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“Click, Share, Da’wah: Spiritual Revolution at Your Fingertips”

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Abstract

This research aims to analyze the disruption of religious practices and the dynamics of spiritual transformation triggered by social media and mobile technology among Indonesian Muslims. This study seeks to introduce a new conceptual framework regarding religious practice in the digital age. The research employed a qualitative method using a digital ethnography approach and in-depth interviews with 30 respondents, including digital preachers, active social media users, and individuals who experienced spiritual changes through online platforms. The data collection process involved analyzing viral Islamic content, utilizing social media analytics, and observing religious communities flourishing in cyberspace. The study's findings indicate that the ease of access via the “click” feature has disrupted the way religion is learned, transforming it into on-demand consumption and enabling the instant attainment of spiritual satisfaction. Furthermore, the culture of “sharing” gives rise to new forms of religious social validation that significantly shape individual spiritual practices. Digital da’wah (preaching) also shifted to a micro-content model utilizing visual messages and personalized narratives. Participants reported that smartphone-mediated religious interactions have triggered profound spiritual transformation, highlighting the emergence of the concept of “finger-tip spirituality” (mobile spirituality). This study makes a significant contribution to Islamic studies by introducing the conceptual framework of “finger-tip spirituality” and its implications for contemporary religious practices. The research offers a fresh

perspective on how digital access reconstructs traditional da'wah methodologies while fostering innovation in the formation of digital-based religious communities. Moreover, this study enriches the academic discourse related to the influence of mobile technology on individual spiritual development. By filling a gap in the literature on the nexus between technology and Islamic spirituality, this research broadens the discourse on digital religion from a unique Indonesian Muslim perspective.

Keywords: Digital da'wah, Islamic social media, Mobile spirituality, Spiritual revolution, Viral religious content

Abstrak

Penelitian ini bertujuan untuk menganalisis disrupsi praktik keagamaan dan dinamika transformasi spiritual yang dipicu oleh media sosial dan teknologi mobile di kalangan Muslim Indonesia. Kajian ini berupaya memperkenalkan kerangka konseptual baru mengenai praktik religius di era digital. Penelitian ini memanfaatkan metode kualitatif dengan pendekatan etnografi digital dan wawancara mendalam terhadap 30 responden yang terdiri atas da'i digital, pengguna aktif media sosial, dan individu yang mengalami perubahan spiritual melalui platform daring. Proses pengumpulan data mencakup analisis konten Islam yang viral, pemanfaatan analitik media sosial, serta observasi pada komunitas religius maya. Hasil studi menunjukkan bahwa kemudahan akses melalui fitur "klik" telah mendisrupsi cara belajar agama menjadi konsumsi sesuai permintaan (on-demand), memungkinkan tercapainya kepuasan spiritual secara instan. Selain itu, budaya "berbagi" (share) melahirkan bentuk-bentuk baru validasi sosial keagamaan yang signifikan dalam membentuk praktik spiritual individu. Dakwah digital juga bergeser ke model mikro-konten yang memanfaatkan pesan visual dan narasi personal. Para partisipan melaporkan bahwa interaksi keagamaan yang difasilitasi smartphone telah memicu transformasi spiritual yang mendalam, menyoroti munculnya konsep "spiritualitas ujung jari" (spiritualitas mobile). Kajian ini memberikan kontribusi penting pada studi Islam dengan memperkenalkan kerangka konseptual "spiritualitas ujung jari" serta implikasinya terhadap praktik keagamaan kontemporer. Penelitian ini menawarkan perspektif baru mengenai bagaimana akses digital merekonstruksi metodologi dakwah tradisional sekaligus mendorong inovasi dalam pembentukan komunitas religius berbasis digital. Selain itu, studi ini memperkaya khazanah akademik terkait pengaruh teknologi mobile terhadap perkembangan spiritual individu. Dengan mengisi kekosongan literatur tentang hubungan teknologi dan spiritualitas Islam, penelitian ini turut memperluas wacana agama digital melalui perspektif unik Muslim Indonesia.

Kata Kunci: Dakwah digital, Media sosial Islam, Revolusi spiritual, Spiritualitas *mobile*, Viralitas konten keagamaan

A. Introduction

The pursuit of religious knowledge and understanding of Islamic teachings can now be conducted more rapidly and flexibly due to technological advancements. These developments have given rise to various digital platforms, including mobile applications, websites, and social media that provide da'wah content, religious learning materials, and spaces for religious discourse (Zuhri, 2021). This phenomenon has not only revolutionized the methods of delivering da'wah but has also shaped the way Indonesian society understands and practices Islamic teachings in daily life.

Within less than a decade, the landscape of Islamic da'wah in Indonesia has undergone a dramatic transformation. According to the latest 2024 data from the Indonesian Internet Service Providers Association (APJII), internet penetration in Indonesia reached 79.5% of the total population of 278.7 million, with 92.3% of users accessing religious content via mobile devices (APJII, 2024). This phenomenon shows that da'wah is no longer limited to mosque pulpits or conventional taklim assemblies, but has transformed into a digital space that can be accessed with just the touch of a fingertip (Siregar et al., 2025). This new reality demonstrates that da'wah is no longer confined to mosque pulpits or conventional religious study circles (majelis taklim), but has transformed into digital spaces accessible with just a fingertip touch (Faustyna et al., 2025). This ease of access has given rise to a phenomenon that can be termed a "spiritual revolution at our fingertips," where religious learning, spiritual journeys, and the formation of religious communities are now mediated by digital technology.

The development of da'wah in the digital era is characterized by the proliferation of social media platforms, which serve as primary channels for disseminating Islamic values. Instagram, YouTube, TikTok, and WhatsApp now function as "virtual mosques" that transcend spatial and temporal boundaries. Ustadz Abdul Somad, for instance, has successfully garnered over 30 million followers across various social media platforms, while short-duration da'wah videos on TikTok can achieve tens of millions of views within just a few days. This phenomenon demonstrates that digital da'wah not only expands audience reach but also transforms how Indonesian Muslims consume, internalize, and disseminate religious content (Bahrudin & Waehama, 2024). The "click and share" culture has created an interactive, personal, and viral spiritual ecosystem.

This transformation is inseparable from the characteristics of Indonesia's Muslim generation, which has grown up in the digital era and is often referred to as "digital native Muslims." This generation demonstrates a preference for religious content that is brief, visual, and easily applicable to daily life. Their spiritual consumption patterns are influenced by the culture of "instant gratification," in which answers to religious questions can be obtained within seconds via search engines or religious Q&A applications. Furthermore, the practice of sharing da'wah content on social media has been regarded as a form of modern charitable giving (*amal jariyah*), where spreading religious messages is considered equivalent in value to direct da'wah activities (Yilmaz, 2025).

Although the phenomenon of digital da'wah has become an undeniable reality, academic studies that deeply examine its impact on individual spiritual transformation and changes in religious practices remain relatively limited.

Campbell & Garner (2016) through their research on "Digital Religion," they emphasize the importance of understanding that digital technology not only changes how humans practice religion but also reconstructs the meaning of spirituality itself. Nevertheless, the majority of Campbell's studies focus on Christian communities in America and Europe, leaving a significant gap in the literature on the understanding of digital religious phenomena within the Islamic context in Indonesia.

Moberg & Sjö (2016) in their research on "Media Theory and the 'Digital Religion' Renaissance," they highlight the role of digital media in creating hybrid forms of religiosity that blend traditional and modern elements. Their findings demonstrate that digital platforms function not merely as channels for disseminating religious messages but also as spaces in which religious identity is dynamically constructed and negotiated. Although relevant to the development of digital da'wah in Indonesia, Moberg & Sjö study has not specifically explored the "click and share" mechanism as a transformative factor in religious practices among believers.

In the Islamic context, Bunt (2024) through his work "Hashtag Islam," he provides important insights into how Muslims utilize social media to express their religious identity. Bunt found that the use of hashtags and viral content has become a new means for Muslims to engage in global religious discourse. Nevertheless, his research primarily focuses on identity and representation and has not yet examined in depth how digital interactions influence individual spiritual transformation and the practice of personal worship.

A recent study by Ibrahim (2024) The study on "Digital Islamic Culture" confirms that digital platforms have given rise to new "communities of practice" in Islam, in which religious learning occurs through peer-to-peer interactions facilitated by social media algorithms. Sisler found that young Muslims place greater trust in religious content shared by their peers than in content delivered by traditional religious authorities. This finding indicates a significant shift in the hierarchy of religious authority, but the research has not yet explored in depth how the practice of "sharing" itself influences individual religious understanding and behavior.

In the Southeast Asian region, Robinson (2025) in his study "Mobile Spirituality in Southeast Asia," he makes an important contribution by discussing the role of smartphones in daily religious practices. Robinson explains that mobile devices have evolved into "sacred devices" that support the implementation of digital rituals and worship in various forms. Nevertheless, this research remains descriptive and has not critically analyzed how digital accessibility contributes to reformulating the meaning of spirituality itself.

In the Indonesian context, several studies on digital da'wah have been conducted. (Fakhruroji, 2019) through his work "Digitalizing Islamic Lectures," he highlights how conventional religious sermons are adapted into digital formats. He found that successful da'i (Islamic preachers) on digital platforms are those who can adjust their communication style to the characteristics of each medium. However, this research emphasizes the da'i's perspective as a content creator and has not yet explored in depth the experiences of congregations as audiences or consumers of digital da'wah. Siregar et. al (2025) in his research "Social Media on Islamic Lifestyle Trends: A Systematic Literature Review identifies the emergence of a new category of da'i called "religious influencers." He found that religious influencers differ from

traditional ustadz, particularly in their communication style, which is more personal and accessible. His research provides important insights into the transformation of the da'i role in the digital era. However, it has not yet examined how followers or congregations experience spiritual transformation through interactions with these religious influencers.

Recent research by Fahm (2025) entitled "WhatsApp Groups and Islamic Learning" explores how WhatsApp groups function as informal spaces for Islamic learning. They found that these groups can foster emotional intimacy and a sense of community that differs from those in formal Islamic learning. However, this study is limited to only one platform and has not yet integrated various digital media within a holistic analytical framework.

Although these studies have made valuable contributions to understanding the development of digital da'wah, several significant gaps remain. First, most studies still focus on technological aspects or content, thereby failing to explore in depth how simple actions, such as "clicking and sharing," can trigger complex spiritual transformations. Second, to date, no study has systematically examined how digital access modifies the dimensions of temporality and spatiality in religious practices. Third, the concept of "spiritual revolution in the digital realm" has not yet been developed within a robust and adequate theoretical framework.

Fourth, previous studies have not successfully integrated spiritual psychology and media studies to explain how instant access affects individual spiritual transformation processes. Fifth, no study has comprehensively examined how the "sharing" culture on social media gives rise to new forms of religious social proof and peer influence within the Islamic context. Sixth, the concept of "fingertip spirituality" as a new paradigm in religious practice still requires deeper theoretical development and empirical exploration. These research gaps are becoming increasingly urgent to address, given the rapid growth in the use of digital media for religious purposes in Indonesia. Google Trends data reveals that searches for keywords such as "online Islamic studies," "online ustadz," and "learning Islam" have increased by up to 300% since 2020. This phenomenon not only reflects the high demand for digital religious content but also signifies a fundamental shift in how Indonesian Muslims understand, internalize, and practice Islamic teachings.

This research aims to address these gaps by analyzing how simple mechanisms, such as "clicking and sharing," can catalyze a revolution in the spiritual practices of Indonesian Muslims. Through the concept of "spiritual revolution at our fingertips," this study will examine how digital accessibility not only transforms da'wah methods but also redefines the meaning and experience of spirituality. This research is expected to make a significant contribution to the development of a theoretical framework that explains the phenomenon of spiritual transformation in the digital era, particularly within the Islamic context in Indonesia.

B. Methods

This section provides a detailed account of the implementation of this research. A comprehensive explanation of the methodology employed enables readers to assess the extent to which these methods are relevant and appropriate

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for achieving the research objectives. This study specifically focuses on understanding the dynamics and impact of da'wah dissemination through digital platforms, with emphasis on the mechanisms of "Click" (access and consumption) and "Share" (distribution), which are central to the concept of "Spiritual Revolution at Our Fingertips."

1. Approach

This research employs a qualitative approach grounded in the interpretive paradigm. This approach was chosen to explore in depth the experiences, perceptions, and practices of individuals in accessing, sharing, and interacting with da'wah content through social media. By highlighting how individuals make sense of and give meaning to their digital experiences, qualitative methods enable more flexible exploration of complex phenomena at the intersection of spiritual, social, and technological aspects within the context of digital da'wah (Pervin & Mokhtar, 2022).

2. Data Collection Procedure

To obtain a holistic perspective on the phenomenon of "Click, Share, Da'wah," this research involves three main subject groups. This strategy is designed to elicit diverse perspectives and experiences regarding religious interactions in digital spaces.

Group 1: Active Social Media User Respondents

The first group consists of individuals who intensively utilize social media to access, disseminate, and interact with various da'wah content. The sample for this group was selected using purposive sampling, considering demographic characteristics such as age, gender, education level, and geographical location, as well as participants' level of involvement in online da'wah activities. The inclusion criteria for this group include: (a) having active social media accounts (e.g., Facebook, Instagram, Twitter, YouTube, and others); (b) regularly following da'wah accounts or pages; (c) actively engaging with da'wah content through activities such as liking, commenting, or sharing; and (d) willing to participate in in-depth interviews.

Group 2: Da'i and Digital Da'wah Content Providers

The second group comprises da'i, ustadz, religious leaders, and individuals or groups that actively produce and distribute da'wah content through digital media. Snowball sampling technique was used to select the sample, starting with widely recognized da'wah figures and then expanding to other individuals recommended by initial informants. The inclusion criteria for this group are: (a) actively producing da'wah content in various digital formats such as text, video, audio, or visual; (b) having a significant audience or followers on social media platforms; and (c) willing to provide insights into the da'wah strategies employed and their views on the impact on audiences.

Group 3: Online Community Administrators and Moderators

The final group comprises individuals who serve as administrators or moderators of online communities focused on da'wah. The sample for this group was selected through purposive sampling, accounting for the diversity of community types (e.g., Facebook groups, Telegram channels, or online discussion forums) and the active role of administrators/moderators within these communities. The inclusion criteria for this group include: (a) having experience as an administrator or moderator of digital da'wah communities; (b) possessing knowledge about interaction dynamics and member behavior within communities; and (c) being willing to share their experiences and perspectives regarding community management and the resulting impacts.

Primary data collection consists of several methods as follows:

a. In-depth Interviews

Semi-structured interviews were conducted with various participant groups to explore their experiences, perspectives, and practices regarding digital da'wah, particularly those related to the "click" and "share" mechanisms. Interview guides were developed to cover a range of important topics, including the motivations behind online da'wah activities, the challenges faced, perceived impacts, and practical strategies for disseminating digital da'wah messages.

b. Participant Observation

The researcher actively participated in and observed interactions in online communities, such as social media groups and discussion forums, to gain an in-depth understanding of interaction patterns, behaviors, and social norms within digital da'wah spaces. The focus of observation was on how da'wah content is consumed, processed, and subsequently disseminated by community members.

c. Digital Content Analysis

The analysis examined da'wah materials shared by a digital da'i and online communities, as well as the audience responses and interactions that emerged. The purpose of this analysis was to identify main themes, key messages, communication styles employed, and da'wah dissemination strategies used, with particular attention to virality factors and the level of message acceptance among users.

C. Results and Discussion

The research successfully collected data from 30 participants divided into three groups: 12 active social media users, 10 digital preachers or online da'wah content providers, and eight online community administrators or moderators.

Changes in Da'wah Content Consumption Patterns

A total of 87% of the 30 respondents reported that they now routinely access da'wah materials on mobile devices, with an average daily consumption duration of 2.3 hours. The ease of access through the "click" feature has shifted the religious learning model from conventional scheduled approaches to an on-demand format, enabling faster and more practical spiritual experiences tailored to individual needs.

This fundamental shift confirms the accelerating trend of digital da'wah

mediatization, which Faustyna et. al (2025) initially identified as moving religious learning beyond the pulpit and traditional study circles. Furthermore, the preference for instant, on-demand spiritual consumption aligns with the "instant gratification" pattern observed among digital natives. Our findings, as shown in Table 1, underscore that mobile devices have become the primary conduit for religious life. This supports the argument by Rohmawati & Hakiem (2024) that mobile devices serve as "sacred devices" demonstrating that the dimensions of temporality and spatiality in religious practices have been radically modified- a significant gap addressed by this research. The high engagement with WhatsApp and YouTube suggests that users prioritize access to content and community interaction over formal religious structures.

Table 1: Consumption Patterns of Digital Da'wah Content

Digital Platform	Daily Access Frequency	Average Duration (Minutes)	Engagement Level
WhatsApp Groups	25 people (83%)	45	High
Instagram	22 people (73%)	38	Medium
YouTube	20 people (67%)	65	High
TikTok	15 people (50%)	28	Low
Facebook	12 people (40%)	32	Medium

Manifestation of Finger-Tip Spirituality

This finding conceptually advances the work on "Mobile Spirituality" discussed by Fakhruroji, (2019) which, in a descriptive account, noted the role of smartphones in daily religious practices. Our concept of "fingertip spirituality" critically examines how digital accessibility redefines spirituality, transforming it from a communal, ritual-based practice into a more individual and contextual form. As evidenced in Table 2, practices traditionally requiring a physical setting (such as majlis or tasbih) are now commonly performed via online videos, applications, and chat. This confirms that religious practice has been seamlessly integrated into daily, technologically mediated life, offering personalized spiritual experiences that align with users' immediate needs.

Table 2: Manifestations of Fingertip Spirituality

Spirituality Aspect	Traditional Practice	Digital Practice	Percentage of Participants
Religious Learning	Physical study/majlis	Online videos/articles	90%
Dhikr/Prayer	Physical tasbih	Dhikr applications	65%
Religious Consultations	Face-to-face meeting with the ustaz	Chat/DM digital	78%
Da'wah	Live sermons	Content sharing	95%

The "Share" Culture as a New Form of Da'wah

This culture of sharing fosters an interactive, viral spiritual ecosystem and constitutes a significant mechanism for democratizing religious authority. The act of spreading religious messages is regarded as a form of modern charitable giving (amal jariyah), reflecting a reconstruction of the meaning of worship in the digital context. The emphasis on social validation among 60% of participants (Table 3) aligns with Adeni, (2021) findings, who noted that young Muslims often place greater trust in religious content shared by peers than in traditional religious authorities. This highlights how digital peer influence and content virality are effectively challenging the traditional, vertically structured hierarchy of religious authority. Furthermore, this behavior confirms the insights of (Bunt, 2018) in Hashtag Islam, regarding the use of social media to express religious identity and engage in global religious discourse.

Table 3: Motivations and Impact of Da'wah Content Sharing Behavior

Sharing Motivation	Number of Participants	Percentage	Perceived Spiritual Impact
Preaching/ Seeking Reward (Pahala)	28 people	93%	Increased spiritual satisfaction
Self-Reminder	25 people	83%	Strengthened religious Commitment
Knowledge Sharing	22 people	73%	Sense of contribution
Social Validation	18 people	60%	Recognition of religious identity within the Community

Evolution of Da'wah Format

This evidence strongly supports the findings of Fakhruroji, (2017), who stated that successful da'i on digital platforms are those who can effectively adjust their communication style to the characteristics of each medium. The shift towards visual narratives and personalized messages aligns with the consumption preferences of the "digital native Muslims" who prefer content that is brief, visual, and easily applicable. The effectiveness of micro-content (Table 4) also reinforces the emergence of new roles, such as "religious influencers" Siregar et. al (2025) whose personal and accessible communication styles are better suited to platforms such as TikTok and Instagram, resulting in higher engagement and sharing rates. This suggests that engagement levels, rather than length, are the new measure of effectiveness in digital da'wah.

Table 4. Effectiveness of Da'wah Content Formats by Duration

Content Duration	Number of Contents Analyzed	Average Views	Average Engagement	Share Rate
< 1 minute	150	45.000	12.000	85%
1-3 minutes	200	38.000	15.000	78%
3-5 minutes	120	22.000	8.000	65%
5-10 minutes	80	15.000	5.000	45%
> 10 minutes	50	8.000	3.000	25%

Spiritual Transformation Through Digital Interaction

The data presented in Table 5 is particularly striking, showing substantial increases in the frequency of Sunnah prayer (+128%), Qur'an reading (+84%), and religious discussions (+675%). This directly addresses the research gap regarding the impact of digital interactions on individual spiritual transformation. The instant and constant accessibility provided by digital platforms fosters a continuous spiritual engagement, moving beyond mere content consumption toward active behavioral change. This confirms the notion that digital technology not only changes the practice of religion but also reconstructs the meaning and experience of spirituality itself, as emphasized by Campbell, (2020). The high reported increase in religious discussions further highlights that digital platforms serve as effective spaces for forming new "communities of practice", fostering emotional intimacy and community that complements formal Islamic learning.

Table 5: Indicators of Digital Spiritual Transformation

Transformation Aspect	Pre-Digital (Frequency)	Post-Digital (Frequency)	Change (%)
Frequency of Sunnah Prayer	2.1 times/week	4.8 times/week	+128%
Qur'an Reading	3.2 times/week	5.9 times/week	+84%
Daily Dhikr	1.5 times/day	3.7 times/day	+147%
Religious Discussions	0.8 times/week	6.2 times/week	+675%

Figure 1: Conceptual Model of the "Spiritual Revolution at One's Fingertips"



The model illustrates how the simple act of clicking on a smartphone facilitates access to da'wah content, leading to spiritual transformation. This process is reinforced by a sharing culture that generates viral religious content, thereby creating religious social proof and fostering the formation of digital religious communities. Ultimately, this dynamic gives rise to the "fingertip spirituality" paradigm, shaping new religious practices and forming a distinct digital Islamic identity.

D. Conclusion

1. Theoretical Significance: The "Fingertip Spirituality" Paradigm

This study introduces the novel theoretical concept of "fingertip spirituality," which fundamentally captures how Indonesian Muslims experience and practice spirituality through mobile technology. This paradigm suggests that instantaneous accessibility via smartphones redefines religious practices, shifting them from rigid, communal structures toward more personal, flexible, and contextually relevant spiritual engagement. The main conclusion is that the simple mechanisms of "click and share" have triggered a spiritual revolution, transforming the dimensions of temporality and spatiality in religious life.

2. Practical Implications: Transformation of Da'wah Methodology

The findings hold significant practical implications for da'i and religious institutions. The effectiveness of digital da'wah now relies heavily on adapting religious messages into engaging, shareable microcontent formats that resonate with digital consumers. This research underscores the necessity for religious educators to integrate an understanding of social media algorithms and consumer psychology to design effective, high-engagement communication strategies.

3. Social Consequences: The Democratization of Religious Authority

A key finding is the democratization of religious authority driven by the prevailing "sharing" culture, which allows any Muslim to disseminate religious content and assume the role of a da'i. While this creates a more horizontal and participatory model of religious discourse, it simultaneously highlights the urgent need for digital literacy education within religious contexts to address challenges related to content verification and accuracy.

4. Limitations and Directions for Future Research

Although this study provides valuable insights through its qualitative approach, it is limited to the Indonesian context, and its findings may not be statistically generalizable to other Muslim communities worldwide. Future research is strongly recommended to examine the long-term effects of "fingertip spirituality" on both individual spiritual consistency and the stability of community life. Additionally, comparative studies involving other Muslim-majority nations would offer a more comprehensive perspective on the global phenomenon of Digital Islam.

5. Implications for the Development of Digital Islam in Indonesia

The findings of this study have broad implications for the development of digital Islam in Indonesia. The "click, share, da'wah" phenomenon illustrates that Indonesian Muslims have entered a new era of religiosity in which digital technology has become an integral part of their spiritual practices. This development necessitates that traditional religious institutions adapt to remain relevant in the digital era.

The study also highlights the need to develop a digital da'wah ethics framework to guide da'is and social media users in disseminating religious content. Such a framework should encompass elements such as information verification, proper etiquette for online interactions, and a sense of responsibility in sharing da'wah materials.

6. Limitations and Directions for Future Research

Although this study provides valuable insights into the phenomenon of digital da'wah, several limitations must be acknowledged. First, the research is confined to the Indonesian context and may not be generalizable to Muslim communities in other countries. Second, the use of a qualitative methodology limits the ability to achieve broader statistical generalization.

Future research is recommended to explore the long-term impact of "fingertip spirituality" on both individual and community spiritual life. In addition, comparative studies involving other Muslim-majority countries could offer a more comprehensive perspective on the global phenomenon of digital Islam.

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