



YUK NGAJI: DIGITALIZATION OF GENERATION Z'S RELIGIOUS ACTIVITIES ON INSTAGRAM ACCOUNT

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Abstract

Keywords:
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generation

Religious teachings are increasingly disseminated through digital media, particularly among Indonesia's Generation Z, who actively engage with platforms like Instagram. However, existing studies primarily focus on the effectiveness of digital da'wah rather than how Gen Z interprets and internalizes religious content in these spaces. Addressing this gap, this study examines how Gen Z constructs meaning from digital da'wah through an ethnographic analysis of the Instagram accounts @yukngajipku and @yukngajijogja over a one-year period (January–December 2023), analyzing 297 and 369 posts, respectively. Findings reveal three key themes: the visualization of religious joy, where Islamic teachings are presented engagingly; volunteerism as a marker of religious observance, emphasizing activism as a faith-driven commitment; and the intimacy of the hijrah community, fostering a sense of belonging. Unlike previous studies focused on message dissemination, this research highlights the identity-shaping role of digital da'wah, demonstrating that Gen Z actively engages in religious meaning-making. The findings offer practical implications for digital da'wah practitioners, emphasizing the need for engaging, visually driven, and community-oriented content to sustain youth involvement. For religious educators, this study underscores the importance of incorporating interactive and relatable digital strategies to enhance religious learning. Policymakers can utilize these insights to develop media literacy initiatives that equip Gen Z with the critical thinking skills necessary to navigate digital religious content responsibly.

Abstrak

Kata kunci: komunikasi digital; digital media; digitalisasi agama; instagram; generasi Z	Penyebaran ajaran agama semakin banyak dilakukan melalui media digital, terutama di kalangan Generasi Z Indonesia yang aktif menggunakan platform seperti Instagram. Namun, penelitian sebelumnya lebih banyak berfokus pada efektivitas dakwah digital dibandingkan dengan bagaimana Generasi Z memaknai dan menginternalisasi konten keagamaan di ruang digital. Untuk mengatasi kesenjangan ini, penelitian ini menganalisis pemaknaan Generasi Z terhadap dakwah digital melalui pendekatan etnografi digital terhadap akun Instagram @yukngajipku dan @yukngajijogja selama satu tahun (Januari–Desember 2023), dengan total 297 dan 369 unggahan yang dianalisis. Hasil penelitian mengidentifikasi tiga tema utama: visualisasi kebahagiaan dalam beragama, yang menampilkan ajaran Islam secara menarik dan relevan; volunteerisme sebagai bentuk ketaatan beragama, yang menekankan aktivisme sebagai wujud komitmen keimanan; serta keintiman dalam komunitas <i>hijrah</i> , yang memperkuat rasa kebersamaan. Berbeda dari studi sebelumnya yang berfokus pada penyebaran pesan, penelitian ini menyoroti peran dakwah digital dalam pembentukan identitas keagamaan, menunjukkan bahwa Generasi Z tidak hanya sebagai penerima pasif, tetapi juga sebagai aktor aktif dalam membentuk narasi keagamaan di media sosial. Temuan ini memberikan wawasan bagi praktisi dakwah digital untuk mengembangkan strategi konten yang lebih interaktif, berbasis komunitas, dan visual agar lebih efektif dalam menjangkau Generasi Z. Bagi pendidik agama, penelitian ini menegaskan pentingnya pendekatan digital yang lebih kontekstual dan partisipatif dalam pembelajaran keagamaan. Selain itu, pembuat kebijakan dapat memanfaatkan hasil penelitian ini untuk merancang program literasi media keagamaan guna membantu Generasi Z memilah dan memahami konten keagamaan secara lebih kritis.
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INTRODUCTION

Background Of the Study

The diversity and popularity of Muslims in Indonesia have led to social media becoming a new paradigm for addressing issues related to religious expression,

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particularly among Generation Z (Iryani & Syam, 2023). This shift has been particularly impactful on Generation Z, whose identity as "digital natives" aligns seamlessly with the growing influence of social media in shaping religious discourse and practices. Born in the digital age, Gen Z (born 1997–2012) grew up with social media as the primary means of communication, knowledge sharing, and community building (Apriyanti et al., 2024; Seemiller & Grace, 2018). Adolescents born during the Generation Z era are referred to as "digital natives," a generation that is inextricably linked to the internet world and now controls the majority of digital media (Mustaqimmah & Sari, 2021).

Generation Z encompasses individuals born between 1995 and 2010, characterized by unique traits such as a strong inclination toward transparency and a propensity for multitasking in response to rapid technological advancements. As of 2023, members of Generation Z range in age from 11 to 28 years old, with the majority currently engaged in schooling, higher education, or seeking employment. Psychologically, Generation Z is defined as digital natives, indicating their proficiency in utilizing technology and digital media (Stillman & Stillman, 2017). Another defining characteristic is their pragmatism and realism, shaped by growing up amidst economic uncertainty, climate challenges, and global crises. These conditions have led Generation Z to adopt a realistic perspective on their present circumstances and future prospects. Consequently, they tend to seek relevant, practical, and swift solutions to life's challenges, often leveraging digital media and technology to achieve these goals (Chang & Chang, 2023).

The psychological characteristics of Generation Z hold significant relevance to this study, providing compelling reasons for the author to focus on this demographic. First, their preference for instant and visually driven content aligns with platforms like TikTok and Instagram, which are ideal for delivering concise, clear, and visually engaging religious sermons (*khutbah*). Second, Generation Z values transparency in religious discourse, favoring a delivery style that is approachable, relatable, and easily understood across age groups, as opposed to overly formal presentations. Third, their concern for social issues frequently leads them to integrate religious teachings with societal challenges, reflecting their desire to apply faith-based principles to real-world contexts (Chang & Chang, 2023).

In summary, Generation Z exhibits unique psychological traits heavily influenced by the rapid pace of technological innovation and evolving social dynamics (Stillman & Stillman, 2020). These characteristics underscore the importance of tailoring digital religious content to their preferences, ensuring it is visually engaging, transparent, and socially relevant. This approach not only resonates with their values but also fosters a deeper connection between their faith and everyday experiences. Social media has become an integral aspect of Gen Z's lives, and they share numerous experiences related to public health, mental health, social interactions, and technology (Collisson, Eck, & Harig, 2023; Pertiwi, Suminar, & Ardi, 2022).

Focusing on Generation Z is essential, given their status as the first generation fully immersed in digital technology, seamlessly integrating online platforms into daily activities for communication, education, and identity formation (Hernandez-de-Menendez, Escobar Díaz, & Morales-Menendez, 2020). Characterized by digital fluency, openness to diverse perspectives, and comprising 27% of the global population, this cohort significantly influences the transformation of religious teachings and practices in the digital era. The digital era allows adolescents to control the content they consume, so news filtering efforts are the primary basis for each user to choose the right content. The latest record of hoax news in Indonesia is more directed towards religion, politics, and health (Assifa, 2021).

The popularity of religious content has increased due to the *hijrah* movement, which is accompanied by significant changes in social and cultural spheres in Indonesia (Hasan, 2019). The influence of social media has led to a superficial push toward religious understanding, particularly among those who follow the *hijrah* edition, highlighting the hybridity of religious ideology (Hidayat, Sholihin, & Wanto, 2020). The implementation of religious attitudes, which are used as a lifestyle and mindset, comes from daily social media consumption. Similarly, the issue of religious attitudes becomes increasingly interesting when it is related to a person's effectiveness in consuming teachings on social media. In Indonesia, such as ust. Hanan Attaki, Adi Hidayat, Abdul Somad, Shams, and other young preachers are in high demand in the market of young people seeking spiritual guidance (Setia & Dilawati, 2021; Triantoro, 2020). In addition, the rise of Islamic discourse based on sharia is currently inseparable from the increasing

number of preachers who spread their beliefs through cyberspace, such as Ust. Felix Siauw (Putri, Nurwati, & Budiarti, 2016). Hence, social media preachers have become well-known to many people, particularly as the routine study agenda is carried out in several regions of Indonesia.

Until today, the internet is a medium that continues to grow and is increasingly important for progress in religion. However, *da'wah* is a development that must keep pace with the challenges of the digital era (Rofidah & Muhid, 2022). The use of digital media for religious purposes is now referred to as cyber religion, where religious expression can be represented online. The main focus of most religious activities in cyberspace is an attempt to redefine the meaning of religious rituals online. Therefore, intertwining the religious world with the reality of technological growth reveals both as interdependent needs (Muvid, 2023). This form of online ritual can be realized in small acts of worship such as online scientific studies, Islamic motivational seminars, recitations, online *tahlilan* activities, online *muroja'ah*, online *simaan*, online *mujahadah*, and other activities (Muvid, 2023).

Effectiveness, efficiency, speed, interactivity, and variety in online interactions are examples of how digital technology advances communication between people. Therefore, religious discourse spreads more effectively when the audience is actively engaged in communication and can provide feedback (Baidawi, Rozak, & Mujahidah, 2023). Assuming that only people of faith can experience sacred space, it is crucial for researchers studying religion to consider the perspective of people of faith and how they practice their faith (Prasetyo & Sudjak, 2019). Regarding religion, references on the internet have become more common and more widely available with the growth of digitization. Ultimately, the internet is transforming into a contemporary medium that Muslims can use to access references about their daily religious life (Andriani, 2023). Hegemony promotes a paradigm shift in the attitude of religious individuals toward religious expression, encouraging them to be more creative, innovative, and diverse (Dhora et al., 2023).

Religious expression is often formed through virtual religion, characterized by an increasingly individualistic attitude, a lack of social interaction, incomplete basic religious ideology, and a more rigid form of fashion, such as veils or robes for men

(Irmansyah, 2020). Another attitude is that a person becomes more vigilant in worship, which leads to a fear of natural disasters, a limitation on associating with the opposite sex, and a reduction in criminal behavior, including stealing, accusing, killing, and injuring (Syahrin & Mustika, 2020). Other findings mention the impact of religious consumption through digital media, such as the tendency of sectarianism, especially related to the positivization of religious norms in state life, the tendency of radical religious attitudes among adolescents, although at a low level, the tendency of religious, political orientation and the tendency of support for the use of violent media to actualize religious messages (Khozin, 2013). Therefore, it is clear that digital media is highly vulnerable to influencing how individuals express their religious attitudes.

Furthermore, digitization is a transformation from an analog system to a digital one (Vrana & Singh, 2025). Digitalization allows people to connect without being constrained by time or space (Kagermann, 2014). Messages – including those that convey religious teachings – are readily shared. Religious content is now more widely available and less restricted to private settings. Anyone has the option to learn about religion on their own.

The shift in the use of media technology then gives rise to more pluralistic religious activities based on their respective uses. Religious activities that are formed are represented as religious expressions in the digital space (Jauhari, 2021). Religious activism encompasses the following: religious and social movements that emerge within religious communities, the context of religious communication mediated by the internet as a medium of communication, and methodical efforts to support online proselytizing interactions in the digital space (Setiansah, 2015). The rapid evolution of religion and spirituality in the digital era highlights the transformative impact of technology on reshaping traditional practices. As the internet challenges preconceived notions about faith, virtual platforms have become vital spaces for religious engagement, particularly among younger generations.

In this context, Yuk Ngaji is a significant example of how digital platforms can bridge modern youth culture and religious values. With its presence in 47 regions across Indonesia and a growing following of 838,000, Yuk Ngaji exemplifies the integration of innovative digital strategies with a mission to engage adolescents in meaningful *da'wah*

(Rohman et al., 2024). This community's focus on youth resonates strongly with Generation Z's digital fluency and need for accessible, relatable content (Rubino et al. 2023). By combining religious education with engaging social media content, Yuk Ngaji not only addresses the spiritual needs of its audience but also fosters a sense of belonging and purpose, setting a model for future *da'wah* initiatives in a digitally connected world.

Literature Review

Numerous studies have explored the role of digital media in shaping religious engagement among Generation Z, particularly through platforms such as Instagram, YouTube, and TikTok. Kertamukti et al. (2022) highlights Instagram as a space for religious moderation, where values of tolerance and wisdom are disseminated to Generation Z, shaping their perception of religious diversity. Meanwhile, Nuriana and Salwa (2024) focus on the role of digital *da'wah* in increasing religious awareness among Gen Z, emphasizing its benefits and challenges, such as exposure to misinformation.

Other studies, such as those by Murniasih, Syafuri, and Wasehudin (2024), find that Generation Z prefers digital media over conventional sources for religious learning due to its accessibility and interactivity. However, Rofidah & Muhid (2022) caution that digital religious content can lead to religious hybridity, where multiple ideologies merge due to the diversity of online sources. This aligns with Rohman et al. (2024), who examined *Yuk Ngaji TV* and its influence on the *strawberry generation*. This demonstrates that digital *da'wah* resonates more when conducted by relatable Gen Z preachers using interactive and engaging methods.

In a broader context, Battista (2024) conceptualizes digital spaces as sacred realms, redefining religious engagement beyond traditional structures. Similarly, Purwaningtyas, Dalimunte, and Dewi (2024) explore adolescent information-seeking behavior, demonstrating how Gen Z actively creates and shares religious content while facing challenges related to credibility and misinformation.

Similar research conducted by Choirin, Dwijayanto, Yumna, and Muaz (2024) explores strategic *da'wah* communication through digital media for Generation Z in Indonesia, emphasizing the pivotal role of social media in nurturing moderate Islam. YukNgaji TV utilizes digital platforms to disseminate Islam to Indonesia's Generation Z,

employing dynamic *da'wah* methods tailored to the cognitive and affective aspects of the strawberry generation.

This approach aligns with the Social Construction of Technology (SCOT) framework, emphasizing how technological social needs and interactions shape development. Klein & Kleinman (2022) stated that social construction of technology (SCOT) or social construction of technology is the thinking of Trevor J. Pinch and Wiebe E. Bijker (1984) in an article which contextually discusses how technology is formed due to a social phenomenon. In other words, social construction shapes technology itself. However, because the feminist movement at that time was intense, women also wanted to cycle, so bicycles appeared with appearances and specifications tailored to women (Latuheru & Irwansyah, 2019)

Based on this explanation, as a technological product, Instagram certainly exists as a social phenomenon among its users. The concept put forward by Pinch & Bijker (1984) explains that technology is formed based on human needs, where the technology itself was created or designed to meet man's needs. In connection with new media, social construction facilitates the emergence of technological innovations. Social construction theory, as stated by Pinch & Bijker (1984), is opposed to the theory of determination put forward by McLuhan, who argued that technology has a significant influence on community life, suggesting that people's lives are, in fact, determined by technology. Pinch and Bijker (1984) oppose this view with the opinion that technology exists to answer society's needs; in other words, technological developments were created to meet human needs.

The perspective highlights the reciprocal relationship between technology and society, where digital platforms are shaped not only by technological advancements but also by the needs and behaviors of their users. Generation Z, adept at using digital platforms, plays a key role in shaping religious discourse and community engagement in Indonesia. Generation Z is adept at using digital platforms, making them key players in shaping religious discourse and community engagement in Indonesia (Munawwaroh Munir, & Mudarris, 2024). Their reliance on social media facilitates religious learning, encourages critical thinking, and promotes participation in broader societal issues (Kholilaini Kuncoro & Ichwanto, 2024). While the digital dissemination of Islam offers

opportunities for engagement, it also raises concerns about the potential for misinformation and the need for critical media literacy among young audiences. Balancing these aspects is essential for fostering a well-informed Generation Z.

Research Gap

Although various studies have highlighted the role of social media in digital *da'wah*, several research gaps remain unanswered. First, there is a population gap in previous research, which has focused more on social media users in general or certain *da'wah* communities without exploring how Gen Z, as digital natives, interpret and respond to digital *da'wah*. Research by Hasan (2019) shows that the *hijrah* movement on social media has attracted the attention of young people; however, it has not discussed how individuals from the Gen Z group shape their religious understanding through digital interactions.

Secondly, there is a theoretical gap in understanding how digital *da'wah* is associated with Gen Z's religious identity. Several studies (Jauhari, 2021; Rofidah & Muhid, 2022) have highlighted the use of digital media in *da'wah* to disseminate Islamic teachings, but few have linked these findings to religious communication theory or digital identity theory. Hidayat, Sholihin, & Wanto (2020) revealed that *hijrah* communities on social media often experience superficial religious meanings, while another study (Khozin, 2013) showed that the use of digital media could also increase sectarianism tendencies. However, there are still contradictions in this research as to whether digital proselytizing strengthens deep religious understanding or creates fragmentation in Muslim communities.

Based on this gap, this study will examine how Gen Z interprets digital *da'wah* through the Yuk Ngaji community, employing a digital ethnography approach to gain a deeper understanding of their involvement. Thus, this research contributes to the development of religious communication theory in the digital era and provides insights for digital *da'wah* managers in designing more effective strategies for the younger generation. Despite these extensive studies, gaps remain in understanding how Generation Z interprets and internalizes digital *da'wah* on a daily basis. Prior research focuses on the effectiveness of digital media for religious learning. However, it does not

thoroughly examine the cognitive, affective, and behavioral impacts of digital *da'wah* on individual meaning-making processes. Moreover, while studies on Yuk Ngaji exist, they primarily analyze its methods rather than how its followers construct religious meaning through engagement with its content.

Purposes/Hypothesis Of The Study

Given these gaps, this study explores how Generation Z constructs meaning from digital *da'wah* within the Yuk Ngaji community, examining its impact on their religious identity, spiritual engagement, and sense of belonging. This research aims to provide a nuanced understanding of the evolving relationship between digital media, *da'wah*, and the religious experience of Generation Z in contemporary society through a digital ethnography approach. This research can be referenced by other religious organizations or communities that are always innovative and utilize social media to attract the interest of Generation Z in studying religion. How can religious messages be packaged in engaging content to spread religious teachings more widely, leveraging the rapid development of digital media? Based on this gap, the main problem formulation in this research is how Generation Z interprets digital *da'wah* in the modern era and how they experience consuming and participating in digital *da'wah* content through online communities such as Yuk Ngaji.

Novelty Of The Study

This study fills the existing research gap by employing digital ethnography to explore Generation Z's meaning-making of digital *da'wah*, specifically through the Yuk Ngaji community. Unlike previous research that predominantly examines the effectiveness of digital *da'wah* (Murniasih, Syafuri, & Wasehudin, 2024) or its role in promoting religious moderation (Kertamukti et al., 2022), this study goes further by investigating how digital *da'wah* actively shapes Gen Z's religious identity, spiritual engagement, and sense of belonging in an online community.

A key distinction of this research is its focus on how Gen Z internalizes and interacts with digital religious content rather than merely measuring its impact or reach. While studies such as Rohman et al. (2024) analyze Yuk Ngaji's *da'wah* methods, they do

not explore how its followers construct personal religious meanings through their engagement. Additionally, this study contributes a deeper theoretical understanding of digital religious identity formation, offering practical insights for designing more adaptive and interactive *da'wah* strategies that align with Gen Z's evolving digital consumption patterns and participatory culture.

Rationale Of The Study

This study addresses these gaps by exploring how Gen Z interprets and engages with digital *da'wah* within the Yuk Ngaji community. Utilizing a digital ethnography approach, this research offers a nuanced understanding of digital religious identity formation, contributing to the theoretical discourse on religious communication and providing practical implications for *da'wah* strategies in the digital era.

METHODS

Researchers used the digital ethnography method. Digital ethnography is fundamental to our understanding of the social world. In contrast, technological progress is often framed in laudatory or critical terms. This research will spend a year examining the posts on the Instagram accounts @yukngajipku and @YukNgajiJogja, as these accounts have a large following and actively post content that is used on their Instagram. The @yukngajipku account has as many active followers as there are 7.932 (<https://www.instagram.com/yukngajipku?igsh=MTB2ODAyOGFIMGd6Ng==>) and the @yukngajijogja account has as many active followers as there are 34.400 (<https://www.instagram.com/yukngajijogja?igsh=MTFqdWwzcDRkdjE5ZQ==>).

This research was conducted on Instagram content from January 2023 to December 2023. A total of 297 and 369 pieces of content were posted by @yukngajipku and @YukNgajiJogja, respectively. On the Instagram account's home page, users can view posters, movies, and audio files as content. This period was chosen because 2023 will be a transitional year between the COVID-19 and post-COVID-19 periods. The year when activities usually carried out online began to be carried out offline. During this time, the two accounts produced more content that showed online and offline activities on their Instagram accounts.

Digital ethnography is a qualitative research approach that adapts traditional ethnographic methods to study digital environments. It involves observing and analyzing online interactions, platforms, and communities to understand the cultural practices, social behavior, and communication dynamics of digital spaces. This method is particularly suited for exploring how digital natives, such as Indonesia's Generation Z, engage with religious content through platforms like Yuk Ngaji.

The research stage is carried out with several key features of digital ethnography:

- 1) Participant observation: Like traditional ethnography, digital ethnographers immerse themselves in online spaces, participating in discussions, following content streams, and observing interactions. In this case, researchers would engage with platforms like Yuk Ngaji TV by attending live streams, following social media posts, and observing interactions with community members on Instagram. Then, the observation data is collected into analytical material to answer research questions and objectives.

- 2) Textual and visual analysis: Digital ethnography involves analyzing not just textual content but also visual elements, including videos, memes, infographics, and social media posts. Platforms like Yuk Ngaji's rich multimedia environment offer various forms of content that reflect cultural values and religious teachings, as well as the ways Generation Z interprets and interacts with these ideas.

- 3) Interviews: This research employed in-depth interviews using purposive sampling, selecting key participants such as content creators and actively engaged followers. This research employed in-depth interviews using purposive sampling to explore how digital *da'wah* content is created and perceived, involving four key informants—two from Yuk Ngaji Jogja and two from Yuk Ngaji PKU—who are responsible for managing the community and social media activities. Conducted digitally via Zoom and direct messages, the interviews included questions such as why the content heavily relies on visual displays and what messages they aim to convey through these activities, providing deeper insights into the role of digital religious engagement in shaping identity and community dynamics.

- 4) Digital archiving and fieldnotes: Researchers in digital ethnography maintain detailed fieldnotes and digital archives of posts, comments, and multimedia content to analyze discourse trends, such as shifts in moderate Islamic values within online

communities. Data analysis followed thematic analysis, where recurring patterns in content and interactions were identified to understand how Generation Z engages with religious teachings. To ensure data validity, this study employed triangulation, combining content analysis, in-depth interviews, and prolonged engagement with the Yuk Ngaji community's digital platforms. This approach enhances the reliability of findings by cross-verifying data sources, providing a comprehensive lens into the framing, sharing, and reception of religious messages in digital spaces.

RESULTS AND DISCUSSION

Social media is currently used to offer Islamic solutions to various problems in the lives of the younger generation. Sheikh al-Baby al-Khuli explained *da'wah* as an effort to move people from a difficult situation to a better one. This explanation has a broad meaning, covering all aspects of human life and moving from a situation of poverty to a more decent living situation, from a situation of backwardness to a situation of progress, and from a situation of ignorance to a situation of knowledge (Rumata, Iqbal, & Asman, 2021).

The Z Generation's familiarity with gadgets and social media (Mardiana, 2020) presents significant opportunities for preachers to preach and develop preaching content that is relevant to today's audience (Nasution & Kurnia, 2021). In the modern era, *da'wah* is defined as a form of *da'wah* whose implementation, materials, strategies, and methods are to the needs of modern society. In short, in the past, *da'wah* was typically conducted conventionally; now, it can also be carried out digitally (Ummah, 2020). For example, understanding religious moderation among youth is a fundamental aspect of the Islamic religion (Rahayu & Lesmana, 2020). Religious moderation is considered a perspective that is in the middle, fair, and not extreme (Karim et al., 2021; Syatar et al., 2020)

Initially, the Yuk Ngaji *da'wah* account community was established in 2019 by Felix Siau and Hussein Assadi, along with 34 other regions spread throughout Indonesia to date. The magic of the main idea of this theme is that to do *hijrah*, we need a frame of mind; in this case, the Yuk Ngaji community account also provides facilities for friends who have joined several sessions, for example, Executive Class at Yuk Ngaji (KEY) and Islamic System Intensive Class (KISI) (Wulandari, 2019). Generation Z is the main

audience for *da'wah* in this neighborhood. It should be noted that few *da'wah* communities in Pekanbaru welcome young people to join in *da'wah* efforts. As a result, this community is here to directly invite young people to join for free without paying anything. Although free of charge, this community does not rule out the potential that its congregation will come from teenagers and those who are married (Wulandari, 2019).

Furthermore, it can be understood that society's tendency to be more familiar with simulations today is inseparable from the interactions that influence each other from the global technology network. Therefore, it is inevitable that the way that religious reality is portrayed through simulation on different media platforms will be severely deconstructed (Jauhari, 2021). the author will go into deeper detail to address the Yukngajipku and Yukngajijogja Instagram account communities' access to the digitization of religious activities and expressions:

Visualization Of Happiness In Learning The Teachings Of Islam

Through the Yukngajipku and yukngajijogja account communities, happiness is visualized through several often-published pieces of content. This account disseminates religious messages through activities and expressions of joy rather than direct Qur'anic or hadith citations, making faith engagement more appealing to Generation Z. The psychology of preaching explains this approach through emotional engagement, social belonging, and self-actualization. Positive emotions strengthen religious commitment, and Gen Z prefers interactive, visually engaging, and community-driven religious content (Roslan, Zahari, & Ghani, 2025). Participatory spirituality fosters a sense of belonging and reduces religious anxiety, thereby enhancing faith engagement (Faustyna, Khairani, & Ginting, 2025).

One form of publication is reels, feeds, study posters, hangout discussions, Question and Answer (Q&A), live streaming, etc. As the interview data below,

D: "Because we are a young community, ma'am. How can we be slang but still obedient? I want the vibe to be fun but still take the vibe of young people. So, the content is about playing, circling, and then reciting the Quran. However, the ngajinya is not too highlighted, Mom, because by researching friends, if our content is about ngaji, not many people will even look at the reels or like it, so we are more building the hype of the excitement of young people who are obedient or the hype of fun playing. Moreover, now we are still building a new tagline for all of YN, MainYuk. So

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MainYuk is building again that in YN, do not be so rigid with other friends. So, play and collaborate with others often."

R: "Yes, they keep making it. It is just that one minute because the social content is so high. So, the romance of the turmoil attracts much engagement. That is why they tuck it in, and they often make it. They make it almost the same, too. If they did much hijrah in the past, there would have been a lot of ukhti ukhti. Now they do not want to target that target, now they realize it is sis and bro, so slang kids who used to not know about religion, Islamic ID cards of all kinds who want to know about religion, so they use the skateboard community, bicycles like that, the content they finally adjust. There are many followers. Furthermore, if the study is crazy, the funds collected are crazy, so now they are making a pesantren. Well, tomorrow yuk ngaji can be like that."

The Yuk Ngaji community directly targets the current Generation Z youth market, which is vulnerable to mental health, toxic heart, body shaming, and others. Some cases in the field, affecting most of Generation Z, impact the strategic direction of religious studies presented by preachers. This generation is always in contact with technology and is familiar with gadgets. This generation is busy almost every day with the social media they have. Therefore, Islamic *da'wah*, through social media, has greatly influenced this generation. Studies show that Generation Z increasingly relies on social media platforms for Islamic teachings, making digital *da'wah* a crucial method of religious outreach (Choirin, Dwijayanto, Yumna, & Muaz, 2024).

Research also highlights that creative approaches in digital *da'wah*, such as "da'wahtainment" (entertaining religious content), enhance engagement and understanding among young audiences (Mutia, 2022). Additionally, platforms like TikTok are proving to be effective in disseminating Islamic values to Generation Z, as they provide short, engaging content that aligns with their digital consumption habits (Rochmah, 2022). The *da'wah* messages conveyed via social media thus serve as a bridge for this generation to deepen their understanding of Islamic teachings, making digital platforms an essential tool for religious education (Sule & Sulaiman, 2021). Even so, interview data can be used to warm up more formal study materials, such as studies on worship, *'aqidah*, the afterlife, and others. Then it leads to the study of life, romance, household, soul mates, and so on, as follows:

R: *"Yes, they ended up making that, just for a minute, because the social content was so high. So, the romance of chaos attracts much engagement. That is why she slips it in, it often works. She made it almost the same, too; if they used to have much hijrah-hijrah, there were a lot of ukhti-ukhti. Now they do not want to target that, now they realize it is sis and bro, so slang kids who did not know religion before, Islamic ID cards, all kinds of things who want to know about religion, so they use the skateboarding community, bikes like that, the content they end up adjusting. There are many followers. Moreover, if the study is crazy, the funds raised are crazy, so they make pesantren. Hopefully, tomorrow, yuk ngaji can be like that."*

N: *"For the big forum, there is the Uqdatul Qubra study to find out where we came from, where we were created, and where we are going. The initial study will go into the 'aqidah session and the hijrah session. However, if I am not mistaken, we have only reached the initial session of 'aqidah. If it is hijrah session two or how many, Nurul does not know whether to enter. The hangout in the small network is our routine, and even though we have finished the discussion, we continue regularly. It is just that due to busy work schedules, it is rare, but we still keep in touch."*

N: *"So far, it is still okay, but if the content is too sad or too religious, change the music so it is not too religious."*

R: *"Why not put on some sad music?"*

N: *"To get closer to young people, making it more fun."*

Previously, Feriansyah (2022) revealed that to attract the interest of his followers in learning the importance of *da'wah*, some *da'wah* study posters on the @yukngajiid Instagram account combine aspects of popular culture with *da'wah* messages. Popular culture phenomena incorporated into *da'wah* study posters include discussions that are trending on social media and social phenomena related to young people, such as videos, games, and movies. As for some examples of posts through the Yukngajipku and Yukngajijogja Instagram accounts that display expressions of happiness in learning religion, here:



Figure 1. The Happy Expression Of Learning Religion

In its implementation, the Yukngajipku and Yukngajijogja communities have high target markets based on their regions. The interview states that interest will rise if a study is conducted by famous Ustads, especially Those who are well-known on social media, such as Hanan Attaki and Felix Siau, among others.

Volunteerism As A Label Of Religious Observance

Yukngajipku's account has several forms of labeling, such as calls to fellow work teams or followers on social media platforms, including Instagram. These calls, considered shar'i, trigger a sense of security in religious attitudes. For example, a woman is called *ukhti* because she is seen as having a fashion sense that covers her aurat and alim, and not liking to indulge in beauty. Arabic names are considered a significant part of the identity of this community, reflected in their dress code, names, and speech. They call their brothers' *akhi* '(my brother or sibling) and their sisters' *ukhti*' (my sister or sibling). Both "*akhi*" and "*ukhti*" are also used to address friends. *Akhi* is used to call boys, and *ukhti* for girls. Some Arabic pronouns, such as *anā* (meaning "I"), *anta* (meaning "you" in the singular), and *antum* (meaning "you" in the plural), are also commonly used among Salafis.

Arabization, considered a pious identity among Indonesian Salafists, happens in their dress code, names, and spoken words (Wahib, 2017). Therefore, in this yukngajipku Instagram account, the author will display the forms of labeling that the community's obedience in practicing their religion. For example, the caption title of the content posted does not provide a standard sentence but rather leads to the purpose of the photo, which is to strengthen the character of the event agenda (Figure 2).



Figure 2. @yukngajipku

The two images above show that daily activities, such as cooking, by men often follow the *da'wah* activity. Casual sentences show that *da'wah* does not have to be delivered with formal language. The purpose of using this informal language is so that *da'wah* can approach Generation Z, who are used to using informal language. This *da'wah* account also utilizes several terms commonly used by Generation Z. For example, the word 'best friend,' which is a nickname among the informal communication generation, reflects the tendency towards close community communication and offers an opportunity to integrate layers of informal communication to achieve greater success (Genel, 2021).

Besides captions, hashtags are often used in social media posts to reach other followers and spread content to a wider audience. Through both the yukngajipku and Yukngajijogja accounts, there is no specific similarity in the form of hashtags, and there is no consistency in the use of hashtags across each piece of content.

Table 1.

Hashtags Are Often Used In Social Media Content Posts

@yukngajipku			@yukngajijogja	
#yukngaji	#NOW	#peci.media	#ynjogja	#yukngajiid
:bahagiamaksiatsengsara		#mainyuk		
anpekanbaru	#pemudapekanbaru			
satubangkitbergerak #yukngaji				

This community uses hashtags to spread and promote their community more widely. Some keywords in their hashtags are used to identify their community. Just look

at some of the hashtags used, such as #yukngaji, which is the same as the name of this community, YukNgaji. Several other hashtags are also used, such as #ngajipekanbaru, which refers to the area of the Yukngajipku community. Here, the community makes their activities a product they want to market more widely through digital media.

The digitalization and commercialization of religious production and distribution have expanded significantly over the past twenty years, creating a hybrid world of commerce and religion where the sacred has become secular, and the secular has become sacred (Ibahrine, 2007). Hashtags become a means of circulating symbols, and as a result, consumerism tends to give religion new forms and meanings (Gauthier, 2020). Young people have been socialized into a digital culture that promotes the idea of individuality, consumerism, branding, and promotional communication. The collaboration between technology and religious activities on social media is becoming increasingly important in today's Muslim religious engagement and practice (Trysnes & Synnes, 2022).

The table illustrates the content activity of @yukngajipku and @yukngajijogja in 2023. @yukngajijogja posted 369 pieces, surpassing @yukngajipku's 297. Both accounts emphasize accessible religious themes that target Generation Z, incorporating multimedia content such as videos and posters. Key focuses include promoting happiness in Islamic practices, fostering a volunteer-driven environment, strengthening intimacy within *hijrah* communities, and demonstrating effective digital *da'wah* strategies.

Table 2.
The Content Activity

Account	Total-Content	Content-Type	Key Themes
@yukngajipku	297	Posters, Videos	Happiness in religious learning, <i>hijrah</i>
@yukngajijogja	369	Posters, Reels, Q&A	Volunteerism, intimacy in the <i>hijrah</i> community

Based on the interview results, the Yuk Ngaji community has funds with an uncertain nominal value because more financial assistance is obtained from outside,

both those that are tied and those that are not tied to institutions. This community considers what they do by distributing their digital media expertise as part of *da'wah* activities. Technology expands the meaning of *da'wah* itself. *Da'wah's* activism is undergoing an accelerated transformation process in various directions. This transformation has a common characteristic, namely that it is related to the process of globalization that questions traditional boundaries. These boundaries are united in the evolution of global technology, and thus, new methods or "modern *da'wah*" will emerge. As Egdunas Raciun has shown, global technological culture, in particular, has created a transnational Muslim identity, which has made it politically possible to say that Islamic *da'wah* has become an integral part of culture and society (Shan-A-Alahi & Huda, 2017). This form of fundraising is also considered a form of volunteerism, as each member is willing to donate what they are able to give. Even most of the funds collected are planned to be set aside to build Islamic boarding schools or mosques, as in the following interview:

UM (Yukngajipku regional): *"Yuk Ngaji is a community. The name community has no official bond; we go through emotional bonds. When that emotional bond does not exist, why is it normal in Yuk Ngaji to change people? There is a haunting, and it is normal. Because we are also not a campus that can force. We are just whoever wants to help the religion of Allah, and we do not get paid, the reward is from Allah. That is why, in the new week, I discussed it as employees of God. We work professionally like a company, but the salary is from Allah because the coordinator is not paid. So, the youth are channeled into positive energy. Instead of dating, gambling, getting drunk, and playing with girls. They should help the religion of Allah to help think of a cool dawah concept for young people. So the target is young people, familiar with Islam and interested in Islam. Why young people? Because young people are the agents of change, they are the relay. If older people are invited, they will already be uncomfortable with their lives, and their energy will run out. That is why Yuk Ngaji is a fun visualization of da'wah, but even though it is aired, we still convey firmness, halal is halal, harām is harām. Because some are ashamed to say it, we are not afraid to lose because we believe Islam is cool; surely people will be interested in Islam. It is only the packaging that we think about, we never think about the content, we think about the packaging."*

Based on interviews, the Yuk Ngaji community has funds that are not certain in nominal terms because more funding assistance is obtained outside both bound and not

bound by agencies. This form of fundraising is also considered a form of volunteerism of each member is willing to donate what they want to give. Most of the funds collected are planned to be set aside to build a *pesantren* or mosque, as in the following interview:

R: "There are so many followers. Moreover, if the study is crazy, the funds raised are crazy, so they are making *pesantren*. Well, tomorrow yuk ngaji can be like that."

This form of volunteerism by the community is the other side that has been applied since the beginning of developing the Yukngajipku and Yukngajijogja accounts. So, when unwanted things happen because some of its members often come and go, it is common. To Gen Z, social movements represent activities and actions that influence social conditions, such as protests, demonstrations, rallies, and other forms of collective action. These movements are more likely to be organized through groups or organizations (Wildan, Pratama, & Sugiarto, 2025). Thus, Generation Z understands that religious social movements are not conventional but rather inclusive and dynamic in their function. One's creativity can strengthen religious identity through digital media, especially in building solidarity and creating newer, creative, innovative, active, and interactive social change.

The Intimacy Of The Generation Z Hijrah Community

Records show that the *hijrah* phenomenon began to spread across Indonesian cities in the 1980s. During this period, there was an increase in the number of transnational Islamic movements originating from other countries. These movements included Salafi, Wahabi, Jamaah Tabligh, Ikhwanul Muslimin, Tariqat, and Hizbut Tahrir (Widyaningsih, Riswan, Aprianto, & Maulana, 2024). It is impossible to separate the current social reality from the developments in Indonesia, where the idea of becoming more hijra, or religious, has naturally spread. This trend coincided with the return of Indonesian students, mostly Salafi, from the Middle East, particularly Saudi Arabia.

One example of a dynamic social reality is the massive *hijrah* movement, a new phenomenon in social and Islamic movements. This social reality highlights the numerous social movements that are carried out in the name of hijrah, both nationally and internationally. Much discussion has been on how to characterize this social

movement with an Islamic foundation (Zahara, Wildan, & Komariah, 2020). Social media is crucial in promoting religious ideologies in a light and trendy manner, especially among the Z generation, who are adaptable to roles, responsibilities, and activities related to worship. Social media will make it easier for today's young Muslims to find their identity through social studies conducted by their role models. The Z generation, raised in the digital era, is the target audience for religious dissemination strategies on social media. Social media is a place that can control every second in spreading the teachings of Islam among young people today.

The social phenomenon known as hijra poses a significant challenge to humanity, particularly for young people. This phase involves seeking an explanation, which develops into a desire for change. In this case, the person is making a change to something related to their own religion. *Hijrah* is often viewed as a spiritual journey towards genuine piety. *Hijrah* is, therefore, viewed as one of the methods for altering one's religious beliefs or level of religiosity.

The formation of *da'wah* through social media is often carried out using persuasive content, either directly or indirectly, by utilizing hadith, prayer, hope, stories, figures, majas, and repetition (Rijal, 2018; Ummah, 2020). The popularity of social media preachers, such as Hanan Attaki or Ustad, is evident in their YouTube lectures. Abdul Somad makes his Islamic preaching content trending and shapes the dynamics of a more influential religious authority (Triantoro, 2020). Moreover, in the Yuk Ngaji community in Pekanbaru and Yogyakarta, Felix Siauw is familiar with brotherhood and togetherness. This form of intimate expression has been shared through social media via photos and videos. They often engage in this form of brotherly familiarity during light study chats. They are carried out through hobbies such as hanging out, playing volleyball, and table tennis.

The formation of the *hijrah* community, carried out by the two Instagram account communities Yukngajipku and Yukngajijogja, begins with the belief in the identity of the religion they adhere to. This belief is deeply ingrained, rooted in the religious doctrine taught by the community and the conviction that Islam is a perfect and true religion. Although the interview data shows that there is no tendency of mass organizations

between Nahdlatul Ulama, Muhammadiyah, Hizbut Tahrir, Lembaga Dakwah Islam Indonesia (LDII), and others, as follows;

UM: *“No, this is the Pyur community. That is why we are friendly with all organizations and madhabs. We never antagonize any ustadz because we are a community, and we are thirsty for knowledge. So, we are a community. We accept Islam correctly according to the Qur'an and Sunnah and do not accept strange things. Because we are learners, we can invite ustadz from all walks of life.”*

In terms of other forms of intimacy, such as views on the dress used in daily life by the girls as written in the following interview;

D: *“Clothes for friends in YN itself, the games that mom wears, and socks, too. Because it is Sharia, the feet are also part of the aurat. That is all. For the veil, as long as it is not too revealing, it is okay. So it is rich. Actually, in YN, the types are different, ma'am. So there are very big ones too, some wear a veil too, and there are ordinary ones too. For the veil, there is no set rule. I wear a veil and cover my chest.”*

Closed clothing, or games, is a characteristic used by women in the community. In addition, forms of communication that respect, care, and affection are carried out in several events that have been promised, such as small talk while hanging out and hanging out or shopping, as the following interview data;

D: *“That class, ma'am, is studying from 8 to 12. Then, there will be another activity called hangouts. So you guys, if you have signed up for KEY, you will be divided into groups, and then there will be faster. Faster is a nurturing term. So there are six people in a group, for example, moms, and the division of groups is based on their homes. For example, there are houses in Godean and Gamping that are close to each other, then they will be made into one, and the name of the faster is MBA; for example, hang out once a week to discuss the material in class, later chatting over coffee.”*

D: *“No, Ms. offline. So, the language is while playing to which cafe later while having coffee. Usually, if a girl ends up confiding in mom, so hehe.”*

According to interview data, spreading religious teachings is necessary amid the onslaught of technology and cultural freedom today. So that, each region has ways and strategies for spreading its *da'wah*; this also follows the customs or characteristics of each region in communicating and so on. Like the following explanation;

UM: *“Each region has its own autonomous government language for writing fonts. So, they know best the character of the community where they preach. The characters of Jogja and Pekanbaru will not be the same.”*

Pekanbaru is hard Sumatra. In contrast, the Javanese are right, especially Jogja, the city of education and youth. In Jogja, the models and ways of da'wah are more numerous and developed than in Pekanbaru. Each region has its sense of way because they know the behavior of the people where they live better. For example, in Jaksel, they like to hang out, right, Jaksel Yuk Ngajinya kids may hang out while reading the Qur'an."

UM: "Not necessarily at the mosque. Maybe the jogja kids have a jogokariyan mosque; there is a community, so they go to the mosque. So, it is different, according to Kak. Because we da'wah look at the society in which we live, the existence of such da'wah and the goal of #yukngaji is only one: young people know Islam and are interested in Islam. Because all this time young people don't know and are not interested in learning. That is why Yuk Ngaji is more fun to preach, not rigid, as long as it does not violate SARA laws."

Therefore, through effective communication strategies employed by preachers who adapt to local customs, they can effectively display interest in the younger generation. In addition, in this community, fellow women often share caring co, mostly referred to as confiding and sharing stories. This effort is made if fellow friends feel bored in their daily activities so that in this Yuk Ngaji community, they can become friends and advise each other in certain matters, such as the interview data below;

D: "It is not far from friendship, ma'am. So, if we join a community, we often meet them daily, keep contacts, etc. Sometimes when we are bored with other activities or something, we meet them. Then they can be the ones to remind us and vent to. Please give me some advice or something. I have to go back to them. That is what keeps Dewi in YN. Dewi is happy in YN that Dewi is waiting for people like that, so it is more about friendship, mom."

This expression of intimacy displays one's identity in daily worship and life. This Yukngaji account community has unusual nicknames such as *rijāl* (male) and *nisā'* (female). This was revealed in the interview data;

D: "No. So, I guessed maybe from Arabic or something like that. Before YN, I joined Nurul Asri, so I volunteered there. The activities are almost the same. However, Dewi is in the learning section at Nurul Asri. The language is also like that; in Nurul Asri, they call it ikhwan akhwat. But in YN it's rizal nisa. So, I immediately thought this was a rich designation for Nurul Asri, but the language was different."

D: "No, no. So, it may be from Arabic or something. Before YN, I joined Nurul Asri, so I volunteered there. The activities are almost the same."

However, Dewi was in the learning section at Nurul Asri. The language is also like that; in Nurul Asri, they call it ikhwan akhwat. But in YN it's rijal nisa. So, I immediately thought, "Oh, this term is rich in Nurul Asri but only in a different language."

In this case, the *hijrah* process does not only change a Muslim woman from her increasingly pious behavior but also the use of language (Feriansyah, 2022; Irmansyah, 2020; Nusa, 2021). Clothing identity is also an awareness of clothing for each Muslim, so it requires emphasizing that a woman has certain limits to cover her *aurat* in clothing. Ideological claims by Sharia such as this form a person's religious identity and expression in terms of worship and the social sphere. As is the case, the participants who joined the Yuk Ngaji or Yukngajijogja and Yukngajijogja communities experienced changes, although not significant quite an impact on their daily lives. This is stated in the interview;

UM: "If you get physical material, it is not there. Nevertheless, in terms of what I get, I get a Jariyah charity, and hopefully, it will be considered a Jariyah charity. Sometimes, I can do good, but it turns out that in the eyes of Allah, it is useless. I hope to be a Jariyah charity. Because I remember. When the son of Adam dies, everything is cut off. Only three are not, namely his Kariya charity, the prayers of his righteous children, and his useful knowledge. I feel like I'm not crazy rich, I don't have wealth, I haven't built a mosque, I haven't built a tahfidz house. I do not know if my child will be a righteous child or not, but I have this opportunity and useful knowledge. When I convey kindness in front of others, whether in front of a forum or just in front of a board member, whatever that kindness is, even if it is one verse, I feel that I have the opportunity in the third point, for useful knowledge. I hope this is beneficial and that I am wooed before Allah so that Allah will help me and ease my affairs. "

This change is seen as necessary to strengthen and implement self-consistency in undergoing the *hijrah* process. This case in the Yukngaji community proves the impact of teenagers' use of social media. First, it provides them with access to information about Islam that they would not typically encounter on a daily basis. Second, it limits their ability to decide what is right and wrong. Furthermore, it is interesting that Siau, founder of the Yuk Ngaji community, shared his stance on Pancasila and attempted to clarify that this principle does not contradict the idea of Khilafah. However, Siau still insists on emphasizing that Islam is comprehensive and requires no additions, modifications, or subtractions.

The Yuk Ngaji community circulating in Jogja and Pekanbaru shows the target of the Muslim middle class whose religious knowledge and *'aqidah* are not so complete. In its implementation, the community has three main pillars, namely choosing a *da'wah* market, language (persuasive) is used as a communication tool and confirmation of *da'wah* messages, inviting social media figures as a magnet to bring *da'wah* messages closer to Muslims (Waskito & Fauzan, 2021).

Because they use well-organized tactics in reciprocal online and offline spaces, the Yuk Ngaji and Siauw communities successfully compete with mainstream religious figures for religious authority. Today, they have gained the public's trust, especially the younger generation, by upholding the concept of *hijrah*. So, when supporters actively defend the players and the beliefs of the Yuk Ngaji community, this effect becomes even more significant. This fact helps us understand that disputes over religious rituals are not the only way religious authorities influence Indonesian Muslims. It also significantly influences the legitimacy of the Indonesian nation-state, which has received religious approval from the mainstream clerics of Muhammadiyah and NU.

This implication allows for the erosion of traditional authority, where religious institutions, such as *pesantren* (Islamic boarding school), experience a decline in their authoritative influence. The openness and availability of religious content on the internet make certain individuals interested in seeking unconventional religious guidance. The digital platform can give rise to individuals without a formal religious background, yet they can easily gain popularity as religious influencers. Figures like Felix Siauw have also previously drawn pros and cons for challenging the dominance of traditional scholars in terms of religious interpretation.

Another thing to note is that with religious content accessible on digital platforms, each individual has likely adjusted their religious practices or tendencies to those considered more relevant by their audience. This tendency can lead to fragmentation of religious communities and a collective shift in tradition. Moreover, dependence on social media algorithms can even lead to the prioritization of content based on its users. It is not surprising that the religious content users often consume is more likely to evoke strong and emotional responses. This then shifts theological discussions and prioritizes content that is more visually and emotionally appealing.

This study offers new and in-depth insights into how the movement of digital media, particularly Instagram, serves as a tool for disseminating Islamic teachings to Generation Z in Indonesia. This study examines the impact of digital media on religious communication among Generation Z and highlights how social media-based communities can play a crucial role in promoting more moderate Islamic ideals. The consequences range from religious communication theory and digital *da'wah* methods to digital religious policies. This study demonstrates that Generation Z is both a consumer of religious information and an active participant in constructing religious narratives on social media. Understanding how young people internalize religious ideals through digital platforms might aid in developing more relevant and impactful communication tactics for future generations.

This study has limitations that open opportunities for further research. It focuses solely on the Yuk Ngaji community, which may not represent the broader digital *da'wah* experiences of Generation Z in Indonesia. The digital ethnographic approach, while insightful, does not capture the long-term impact of digital *da'wah* on religious identity. Additionally, it does not explore algorithm-driven content exposure, which shapes how religious messages are received. Future studies should incorporate comparative research across various online communities, employ mixed-methods approaches, and investigate intergenerational differences to provide deeper insights for religious educators and policymakers in enhancing digital religious communication.

CONCLUSIONS AND SUGGESTIONS

Conclusions

The study highlights the crucial role of digital media in shaping religious communication among Generation Z in Indonesia, with platforms like Instagram serving as dynamic tools for disseminating moderate Islamic teachings. Using digital ethnography, this research identifies three key elements: the visualization of religious joy, volunteerism as a marker of religious commitment, and intimacy within *hijrah* communities.

Findings from the Yuk Ngaji communities in Pekanbaru and Yogyakarta demonstrate how interactive content and cultural relevance effectively engage young

audiences, fostering a sense of belonging and promoting a deeper understanding of religion. Furthermore, the study highlights the transformative potential of digital platforms in disseminating religious teachings, shaping identity, and fostering community bonds among digital natives. While these advancements create new opportunities for *da'wah*, they also highlight the need for critical media literacy to counter misinformation. Ultimately, this research contributes to the broader discourse on integrating traditional religious values with the digital landscape, offering innovative strategies for sustainable religious engagement in the modern era.

According to the findings, Generation Z is more than just a passive consumer of religious content; they are also active agents in crafting religious narratives through digital media. The use of interactive social media and a popular culture approach has shown to be an effective tool for imparting moderate Islamic ideals in the digital society. The findings of this study offer opportunities for religious communities, preachers, and policymakers to leverage digital technology in promoting the dissemination of inclusive, moderate religious teachings that resonate with the younger generation in the digital era.

Suggestions

Based on the findings, it is recommended that Yuk Ngaji communities and similar groups continue to tailor their digital content to align with Generation Z's interests and cultural context while fostering critical media literacy to counteract misinformation. Future researchers should investigate the long-term effects of digital religious engagement on identity formation and intergenerational religious practices, addressing the limitations of the present study, including its regional scope and demographic diversity. Institutions, including educational and religious bodies, are encouraged to collaborate in creating structured programs that integrate digital platforms with traditional teachings, ensuring balanced, inclusive, and informed religious communication for youth.

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