



When Algorithms Shape Trust: The Capitalist Transformation of Digital Islamic Da'wah in Indonesia

Siti Fadilla,^{1*} Putri Isma Idriyani²

¹Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

²Sekolah Tinggi Agama Islam Terpadu Yogyakarta, Indonesia

*Correspondence: sitifadilla@uinmybatusangkar.ac.id

Abstract

This study investigates the capitalist transformation of digital Islamic da'wah in Indonesia through the lens of social media algorithms and their role in shaping user trust. Employing a qualitative literature review approach, the research analyzes how algorithmic mechanisms prioritize content circulation based on engagement metrics, thereby influencing the production and reception of religious messages. The findings reveal that digital platforms driven by capitalist imperatives commodify Islamic da'wah, altering its communicative style and potentially compromising its spiritual authenticity. This commodification fosters a competitive digital environment where trust is algorithmically constructed and leveraged for monetization. The study underscores the critical need for digital literacy among Islamic preachers and their audiences to navigate these dynamics responsibly. Limitations include reliance on secondary sources without primary empirical data, highlighting the importance of future multifaceted research to develop ethical and effective digital da'wah strategies in a rapidly evolving media landscape. The research implications advocate for balancing technological adaptation with the preservation of genuine Islamic values against the pressures of digital capitalism.

Article History

Received: 15-05-2025

Revised: 27-06-2025

Accepted: 02-07-2025

Keywords

Digital Da'wah,
Social Media
Algorithms,
Religious
Commodification,
Digital Literacy,
Indonesia.

Introduction

The development of information and communication technology, particularly social media, has revolutionized the ways humans interact, communicate, and express their religious values (Kuswana & Pauzian, 2023; Roso et al., 2020). However, this revolution does not always align with the noble ideals of Islamic da'wah, which aim to honor humanity and build a civilization based on divine values. In practice, religious life migrating into the digital realm often contradicts the principles of Islamic da'wah (Astra et al., 2024; "Realizing a New Spiritualism," 2023; Zaid et al., 2022). Social media, as the dominant medium, is governed by algorithms that make popularity, virality, and performativity the primary parameters for content success (Saurwein et al., 2025; Wang, 2023). This



situation creates specific pressures for da'i (Islamic preachers) to adjust their religious messages to be "marketable" in the algorithmic landscape, often sacrificing substance for sensation.

This reality becomes problematic because technology, originating outside the cultural and religious context of the Muslim community, does not always align with the values and social character of Muslim society. Digital technology carries capitalist values based on monetization, efficiency, and individualism, whereas Muslim societies carry a heritage of communal, spiritual, and simplicity-oriented values (Erwahyudin, 2024; Fisher, 2010; Nachtwey & Seidl, 2024). Unfortunately, the entry of digital technology is not accompanied by adequate literacy and infrastructure preparedness. Many people, including da'i, lack proficiency in critically understanding the dynamics and logic of digital media. They dive into digital da'wah assuming media are neutral tools, unaware that algorithms influence not only message reach but also their substance (G. S. Putri et al., 2022). Therefore, the presence of information technology, rather than strengthening Islamic values, has the potential to erode the authenticity of Islamic da'wah in the digital space if not anticipated critically and systematically (Kuswana & Puzian, 2023b).

Studies on digital da'wah have been widely conducted but tend to view technology linearly and neutrally, without touching deeper structural and cultural dimensions. Many studies highlight the great potential of social media to expand Islamic preaching reach, such as how Muslim ustadz or influencers use platforms like YouTube, Instagram, or TikTok to reach young audiences (Abdusshomad, 2024; Fauziyah et al., 2023; Hidayah et al., 2024; A. M. Putri & Astutik, 2021). These studies often focus on effectiveness, reach, and creativity of digital da'wah content. However, few examine how algorithmic logic – that is, automated selection systems determining content visibility and distribution – influences the direction, style, and even meaning of da'wah itself. Moreover, some studies focus on the negative impacts of social media use, such as the emergence of online-based radicalism, religious polarization, or the rise of "instant" ustadz who prioritize appearance over knowledge (Bellovary et al., 2021; Bokase, 2023; Van Der Wal et al., 2024). Other research highlights low digital literacy among Muslim communities, making them vulnerable to religious hoaxes or trapped in pseudo-da'wah content (Agustina et al., 2023; Aloysius Romein & Chudra, 2024; Hasanah, 2021).

Nevertheless, these three tendencies have not explicitly explored how digital media reconstruct social relations, religious authority structures, and spiritual practices of Muslims. In other words, there has been no serious attention to the relationship between social media's algorithmic structure and the cultural characteristics of Muslim society in the process of acceptance and transformation

of digital da'wah. Consequently, the fundamental issue of how da'wah in the digital era experiences transformation in values and orientation remains overlooked academically. This gap needs to be filled so that our understanding of digital da'wah goes beyond the surface and penetrates the ideological and systemic layers of the technology itself.

This paper aims to fill the void in digital da'wah discourse by offering a more critical perspective on the interaction between algorithmic technology and the socio-cultural character of Muslim society. The main purpose of this study is to understand how digital da'wah is not only influenced by technology as a tool but also shaped by the values and operational logic of that technology. In other words, this paper seeks to highlight how social media algorithms not only determine who sees da'wah content but also how that content is formed, packaged, and consumed. In this context, it is essential to question whether digital da'wah truly extends the mission of Islam or becomes trapped within a capitalist logic that turns da'wah into a spiritual commodity. To answer this, at least three key questions will be posed: First, how ready are the digital infrastructure and literacy capacities of da'i and society in adopting social media as a da'wah medium? Second, how does algorithmic logic shape communication strategies, theme selection, and styles of religious message delivery in digital da'wah? Third, what are the social and theological impacts of religious commodification practice through digital platforms on the understanding and practice of Islam among the community? These questions will form the foundation to develop a holistic and critical analytical framework for the phenomenon of digital da'wah. By addressing them, this paper is expected to provide a vital contribution to developing da'wah strategies relevant to today's times while maintaining the integrity of Islamic values.

This study begins with the argument that the misalignment between Muslim society and the operational logic of digital technology, especially social media algorithms, is a structural problem rooted in the fundamental differences between religious values and technological character. Historically, Muslim society is shaped by communal, spiritual, and relational values that uphold togetherness, scholarly authority, and the ethics of da'wah. Meanwhile, digital technology—specifically social media—operates on principles of efficiency, individualism, and monetization, which often push religious content into shallow and sensational forms. When da'i, religious institutions, and the general public enter the digital ecosystem without critical awareness of this logic, they are vulnerable to falling into the current of religious commodification. Da'wah then becomes treated as ordinary content competing with entertainment, gossip, or viral trends, reducing the noble values of da'wah to merely “attractive shows.” Thus, adopting technology in da'wah requires not only digital infrastructure

readiness but also deep social and cultural engineering. This includes enhancing media literacy, forming digital da'wah ethics, and reformulating da'wah strategies that not only follow algorithms but challenge them with authentic Islamic values. Therefore, the success of da'wah in the digital era cannot be measured solely by the number of viewers or followers, but by the extent to which da'wah messages maintain their moral and spiritual integrity amid the hegemonic tide of digital capitalism.

Research Methodology

This study employs a qualitative approach to ensure the accuracy and transparency of the data and research findings. A qualitative approach was chosen because it emphasizes the subjective aspects of data, allowing for a deeper understanding of phenomena from the perspective of the actors themselves (emic approach). This method facilitates a comprehensive grasp of the experiences and viewpoints of the participants involved in social practices. The research focuses on the issue of digital da'wah, specifically the relationship between social media algorithms and Muslim social culture, as well as the impact of the commodification of religion in the digital realm. The study uses an exploratory design with a literature review as the primary method, enabling an in-depth exploration of information from relevant academic sources. The data collected consist of secondary data, including academic texts, journal articles, and documents related to digital da'wah and social media algorithms. Data collection was conducted systematically by selecting credible and relevant literature to ensure the quality of the information used. Data analysis was carried out through data reduction, which involved filtering and grouping important information from the reviewed literature. Additionally, literature triangulation was employed to strengthen the validity of the results by comparing multiple diverse sources. Subsequently, the data were thematically interpreted to generate a comprehensive understanding of the digital da'wah phenomenon. Through this explorative qualitative approach, the study is able to accommodate the values and norms prevailing within the Muslim community, and provide an extensive overview of how social media algorithms influence da'wah practices and the challenges of religious commodification in the digital era.

The Dominance of Algorithms in Constructing Digital Da'wah Content

The dominance of algorithms in the construction and dissemination of digital da'wah content marks a significant shift in the way religious messages are created, shared, and consumed by the public. This transformation not only alters traditional methods of da'wah delivery but also introduces new dimensions in user interaction with religious content. Algorithms, as the main drivers of digital

content, can filter and display specific types of messages based on users' preferences and behavior patterns, thus shaping a personalized and curated religious experience. User awareness of algorithmic mechanisms is increasing, as demonstrated by Obreja's (2024) study on TikTok users in Romania. The study reveals that users are beginning to understand how algorithms influence the types of political and religious content they receive, which in turn stimulates critical attitudes toward algorithmically curated media. Furthermore, ongoing interaction between users and algorithms leads to the evolving understanding of how algorithms filter content. Siles et al. (2022) emphasize that algorithmic awareness develops dynamically through users' experiences in consuming and producing digital content. This understanding is vital because algorithms not only present content but also shape users' spiritual perspectives and experiences in an increasingly complex digital realm.

Beyond user engagement aspects, algorithms also change the way religious content is created through the integration of advanced sentiment analysis technologies such as the Naive Bayes algorithm. This technology can decode and interpret the various emotional nuances in religious discourse, which is particularly important given the diversity and complexity of emotional expression in religious communication (Listiyono et al., 2024). By utilizing sentiment analysis, content creators can tailor their da'wah messages to be more effective and resonant with the emotional needs of their audiences, bridging the gap between conventional da'wah traditions and the demands of the modern digital world. Moreover, algorithms open new opportunities in automated journalism within the religious field. Digital content production, such as sermons and religious articles, can be conducted quickly and efficiently by algorithms, a major attraction amid economic pressures faced by content providers. However, audience perceptions of the credibility of algorithm-generated content vary. Research by Rix et al. (2022) and Wölker & Powell (2018) shows that purchase intentions and user acceptance of algorithmic content differ, prompting content producers to consider the impact of audience perceptions on automated content authorship. The credibility of algorithmic content is a crucial factor in determining trust and the effectiveness of religious messages conveyed digitally.

On the other hand, the role of algorithms also carries significant social consequences, particularly in reinforcing ideological polarization through content curation processes known as "filter bubbles." This phenomenon, as described by Bozdag and Hoven (2015) and Spohr (2017), occurs when algorithms display content aligned with users' views and beliefs, thereby reducing exposure to differing perspectives. Consequently, the religious dialogue space that should be open and inclusive becomes fragmented, strengthening intolerance and understanding gaps among religious groups. This

poses a dilemma for digital platforms that hold great potential for broad religious expression but must also face the risk of algorithmic bias that can deepen social divisions. Additionally, algorithms substantially shape online congregations and the reach of da'wah, as observed during the COVID-19 pandemic. Andok (2021) noted that churches and religious institutions that shifted to digital platforms managed to reach wider audiences despite limited resources and varying engagement levels. Djupe et al. (2023) affirm that online religious practices bring fundamental changes while reflecting broader socio-political dynamics, positioning technology both as a factor of transformation and a challenge in religious experiences in the digital age.

The dominance of algorithms in the construction of digital da'wah content reflects a complex interaction between technological, socio-cultural, and ideological factors. Algorithms are not merely technical tools but also key actors influencing how religious messages are delivered, received, and understood in the digital realm. With the evolution of digital platforms, deep understanding of algorithmic mediation in religious expression becomes crucial for religious leaders, academics, and congregants. This knowledge assists in optimizing technology use and forms the basis for developing more inclusive and adaptive da'wah strategies that respond to contemporary challenges. Thus, the development of algorithm-based digital da'wah must consider credibility, diversity, and social sensitivity aspects to present messages that are not only communicatively effective but also constructive in maintaining social harmony.

The Digital Literacy Gap Among Preachers and Communities

The digital literacy gap between preachers and their communities is a significant concern that potentially hinders the integration of technology in religious practices and community engagement. Evidence suggests that multiple factors contribute to disparities in digital literacy among different groups, particularly among religious leaders and their congregations. One key point is that the digital divide has shifted from mere access to technology to more complex differences in usage and skill levels, highlighting inequalities in how diverse populations utilize digital technologies (Deursen & Dijk, 2013). Deursen and Dijk argue that rather than promoting equality, the Internet often exacerbates existing social hierarchies, especially where socioeconomic status plays a critical role in accessing digital resources for information acquisition (Deursen & Dijk, 2013). This inequality is further supported by Scheerder et al.'s systematic examination of determinants of digital skills and online outcomes, showing that digital literacy capabilities strongly influence individual and community advancement (Scheerder et al., 2017).

The impact of the digital literacy gap is also evident in religious contexts. Latuheru et al. discuss how training programs by private and non-governmental organizations have emerged as crucial interventions to bridge this gap, particularly for marginalized groups (Latuheru et al., 2024). Moreover, the integration of technology in worship practices is vital to reaching younger demographics, as research highlights the transformational role of technology in revitalizing traditional church services (Ojo et al., 2024). However, without a foundational understanding of digital tools, preachers may struggle to effectively engage their congregations, especially tech-savvy younger members. Furthermore, the COVID-19 pandemic has underscored the necessity for religious organizations to adapt to more digital-focused operational approaches. Studies on churches by Kołodziejska et al. reveal how differing theological and cultural contexts influence religious engagement with digital media, thereby affecting the effectiveness of digital outreach (Kołodziejska et al., 2024). This situation emphasizes the importance of not only mastering digital tools but also understanding their application within specific religious and cultural frameworks surrounding preachers (Kołodziejska et al., 2024).

Additionally, when preachers possess strong digital literacy, they are in a better position to effectively leverage platforms for religious messaging and community building. Setyaningsih's analysis of virtual preachers navigating digital spaces for Islamic teaching illustrates how their technological competence can significantly enhance da'wah outreach efforts (Setyaningsih, 2023). Conversely, the lack of digital literacy can lead to "digital poverty" within communities, further widening the divide between those with and without access to information (Liu & Zhou, 2023). Addressing the digital literacy gap among preachers and their communities requires multifaceted strategies focusing on individual digital skill enhancement while considering broader socioeconomic contexts shaping these capabilities. Educational initiatives and collaborations between religious institutions and community organizations could be foundational steps towards building a digitally literate religious landscape.

The Shift of Da'wah Value Orientation by Capitalistic Logic

The transformation of da'wah value orientation within the framework of capitalist logic critically reflects how religious messages adapt and are co-opted to align with capitalist principles. Capitalism, with its emphasis on capital accumulation and market competition, impacts various life domains, including religion, which was originally spiritually and morally oriented. Historically, the interrelation of religion and economy is not new – Franciscan discourse before the Protestant era legitimized commercial practices foundational to capitalism

(Aurell, 2023). Spiritual narratives based on ethics and morality have been aligned with evolving economic needs, turning religion into an ideology-supporting instrument within capitalism. Da'wah serves not only as a religious message but also internalizes dominant economic values. This raises questions about balancing spiritual missions with economic pressures and how religious institutions maintain integrity amid the capitalist modernity challenge (Aurell, 2023).

Contemporary da'wah practice analysis reveals commodification trends wherein religious values promote individual interests, characteristic of capitalist logic. Prosperity gospel integrates neoliberal economic principles into teachings, asserting wealth and personal success as signs of divine blessing, thus blurring boundaries between religion and economy and fostering individualistic/materialistic religious landscapes (Köhrsen, 2018). Da'wah increasingly emphasizes individual success narratives in line with capitalist achievement and wealth accumulation ideals, changing content, delivery, and congregational response. Religious values shift from mere moral guidance to legitimizing neoliberal economic practices, prompting critical study of the social-cultural impacts and long-term spiritual and communal solidarity implications (Köhrsen, 2018). Digital technology further strengthens da'wah's capitalist transformation by changing message delivery and communication strategies. Social media and digital platforms expand religious outreach but impose market-driven tactics like branding and engagement. Digital religious communication often simulates consumer marketing strategies, placing da'wah in competitive market arenas (Rubino & Madya, 2023). Unlike traditional models emphasizing spiritual values and moral nurturing, digital media simplify messages for popularity and influence, reflecting capitalist pressures prioritizing visibility and competitiveness over spiritual authenticity. This creates ethical dilemmas around message authenticity and religious leaders' social responsibility in technology use. Critical understanding of digital communication within capitalism is vital to preserve da'wah's essential values while leveraging technology optimally (Rubino & Madya, 2023).

The capitalist co-optation of religious values raises concerns about doctrine authenticity and social responsibility in religious practice. In sectors like tourism, ethical organizational models are misused to maximize profit, disregarding fundamental values (Laborda & Scherer, 2024). This challenges religious communities to maintain integrity amid capitalism's pervasive influence. Profit priority can undermine social-spiritual engagement quality and erode congregational trust. Da'wah practices intended to cultivate morality and solidarity risk becoming commercialization tools that exacerbate social inequality, demanding critical awareness and adaptive strategies from religious

institutions to balance economic needs with spiritual missions. This study underscores the importance of ethical value preservation in religious activities amid market pressures (Laborda & Scherer, 2024). Despite capitalism's dominance in da'wah practices, counter-narratives within some religious movements emphasize solidarity economy values fostering community justice and fair resource distribution. These initiatives highlight community social justice importance and reject market logics prioritizing profit (Laborda & Scherer, 2024). However, these efforts confront significant challenges against entrenched capitalist global economy norms. This contradiction reveals religious organizations' complex struggle to integrate spiritual values into capitalist economies. The fight to maintain da'wah's mission of solidarity and social justice often conflicts with modern economic demands. In-depth study is essential to identify effective strategies for religious institutions to remain relevant and contribute to inclusive, sustainable social transformation. This shift in da'wah orientation is not mere adaptation to capitalism but a value struggle between spirituality and economy (Laborda & Scherer, 2024).

Changing da'wah orientation related to capitalist logic reflects negotiation between spiritual authenticity and increasingly dominant economic imperatives in society. The historical nexus of religion and economy shows this phenomenon as part of a longstanding evolution of religious practice, not merely contemporary. Religious institutions must respond with appropriate strategies to safeguard spiritual missions while balancing economic adaptation. This includes enhancing religious leaders' capacity to ethically understand and use digital technology, developing education integrating spiritual and economic values, and partnering with community organizations to strengthen solidarity and social justice.

Socio-Cultural Implications of the Commodification of Da'wah

The socio-cultural implications of the commodification of da'wah are complex and multifaceted, requiring deep and critical examination. Commodification, in the context of da'wah, pertains primarily to how Islamic religious values and messages are processed into economically consumable products in today's digital era. This process not only influences how da'wah is delivered but also how its messages are perceived by the wider community. Fundamentally, the main debate centers on preserving the integrity and authenticity of religious messages to prevent distortion caused by pressing economic needs within the modern media landscape. In the digital age, where various social media platforms become the primary channels for message dissemination, da'wah must often adapt to market mechanisms demanding appeal, audience engagement, and even content monetization. This opens the space for a shift in da'wah's

purpose from merely delivering spiritual values to also managing effective communication strategies to survive media competition. Therefore, it is important to reassess how this commodification influences the socio-cultural dimensions of Muslim society, especially in balancing religious values and growing economic demands (Rohman et al., 2024; Saputra, 2022).

In Indonesia, the phenomenon of da'wah commodification has grown rapidly alongside the development of new media platforms and changes in da'wah communication culture. Platforms such as YouTube, Instagram, and TikTok have become primary arenas for da'i (preachers) to reach wider audiences and simultaneously generate economic value from their da'wah activities. Rohman et al. (2024) specifically highlight how YouTube channels like Yuk Ngaji TV have converted da'wah activities into digital products capable of producing revenue and economic impact. Meanwhile, Saputra (2022) emphasizes that the rise of the popular da'wah movement is notably pioneered by youth communities utilizing digital technology, demonstrating significant cultural shifts in da'wah practices. Moreover, the emergence of the term "dakwahtainment" coined by Kusumalestari (2020) marks a trend in which da'wah is not only intended to convey religious messages but must also be packaged attractively and entertainingly to survive media market dynamics. This entertainment approach reflects broader cultural shifts where sacred matters begin to integrate economic interests and entertainment, posing challenges to maintaining the authenticity and spiritual depth of da'wah messages.

However, the commodification of da'wah also presents serious risks to the essence of da'wah itself. When Islamic values are processed mainly as tools for political and economic agendas, the profound spiritual messages may lose meaning, reducing to mere marketing strategies. Aini and Akalili (2021) observe that da'wah language and symbols are increasingly used for political and economic purposes, risking commercializing messages in ways that harm the integrity and trust of the community in da'wah. Further, Ahmadi et al. (2022) show how careful branding strategies and consumerism trends are applied in religious activities, potentially exploiting religious identity for market gains. These conditions raise serious ethical concerns about da'wah and religious integrity, where the mission of da'wah, which should prioritize spiritual strengthening, is threatened with degradation into economic commodities. Thus, the main challenge for the Muslim community and da'i is how to respond to and manage this phenomenon without sacrificing the fundamental spiritual values that form da'wah's core.

Furthermore, the intermixing of da'wah and commercial media has produced new forms of spiritual discourse emphasizing lifestyle and branding rather than pure religious doctrine. Mubarak (2022) explains that in this digital

era, da'wah delivery focuses not only on religious content but also on creating images and emotional engagement through appealing lifestyles. This approach shifts traditional religious authority and redefines how authoritative voices in the Muslim community are delivered and received. Subakir (2024) adds that this phenomenon raises important questions about the authenticity and fidelity of da'wah messages, where the desire for attention and popularity may compromise spiritual depth and sincerity of the mission. This interaction also involves a diverse audience, some of whom may be more interested in entertainment and lifestyle aspects than substantive religious teachings. Wattimena-Kalalo (2020) underscores the importance of balancing maintaining da'wah's essence as a life guide while avoiding its transformation into mere entertainment that might diminish religious values. This reflects the urgent need to develop new methodologies in da'wah that stay relevant to contemporary developments without losing spiritual essence.

Additionally, the emergence of a Muslim middle-class audience as the primary market for modern da'wah changes religious authority dynamics. Da'i who master digital media gain great influence and become central figures in disseminating da'wah, often surpassing traditional religious institutions (Subakir, 2024). This change presents opportunities and challenges, as more personalized models of authority based on digital media require new adaptations to ensure messages remain authentic and not merely popularity-driven. On the other hand, Nurjuman et al. (2024) highlight how integrating religious practices into commercial spaces, such as shopping malls, creates tensions between sacred values and economic interests. This phenomenon illustrates how religious practice participates in complex cultural negotiations where public and commercial spheres meet spiritual activities, posing challenges to preserving the purity of religious experience in modern life contexts. Overall, the socio-cultural implications of da'wah commodification reveal significant changes in religious practices both in Indonesia and globally. Although adapting da'wah to market and modern media dynamics allows wider message spread and greater audience engagement, it also brings serious challenges to the authenticity, integrity, and spiritual depth that lie at the heart of Islamic teachings. Therefore, stakeholders in da'wah must continuously study and balance adaptation needs with preserving fundamental values to ensure da'wah remains an authentic and meaningful spiritual guide for Muslims today and in the future.

Conclusion

This study reveals that social media algorithms play a decisive role in reshaping the construction, dissemination, and reception of digital da'wah within

contemporary Muslim society. Rather than merely determining reach and visibility, algorithms influence the very substance of religious messages, pushing preachers to adjust their content to the capitalist logic of virality, popularity, and engagement metrics. As a result, da'wah increasingly shifts from a spiritual and educational mission to a market-driven commodity, risking a gradual erosion of its moral depth and spiritual integrity. These findings demonstrate that digital da'wah is not simply a shift in technological medium but a fundamental transformation in the social, cultural, and ideological relations of Muslims in the information age. The study's scientific contribution lies in exposing the complex interplay between algorithmic structures and the socio-cultural character of Muslim audiences—an area still inadequately discussed in existing digital da'wah scholarship. By adopting a critical lens on technological and ideological forces, this research emphasizes the need for digital da'wah strategies that are technologically adaptive while firmly grounded in authentic Islamic values. Furthermore, the findings highlight the urgency of strengthening digital literacy among preachers and their communities as a key response to the growing threat of religious commodification. However, this study is limited by its conceptual nature and lack of extensive empirical data, as well as insufficient exploration of how algorithmic impacts vary across social groups or regions. Therefore, further empirical research—both quantitative and qualitative—is essential to deepen understanding of digital da'wah practices. Future studies should also develop contextual digital literacy frameworks and ethical da'wah models capable of balancing technological demands with the preservation of Islamic principles.

Acknowledgment

The author(s) would like to express sincere gratitude to the reviewers for their valuable time, insightful comments, and constructive suggestions. The critical feedback provided has significantly contributed to enhancing the clarity, depth, and academic rigor of this article. The author(s) remain grateful for the reviewers' commitment to academic excellence and their generous contribution to the refinement of this work.

Disclosure Statement

No potential conflict of interest was reported by the author(s).

ORCID

Siti Fadilla:  <https://orcid.org/0000-0003-0644-4588>

Putri Isma Idriyani:  <https://orcid.org/0009-0007-9977-4792>

References

- Abdusshomad, A. (2024). TikTok sebagai media pembelajaran digital agama Islam di era industri 4.0. *Al-Aulia: Jurnal Pendidikan dan Ilmu-Ilmu Keislaman*, 10(2), 133–153. <https://doi.org/10.46963/aulia.v10i2.1811>
- Agustina, I. F., Ali, Z. Z., Sakirman, S., Octavianne, H., & Jamal, M. (2023). Political hoaxes in the post-truth era: An Islamic political analysis. *Al-Istinbath: Jurnal Hukum Islam*, 8(2 November), 645. <https://doi.org/10.29240/jhi.v8i2.8457>
- Ahmadi, R., Rofiqoh, L., & Hefni, W. (2022). Brands of piety? Islamic commodification of polygamous community in Indonesia. *Journal of Indonesian Islam*, 16(1), 153–174. <https://doi.org/10.15642/jiis.2022.16.1.153-174>
- Aini, S., & Akalili, A. (2021). Online da'wah as hijra commodification practice in media by @indonesiatanpapacaran movement. *Informasi*, 51(1), 133–168. <https://doi.org/10.21831/informasi.v51i1.39218>
- Aloysius Romein, R., & Chudra, G. (2024). The role of information technology in combating hoaxes and misinformation. *Eduvest - Journal of Universal Studies*, 4(7), 5734–5741. <https://doi.org/10.59188/eduvest.v4i7.1515>
- Andok, M. (2021). Trends in online religious processes during the coronavirus pandemic in Hungary—digital media use and generational differences. *Religions*, 12(10), 808. <https://doi.org/10.3390/rel12100808>
- Astra, N. P. B., Hendrawati, T., & Andriyana, D. (2024). Leadership in Islamic education: Integrating ethical values in the digital age. *International Journal of Social and Human*, 1(2), 136–143. <https://doi.org/10.59613/ecwa6z62>
- Aurell, J. (2023). They are the treasure of the commonwealth: Franciscan charisma and merchant culture in medieval Barcelona. *Religions*, 14(6), 708. <https://doi.org/10.3390/rel14060708>
- Bellovary, A., Young, N. A., & Goldenberg, A. (2021). Left- and right-leaning news organizations' negative tweets are more likely to be shared. *PsyArXiv*. <https://doi.org/10.31234/osf.io/2er67>
- Bokase, M. (2023). Exploring the transformative impact of social media on behavior in contemporary society. *Interdisciplinary Journal Papier Human Review*, 4(1), 10–19. <https://doi.org/10.47667/ijphr.v4i1.231>
- Bozdag, E., & Hoven, J. (2015). Breaking the filter bubble: democracy and design. *Ethics and Information Technology*, 17(4), 249–265. <https://doi.org/10.1007/s10676-015-9380-y>
- Deursen, A., & van Dijk, J. (2013). The digital divide shifts to differences in usage. *New Media & Society*, 16(3), 507–526. <https://doi.org/10.1177/1461444813487959>
- Djupe, P., Gilliland, C., & Olson, S. (2023). Are online congregations representative? Exploring resource and political differences. *Review of Religious Research*, 65(1), 121–138. <https://doi.org/10.1177/0034673x231172138>
- Erwahyudin, D. D. (2024). Adapting technology in Islamic psychology: Exploring digital pathways to spiritual and psychological wellbeing. In Z. B. Pambuko, M. Setiyo, C. B. E. Praja, A. Setiawan, F. Yuliasuti, L. Muliawanti,

- & V. S. Dewi (Eds.), *Proceedings of 5th Borobudur International Symposium on Humanities and Social Science (BISHSS 2023)* (Vol. 856, pp. 745–754). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-273-6_78
- Fauziyah, N., Afendi, A. R., Saputra, M. R., & Kamaria, K. (2023). Pemanfaatan aplikasi TikTok dalam mata pelajaran PAI sebagai media pembelajaran inovatif era digital. *Borneo Journal of Islamic Education*, 3(1), 19–29. <https://doi.org/10.21093/bjie.v3i1.6257>
- Fisher, E. (2010). Contemporary technology discourse and the legitimation of capitalism. *European Journal of Social Theory*, 13(2), 229–252. <https://doi.org/10.1177/1368431010362289>
- Hasanah, N. A. (2021). The urgency of digital literacy to minimize the spread of religious hoaxes among students of Islamic university in pandemic Covid-19. *Muḍārah: Jurnal Kajian Islam Kontemporer*, 3(2), 1. <https://doi.org/10.18592/msr.v3i2.5957>
- Hidayah, N., Jamna, M. R., & Siregar, E. S. (2024). Utilization of TikTok as a learning medium for Islamic cultural history at MTS Muhammadiyah 17 Punggulan. *Kitabah: Jurnal Pendidikan Sosial Humaniora*, 2(3), 251–261. <https://doi.org/10.56114/kitabah.v2i3.11837>
- Köhrensen, J. (2018). The economy of prosperity gospel: Hybrid or distinctive social worlds? In *Proceedings* (pp. 159–172). <https://doi.org/10.5771/9783845276649-158>
- Kołodziejska, M., Mandes, S., & Rabiej-Sienicka, K. (2024). Cultural and theological influences on religious engagement with digital media during COVID-19: A comparative study of churches in Poland and Ireland. *Religions*, 15(3), 354. <https://doi.org/10.3390/rel15030354>
- Kusumalestari, R. (2020). Hijrahtainment: Composing piety and profane as commodification of religion by media. *Mediator (Jurnal Komunikasi)*, 13(2), 290–306. <https://doi.org/10.29313/mediator.v13i2.6610>
- Kuswana, D., & Pauzian, M. H. (2023a). Religious authority in the new media era: Sabilul Huda Islamic boarding school Da'wah on social media. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 17(2), 415–444. <https://doi.org/10.15575/idajhs.v17i2.26480>
- Laborda, M., & Scherer, E. (2024). Work and community tourism: Reflections on capitalist realism. *Contribuciones a Las Ciencias Sociales*, 17(2), e5267. <https://doi.org/10.55905/revconv.17n.2-199>
- Latuheru, M., Manuputty, F., & Angkotasari, S. (2024). Interactions between generations in digital literacy education: A case of millennial families in Suli, Central Maluku. *Baileofisip*, 1(2), 141–154. <https://doi.org/10.30598/baileofisipvol1iss2pp141-154>
- Listiyono, H., Budiarsa, Z., Susilowati, S., & Windarto, A. (2024). Comprehensive sentiment analysis of religious content Naive Bayes algorithm model. *Jurnal Media Informatika Budidarma*, 8(1), 602. <https://doi.org/10.30865/mib.v8i1.7062>
- Liu, B., & Zhou, J. (2023). Digital literacy, farmers' income increase and rural internal income gap. *Sustainability*, 15(14), 11422. <https://doi.org/10.3390/su151411422>

- Mubarak, M. (2022). Preachers' perspective about content manipulation for da'wah on social media. *Lentera Jurnal Ilmu Dakwah Dan Komunikasi*, 6(1), 21–38. <https://doi.org/10.21093/lentera.v6i1.4570>
- Nachtwey, O., & Seidl, T. (2024). The solutionist ethic and the spirit of digital capitalism. *Theory, Culture & Society*, 41(2), 91–112. <https://doi.org/10.1177/02632764231196829>
- Nurjuman, H., Kuswarno, E., Badjari, A., & Sihabudin, A. (2024). Uncovering the symbiosis of spirituality and economic as da'wah and business opportunities. *International Journal of Religion*, 5(11), 8084–8091. <https://doi.org/10.61707/rkwybx65>
- Obreja, D. (2024). Bridging awareness and resistance: using algorithmic knowledge against controversial content. *Big Data & Society*, 11(4). <https://doi.org/10.1177/20539517241296046>
- Ojo, S., Adelaja, I., Adio, T., & Afolaranmi, A. (2024). Assessing the impact of technology on church services and youth engagement. *British Journal of Computer Networking and Information Technology*, 7(3), 58–72. <https://doi.org/10.52589/bjcnit-br3rlail>
- Putri, A. M., & Astutik, A. P. (2021). TikTok as a Generation-Z Islamic religious learning media during the Covid-19 pandemic. *Jurnal Pendidikan Agama Islam*, 18(2), 273–294. <https://doi.org/10.14421/jpai.2021.182-04>
- Putri, G. S., Wahyuni, S., Ridwan, M., Wyananda, P. A., Rishan, M., & Ahmadi, E. (2022). Student perception of applications TikTok as a media processing. *International Journal of Multidisciplinary Research of Higher Education*, 5(2), 76–84. <https://doi.org/10.24036/ijmurhica.v5i2.130>
- Realizing a new spiritualism: Development of religious authority during the COVID-19 pandemic through Ngaji online. (2023). *Hong Kong Journal of Social Sciences*, 62. <https://doi.org/10.55463/hkjss.issn.1021-3619.62.19>
- Rix, J., Russell, R., Rühr, A., & Heß, T. (2022). Human vs. AI: Investigating consumers' context-dependent purchase intentions for algorithm-created content. <https://doi.org/10.24251/hicss.2022.554>
- Rohman, A., Arif, M., & Zuhriyah, L. (2024). Commodification model of media da'wah on YouTube channel Yuk Ngaji TV. *Ilmu Dakwah Academic Journal for Homiletic Studies*, 18(1), 43–72. <https://doi.org/10.15575/idajhs.v18i1.27609>
- Roso, J., Holleman, A., & Chaves, M. (2020). Changing worship practices in American congregations. *Journal for the Scientific Study of Religion*, 59(4), 675–684. <https://doi.org/10.1111/jssr.12682>
- Rubino, R., & Madya, E. (2023). Navigating digital frontiers: Analyzing the strategies and impact of Islamic da'wah on Instagram. *Channel Jurnal Komunikasi*, 11(2), 121–128. <https://doi.org/10.12928/channel.v11i2.474>
- S., Nisa, A. K., Fitriana, A. D., & Hilmiyah, M. (2024). Interfaith harmony: Optimizing digital media and stakeholder collaboration in communicating the message of moderation. *International Journal of Religion*, 5(10), 4757–4765. <https://doi.org/10.61707/frs7yn36>

- Saputra, E. (2022). Marketing da'wah through new media at the "Teras Dakwah" (Da'wah Terrace) Yogyakarta, Indonesia. *Jurnal Dakwah Risalah*, 33(1), 1–19. <https://doi.org/10.24014/jdr.v33i1.18159>
- Saurwein, F., Brantner, C., & Möck, L. (2025). Responsibility networks in media discourses on automation: A comparative analysis of social media algorithms and social companions. *New Media & Society*, 27(3), 1752–1773. <https://doi.org/10.1177/14614448231203310>
- Scheerder, A., Deursen, A., & van Dijk, J. (2017). Determinants of internet skills, uses and outcomes: A systematic review of the second- and third-level digital divide. *Telematics and Informatics*, 34(8), 1607–1624. <https://doi.org/10.1016/j.tele.2017.07.007>
- Setyaningsih, R. (2023). The phenomenon of e-dakwah in the new normal era: Digital literacy of virtual da'i in da'wah activities. *International Journal of Islamic Thought and Humanities*, 2(1), 65–75. <https://doi.org/10.54298/ijith.v2i1.60>
- Siles, I., Valerio-Alfaro, L., & Meléndez-Moran, A. (2022). Learning to like TikTok... and not: Algorithm awareness as process. *New Media & Society*, 26(10), 5702–5718. <https://doi.org/10.1177/14614448221138973>
- Spohr, D. (2017). Fake news and ideological polarization. *Business Information Review*, 34(3), 150–160. <https://doi.org/10.1177/0266382117722446>
- Subakir, A. (2024). Challenging the mainstreams: Broadcasting Salafi da'wah on Indonesian TV channels. *Ulumuna*, 28(2), 681–709. <https://doi.org/10.20414/ujis.v28i2.1115>
- Van Der Wal, A., Beyens, I., Janssen, L. H. C., & Valkenburg, P. M. (2024). Social media use leads to negative mental health outcomes for most adolescents. *PsyArXiv*. <https://doi.org/10.31234/osf.io/qe9rn>
- Wang, J. (2023). Updating the gatekeeper in the new media age: The algorithm. *Lecture Notes in Education Psychology and Public Media*, 4(1), 293–297. <https://doi.org/10.54254/2753-7048/4/20220333>
- Wattimena-Kalalo, D. (2020). Tuntunan dan tontonan: Analisis fenomena dakwah dalam tantangan komodifikasi agama. *At-Tabsyir Jurnal Komunikasi Penyiaran Islam*, 7(2), 223–240. <https://doi.org/10.21043/at-tabsyir.v7i2.8721>
- Wölker, A., & Powell, T. (2018). Algorithms in the newsroom? News readers' perceived credibility and selection of automated journalism. *Journalism*, 22(1), 86–103. <https://doi.org/10.1177/1464884918757072>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim millennials: How social media influencers reimagine religious authority and Islamic practices. *Religions*, 13(4), 335. <https://doi.org/10.3390/rel13040335>