
- Battaglia, Y., Zerbinati, L., Murri, M. B., Provenzano, M., Esposito, P., Andreucci, M., Storari, A., & Grassi, L. (2021). Exploring the level of post traumatic growth in kidney transplant recipients via network analysis. *Journal of Clinical Medicine, 10*(20). Scopus. <https://doi.org/10.3390/jcm10204747>
- Bobo, E., Lin, L., Acquaviva, E., Caci, H., Franc, N., Gamon, L., Picot, M.-C., Pupier, F., Speranza, M., Falissard, B., & Purper-Ouakil, D. (2020). How do children and adolescents with Attention Deficit Hyperactivity Disorder (ADHD) experience lockdown during the COVID-

- 19 outbreak? *Encephale*, 46(3), S85–S92. Scopus. <https://doi.org/10.1016/j.encep.2020.05.011>
- Carreiras, H., & Castro, C. (2012). *Qualitative methods in military studies: Research experiences and challenges* (p. 194). Taylor and Francis; Scopus. <https://doi.org/10.4324/9780203099223>
- Ensmann, S., Whiteside, A., Gomez-Vasquez, L., & Sturgill, R. (2021). Connections before curriculum: The role of social presence during covid-19 emergency remote learning for students. *Online Learning Journal*, 25(3), 36–56. Scopus. <https://doi.org/10.24059/olj.v25i3.2868>
- Genc, T. S., & De Giovanni, P. (2021). Dynamic pricing and green investments under conscious, emotional, and rational consumers. *Cleaner and Responsible Consumption*, 2. Scopus. <https://doi.org/10.1016/j.clrc.2021.100007>
- Geronazzo, M., Rosenkvist, A., Eriksen, D. S., Markmann-Hansen, C. K., Køhlert, J., Valimaa, M., Vittrup, M. B., & Serafin, S. (2019). Creating an Audio Story with Interactive Binaural Rendering in Virtual Reality. *Wireless Communications and Mobile Computing, 2019*. Scopus. <https://doi.org/10.1155/2019/1463204>
- Gómez-Galán, J. (2025). Religion, anthropocentrism, and animal ethics: An investigation in higher education. *Discover Sustainability*, 6(1). Scopus. <https://doi.org/10.1007/s43621-025-01264-z>
- Hillman, W., & Radel, K. (2018). *Qualitative methods in tourism research: Theory and practice* (p. 294). Channel View Publications; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85050434848&partnerID=40&md5=7ea1e3f0b2027993b53f6a795804ee51>
- Iosifides, T. (2016). *Qualitative Methods in Migration Studies: A Critical Realist Perspective* (p. 266). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781315603124>
- Khanam, S., & Parihar, T. S. (2024). Couples' mental health and increased Instagram consumption. *Comunicacao Midia e Consumo*, 21(61), 360–379. Scopus. <https://doi.org/10.18568/cmc.v21i61.2909>
- Kistoro, H. C. A., Ru'iyah, S., Husna, D., & Burhan, N. M. (2022). Dynamics of the Implementation of Experience-Based Religious Learning in Indonesian and Malaysian Senior High Schools. *Jurnal Pendidikan Agama Islam*, 19(2), 283–296. Scopus. <https://doi.org/10.14421/jpai.2022.192-08>
- Ko, E. E., Kim, D., & Kim, G. (2022). Influence of emojis on user engagement in brand-related user generated content. *Computers in Human Behavior*, 136. Scopus. <https://doi.org/10.1016/j.chb.2022.107387>
- Lakens, D., McLatchie, N., Isager, P. M., Scheel, A. M., & Dienes, Z. (2020). Improving Inferences about Null Effects with Bayes Factors and Equivalence Tests. *Journals of Gerontology - Series B Psychological Sciences and Social Sciences*, 75(1), 45–57. Scopus. <https://doi.org/10.1093/geronb/gby065>

- Lee, S. W.-Y., Hsu, Y.-T., & Cheng, K.-H. (2022). Do curious students learn more science in an immersive virtual reality environment? Exploring the impact of advance organizers and epistemic curiosity. *Computers and Education*, 182. Scopus. <https://doi.org/10.1016/j.compedu.2022.104456>
- Lutz, W., & Knox, S. (2014). *Quantitative and qualitative methods in psychotherapy research* (p. 448). Taylor and Francis; Scopus. <https://doi.org/10.4324/9780203386071>
- Manto, M., Dupre, N., Hadjivassiliou, M., Louis, E. D., Mitoma, H., Molinari, M., Shaikh, A. G., Soong, B.-W., Strupp, M., Van Overwalle, F., & Schmahmann, J. D. (2020). Medical and Paramedical Care of Patients With Cerebellar Ataxia During the COVID-19 Outbreak: Seven Practical Recommendations of the COVID 19 Cerebellum Task Force. *Frontiers in Neurology*, 11. Scopus. <https://doi.org/10.3389/fneur.2020.00516>
- Migdal, A. B. (2018). *Qualitative Methods in Quantum Theory* (p. 460). CRC Press; Scopus. <https://doi.org/10.1201/9780429497940>
- Mukhlis, L. (2025a). A Phenomenological Study of Personal Spiritual Experiences in Navigating Religious Pluralism within Interfaith Communities. *Irfana: Journal of Religious Studies*, 1(6), 212–220.
- Mukhlis, L. (2025b). Spiritual Grounds for Economic Growth: A Qualitative Exploration of Rural Indonesian Women's Transformative Journeys Through Mosque-Led Empowerment Programs. *Servina: Jurnal Pengabdian Kepada Masyarakat*, 1(8), 289–298.
- Mukhlis, L., & Abdullah, M. N. (2025). *Hukum Keluarga Islam di Indonesia* (1st ed.). Mukhlisina Revolution Center.
- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulbaidah. (2024). Integrating Artificial Intelligence and Maqāṣid al-Syarī'ah: Revolutionizing Indonesia's Sharia Online Trading System. *Computer Fraud and Security*, 2024(11), 301–309. <https://doi.org/10.52710/cfs.238>
- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulbaidah. (2025). Reorientation of Sharia Stock Regulations: Integrating Taṣarrufāt al-Rasūl and Maqāṣid al-Sharī'ah for Justice and Sustainability. *Journal of Information Systems Engineering and Management*, 10(10s), 58–66. <https://doi.org/10.52783/jisem.v10i10s.1341>
- Mukhlis, L., Arifin, T., Ridwan, A. H., Zulbaidah, Rosadi, A., & Solehudin, E. (2025). Reformulation of Islamic Stock Law: The Application of Taṣarrufāt al-Rasūl and Maqāṣid al-Syarī'ah to Develop a Dynamic and Sustainable Islamic Capital Market in Indonesia. *Journal of Posthumanism*, 5(3), 1–13. <https://doi.org/10.63332/joph.v5i3.913>
- Mukhlis, L., Janwari, Y., & Syafe'i, R. (2023). INDONESIA STOCK EXCHANGE: THEORETICAL AND PHILOSOPHICAL ANALYSIS OF MUDHARABAH AND MUSYARAKAH CONTRACTS. *Yurisprudencia: Jurnal Hukum Ekonomi*, 9(2), 243–264. <https://doi.org/10.24952/yurisprudencia.v9i2.8466>

- Mukhlis, L., Maryam, S., & Sormin, S. A. (2023). Model Pembelajaran Living History Berbasis PjBL Untuk Meningkatkan Keterampilan Histografi Mahasiswa. *Jurnal Educatio FKIP UNMA*, 9(4), 1800–1809. <https://doi.org/10.31949/educatio.v9i4.5595>
- Mukhlis, L., & Saidah, Y. (2025). Dynamics of Nature-Based learning in Developing Children's Motoric Skills: Teacher and Parent Perspectives. *HUMANISMA: Journal of Gender Studies*, 9(1), 64–79. <http://dx.doi.org/10.30983/humanisme.v4i2.9366>
- Mukhlis, L., Suradi, Janwari, Y., & Syafe'i, R. (2023). Sosialisasi Saham Syariah sebagai Instrumen Pengembangan Ekonomi Masyarakat di Badan Kontak Majelis Taklim (BKMT) Kabupaten Mandailing Natal. *Jurnal Pengabdian Multidisiplin*, 3(2), 2–9. <https://doi.org/10.51214/japamul.v3i2.604>
- Mulders, M., Träg, K. H., Kaninski, L., & Rahner, L. (2025). Past lives, present learners: Future directions for history education in virtual reality. *Computers and Education: X Reality*, 7. Scopus. <https://doi.org/10.1016/j.cexr.2025.100114>
- Nawi, A. M., Ismail, R., Ibrahim, F., Hassan, M. R., Manaf, M. R. A., Amit, N., Ibrahim, N., & Shafuridin, N. S. (2021). Risk and protective factors of drug abuse among adolescents: A systematic review. *BMC Public Health*, 21(1). Scopus. <https://doi.org/10.1186/s12889-021-11906-2>
- Oh, J., Jin, E., Sudarshan, S., Nah, S., & Yu, N. (2021). Does 360-degree Video Enhance Engagement with Global Warming?: The Mediating Role of Spatial Presence and Emotions. *Environmental Communication*, 15(6), 731–748. Scopus. <https://doi.org/10.1080/17524032.2021.1891945>
- Potdevin, D., Clavel, C., & Sabouret, N. (2021). A virtual tourist counselor expressing intimacy behaviors: A new perspective to create emotion in visitors and offer them a better user experience? *International Journal of Human Computer Studies*, 150. Scopus. <https://doi.org/10.1016/j.ijhcs.2021.102612>
- Robinson, F. T., & Golphin, Q. (2021). Culture of family togetherness, emotional resilience, and spiritual lifestyles inherent in African Americans from the time of slavery until now. In *African Americans and Mental Health: Practical and Strategic Solutions to Barriers, Needs, and Challenges* (pp. 57–66). Springer International Publishing; Scopus. https://doi.org/10.1007/978-3-030-77131-7_7
- Roy, R., Som, A., Naidoo, V., & Rabbanee, F. K. (2024). How Envy Encourages Beliefs in Unethical Consumer Behaviour: The Role of Religiosity and Moral Awareness. *Journal of Business Ethics*, 193(2), 345–361. Scopus. <https://doi.org/10.1007/s10551-023-05573-z>
- Ruhr, L. R., & Jordan Fowler, L. (2022). Empowerment-focused positive youth development programming for underprivileged youth in the Southern U.S.: A qualitative evaluation. *Children and Youth Services Review*, 143. Scopus. <https://doi.org/10.1016/j.childyouth.2022.106684>

