

## Reconfiguring Da'wah Authorities in the Algorithmic Era: Generation Z's Cognitive Responses to Islamic Parenting Content on TikTok

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### Abstract

The dissemination of Islamic da'wah has undergone a significant transformation with the rise of algorithm-mediated digital platforms, yet prior studies have often emphasized virality metrics while overlooking cognitive engagement and the reconstruction of religious authority. This study aims to examine how Generation Z audiences cognitively internalize and behaviourally respond to Islamic parenting content on TikTok, focusing on the account "Ayah Amanah" (@am.event). Employing a qualitative digital sociology approach, purposive sampling was used to collect video content and the top 21 audience comments per video. Data were analyzed through interactive thematic coding informed by Digital Religion Theory and Social Learning Theory. Findings reveal three major dynamics: first, religious authority is shifting from hierarchical validation to algorithmic authority, supported by engagement metrics and cyber religion marketing; second, audiences construct personalized piety and relational paternal identity, enhancing cognitive retention and self-efficacy; third, networked communities function as peer-support infrastructures, encouraging convergence of digital and offline religious practices. The study concludes that TikTok facilitates hybrid, participatory da'wah that lowers barriers to learning and promotes real-world application of ethical and spiritual practices. These results highlight the importance of critical digital religious literacy and ethical content curation for sustainable digital pedagogy.

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## INTRODUCTION

The dissemination of Islamic values has undergone a significant structural transformation, moving from conventional pedagogy centered on the pulpit and *taklim* assembly to a distributed, interactive, and algorithm-mediated digital communication ecosystem. In this context, short-form video platforms like TikTok have not only served as a content distribution channel, but have evolved into "*Third Space*" digital where religious messages, spiritual authority, and Muslim identities are dynamically negotiated by virtual communities (Ferguson et al., 2021; Mohammed et al., 2025; Solahudin & Fakhruroji, 2020; Yucel & Ismail, 2021). The characteristics of the platform that emphasize visual speed, audience participation, and algorithmic recommendation logic shift the da'wah paradigm from a one-way model to a participatory cultural practice. This shift is not only technical, but also sociological: it is changing the way religious knowledge is produced, validated, and internalized in the daily lives of generations born and raised in the digital environment (Ahmed, 2024; Evolvi, 2022; Latifi, 2024; Liu et al., 2025; Törnberg & Törnberg, 2016).

In the digital da'wah landscape, the TikTok account @am.event is known through narrative "*Amanah Father*" (Ustadz Hanan Attaki) emerged as a representative phenomenon that consistently attracts the attention of Generation Z. Through content strategies that frame Islamic ethics within the framework of conscious parenting (*Mindful Parenting*), emotional resilience, and self-motivation, this narrative manages to bridge classical religious teachings with contemporary psychosocial unrest (Bingaman, 2020; Qiu et al., 2021; Zaluchu, 2024). Aesthetic utilization *Platform-Native* Such quick cuts, relational metaphors, and emotionally resonant audio have formed a follower base that not only passively consumes, but actively curates, shares, and replicates the values conveyed. This phenomenon indicates how digital da'wah creators operate at the intersection of spiritual guidance, lifestyle curation, and algorithmic visibility, while raising critical questions about the reconfiguration of religious authority in a participatory media space (Abror et al., 2024; Bhatia, 2020; Nada-Qisthina & Musyafak, 2025).

Some researchers are beginning to explore this dimension from various theoretical and empirical perspectives. Himam et al., (2025) In his study, he found that Muslim students are not merely passive targets of algorithms, but rather show reflective agency in filtering content, even though they often experience "religious anxiety" and confusion of authority due to exposure to contradictory information in the digital space. In the context of the shift in authority on platform X (Twitter), (Muttaqin, 2024) Identify the emergence of *impersonal non-human authority* in the form of an algorithm that dictates the user's religious views through the creation of *Algorithmic Circles* or algorithmic circles that limit the diversity of perspectives. Regarding interaction with the latest technology, (Famuji et al., n.d.) Discovering the phenomenon *dual-trust behaviour* in Generation Z, where they rely on artificial intelligence (AI) for the speed of information but still revert to traditional Ulema for validation of worship rituals because AI is considered to have no *Sanad* (scientific genealogy) and *Dzauq* (spiritual sense). A digital sociological analysis of the phenomenon of "Father Amanah" (Ustadz Hanan Attaki) reveals that religious authority is now built through a mechanism of visibility and *symbolic modelling* that refers to the *Social Learning Theory* of Albert Bandura, where the audience processes values through the stages of attention to visual content, retention of *the narrative of everyday religion*, to the reproduction of pious behaviour that is validated through collective reinforcement (*vicarious reinforcement*) in the comment column. In line with this, (Rohmawati et al., 2024) emphasized that the process of mediatization and hyper mediation has changed the understanding of Indonesian Muslims by creating a hybrid space that integrates online and offline activities in depth. The findings of (Al Kahfi & Candra Darmawan, 2025) complement this argument by showing that collaborative da'wah strategies through *influencers* and interactive methods are able to strengthen the affective involvement of Generation Z audiences in facing the challenges of modern life. Finally, (Tri Suci Handa Yani, 2026) confirmed through speech analysis that da'wah communication on TikTok is dominated by persuasive advisory functions, which effectively construct the spiritual motivation of the digital community horizontally.

To bridge this gap, this study synthesizes two complementary theoretical frameworks: *Digital Religion Theory* (Heidi Campbell) then *Social Learning Theory* (Albert Bandura). Campbell's conceptualization of religion as an inherently networked and technology-mediated entity provides a structural foundation for analyzing how TikTok's architecture reconfigures

Islamic pedagogical authority, community formations, and religious practices. In parallel, Bandura's Social Learning Theory offers a psychological-cognitive lens to explore how Generation Z audiences process, imitate, and adapt the behaviors of piety, ethical parenting, and emotion regulation modelled through content "*Amanah Father*". This theoretical synthesis becomes a novelty (*novelty*) main research, as it moves beyond descriptive analysis of platforms towards critical investigations into algorithmic cultural intersections, cognitive internalization, and participatory religious identity constructions.

Based on this framework, this study aims to analyze the transformation of da'wah authority and Generation Z's cognitive-participatory response to Islamic parenting content on TikTok. Operationally, this study answers three research questions: (1) How does the narrative "*Amanah Father*" Reconfiguring traditional da'wah authority through narrative strategies *Platform-Native* and algorithmic engagement? (2) In what form do Generation Z cognitively internalize and behaviourally adapt the values of Islamic parenting and self-motivation presented in the short video? (3) What are the implications of this algorithm-mediated participatory da'wah model on contemporary religious literacy and digital da'wah ethics? By answering these questions, this study contributes to the digital religious literature, media studies, and Islamic education by providing a theoretical and empirical analysis of how short video platforms are reshaping religious pedagogy, spiritual authority, and religious socialization of youth in the context of the Global South. Subsequent articles will discuss critical literature reviews, research methodologies, findings of multimodal and thematic analysis, and theoretical and practical implications for ethical digital da'wah design and advanced research agendas.

## METHOD

This study used a qualitative approach with a digital sociology approach method to dissect the transformation of religious authority on short video platforms. The main source of data is obtained through techniques *purposive sampling* to TikTok video content @am.event (*Amanah Father*) which has a level of *Commitment* such as millions of impressions and hundreds of thousands *Likes* as well as thematic relevance to Generation Z issues such as mental health and Islamic parenting. The comment data collection procedure is carried out by extracting the "top 21 comments" on each video sample, which has been algorithmically filtered by the TikTok system as the most influential interactions, *visible*, and representative in triggering community dialogue.

The thematic coding process is carried out interactively following the Creswell model, which includes stages *Open Coding* to identify the unit of raw meaning, *axial coding* to associate the category with the *Digital Religion* (Shifting Authority, Storied Identity, Networked Community) and Bandura's cognitive processes (Attention, Retention, Reproduction, Motivation), to *Selective Coding* to synthesize the findings into a grand narrative about the hybrid religious learning model. The position of this study seeks to fill the gap in the literature by placing Generation Z not as passive targets of algorithms, but as "reflective agencies" that actively negotiate authority and conduct verification (*Tabayyun*) to the content they consume. Finally, in terms of ethical limitations, this study ensures the anonymity of all digital subjects by disguising the user's real identity in the comment column (e.g. using the

codes R1, R2) and acknowledging limitations on data that is *self-reported* which does not necessarily reflect the spiritual behavior of the audience as a whole in the real world.

## RESULTS AND DISCUSSION

### ***Shifting Authority: Visibility-Based Legitimacy and Digital Mediation***

The shift in religious authority in the digital space is no longer based exclusively on formal scientific *sanad* or traditional institutional legitimacy, but is reconfigured by the logic of platform visibility and digital mediation competence. In the TikTok ecosystem, the legitimacy of da'wah is generated through a feedback cycle that is measured through interaction metrics, frequency of appearances on *For You Page* (FYP), and the capacity of creators to convert theological values into personally relevant narratives, effectively transforming spiritual authority into forms *Algorithmic Authority* (Muttaqin, 2024). The phenomenon of "Father Amanah" (Ustadz Hanan Attaki) represents this transformation by establishing a religious position through cultural familiarity and responsiveness to the psychological anxiety of the younger generation, making it a "symbolic model" that transcends the rigid hierarchy of preachers and worshippers. In the framework *Shifting Authority* of Heidi Campbell, this condition marks a distributed deconcentrating of authority, in which the active involvement of the audience serves as *Proxy Legitimacy* that complement institutional validation in a connected community (*Networked Community*) (Rohmawati et al., 2024). Although this configuration expands the accessibility of da'wah, epistemological tensions arise when algorithmic visibility has the potential to shift the depth of theological substance in favor of optimizing audience attention (Himam et al., 2025)

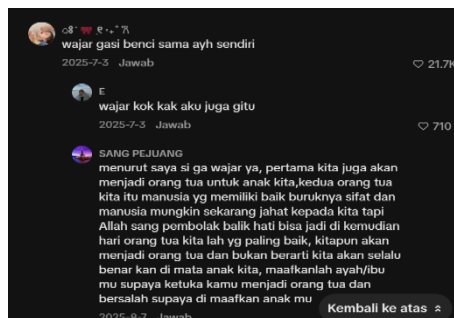
The empirical evidence of this shift in authority and community dynamics is evident in the massive interaction and emotional depth in the comments section of the Amanah Ayah account:

**Validation of Visibility and Algorithmic Reach:** Digital authority is validated by exceptional engagement rates, such as in love advice content that has garnered over 419,700 *likes* and millions of impressions, proving that algorithms are actively distributing the figure's influence to a wider audience.



*Networked Community Interaction* (Peer Support): Legitimacy no longer only flows from *ustadz* to congregation, but horizontally between followers. For example, when an audience member (emoji account) asks about a child who hates his father "*it's natural to hate his own father*", another audience (THE FIGHTER) gives an answer as well as direction: "*I think it's unnatural, first we will also be parents to our children, both of our parents are human beings who have good and bad traits and humans may now be evil to us but Allah the reverser of*

hearts may be in the future Our parents are the best, we will also be parents and it does not mean that we will always be right in the eyes of our children, forgive your father or mother so that you become parents and guilty so that your child is forgiven."



**Internalizing Values through Directive Speech:** The audience not only absorbs, but reproduces the message of da'wah into advice for others, such as comments: *"upgrade yourself slowly, the important thing is to be consistent and sincere"* and *"let's make peace with what cannot be changed, let's let go of what has happened, and let's continue to live with the best version"* (Yani & Ningsih, 2026)

**Practical Convergence (Multisite Reality):** This digital authority triggers real actions in the physical world, as evidenced by the large number of audiences seeking access to face-to-face interactions, such as comments: *"jogja kapan"* *"pekanbaru kapan?"*



## Cyber Religion Marketing

The transformation of religious authority in the platform era does not only stop at algorithmic validation, but is also strongly manifested through practice *Cyber Religion Marketing* that converges theological pedagogy with logic *Creator Economy*. (Rohmawati et al., 2025) In this configuration, da'wah is no longer simply positioned as a transmission of value, but is managed as a managerial content product that requires curation, strategic distribution, and audience mobilization through a structured monetization mechanism. Strategies such as "Sharing Time" event management, the use of an integrated website for ticket sales, and the use of TikTok's interactive features show a functional shift in the role of dai to creator-curators who are able to transform *Virtual attention* become a measurable physical-financial involvement (Kahfi & Darmawan, n.d.).

In the framework *Shifting Authority* Heidi Campbell, this practice asserts that contemporary religious authority is now hybrid; It is built through the capacity of figures in managing the digital ecosystem and mobilizing the masses in a sustainable manner across

spatial boundaries (online-to-offline). However, the integration of da'wah into the *Attention Economy* This fuels epistemological tensions regarding the ethical limits of the commercialization of spiritual messages. When religious narratives are curated through the logic of audience conversion, there is a risk of fragmentation of doctrinal meaning and the reduction of spiritual relations to consumer-creator transactions. This condition requires a more mature framework of religious digital literacy so that the pedagogical integrity of da'wah is maintained amid the pressure of platform optimization and religious commodification.

**Economic Mobilization and Digital Accessibility (Cyber Religion Marketing):** Digital authority is converted into real economic action through an *efficient* online registration system.

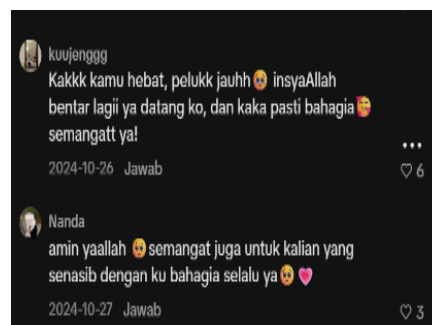
- **Field Data:** The use of a special website (*sharingtimeuha.com*) for ticket distribution in various cities such as Jakarta, Bandung, and Surabaya.
- **Audience Comment:** "*Link to create tickets that Surabaya wants to buy*". This shows that the audience is used to digital transaction procedures in consuming religious content.

**Online-to-Offline Convergence (Multisite Reality):** The success of this strategy can be seen from the high interest of the audience to move from smartphone screens to physical meetings (hotel ballrooms/halls).

- **Visual/Descriptive Evidence:** Events are no longer held in traditional mosques, but in *millennial-friendly locations* such as Dyandra Convention Centre Surabaya or the Ballroom of HARRIS Hotel Malang to accommodate audiences who feel "not appropriate" to go to the mosque.
- **Participant Testimonials:** "*This Aman Amanah event is very suitable... The message conveyed is not heavy... I usually go once, so I want to go again, again, and again.*"

**Reinforcement through Vicarious Reinforcement (Bandura Theory):** The audience's motivation to engage in this ecosystem is reinforced by massive social validation in the comment column.

- **Engagement Metrics:** Love advice content that garnered over **419,700 likes** and millions of impressions is a testament to the authority validated by the digital masses.
- **Community Interaction:** There is horizontal support between followers, such as when @kuujengg account encourages @nanda account: "*Your sister is great, hug me a lot, God willing, I will come soon, and I will be happy!*", which then gets emotional reinforcement from other "online friends".



**Attention Economy-Based Message Curation:** Messages are packaged in *short, memorable* catchphrases (*retention*) to maintain audience loyalty.

**Message Transcript:** *"Me Time is Most Soothing"* (referring to worship) or *"It's the truest caper to Allah alone"*. This popular diction is specifically designed to break down *scrolling* saturation and increase audience retention of preacher figures as "symbolic models."

***Storied Identity: The Construction of the Identity of the "Islamic Father" through Everyday Religion***

The construction of identity in the narrative of "Father of Trust" represents a significant shift in the representation of religious authority figures in the digital space, which no longer rests on the image of perfection (incomparability), but on the presence of humane and vulnerable piety (*Vulnerable piety*). Through the lens *Storied Identity* Heidi Campbell, creator is strategically weaving spiritual experiences as part of *Everyday Religion*, in which emotional fluctuations, doubts, and attempts to "make peace with fate" are normalized as part of a universal faith process. This narrative serves as a cognitive bridge that converges classical doctrine into the framework of contemporary psychology, while responding to logic *Attention Economy* platform that prioritizes emotional resonance.

In the framework *Social Learning Theory* Albert Bandura, this vulnerability narrative acts as *Symbolic Modelling* that increase *self-efficacy* (self-efficacy) audience; Righteousness is no longer seen as an intimidating moral standard, but rather as an observable practice (*Caution*), remembered for its relevance (*Retention*), and eventually reproduced in a real-life context. However, the normalization of this vulnerability carries an epistemological risk: when emotional narratives are commodified by algorithms, there is a potential for the reduction of piety to mere therapeutic aesthetics that obscure the normative dimension of Islam, demanding audiences to have a more critical religious digital literacy

**"Human Piety" Narrative (Content Transcript):** The creators used popular diction to reframe the concept of worship into relatable emotional solutions:

**Key Message:** *"It's the truest caper to God alone"*.

**Key Message:** *"Me Time is the Most Soothing"* (refers to worship/prayer as a release of mental burden).

**Key Message:** *"It is not the world that makes you restless, but the spots of sin that are not immediately cleansed."*

**Key Message:** *"Force yourself to pray, until you are anxious to leave it"*.

**Internalization and Retention of Values (Audience Comments):** Audience comments show how these narratives of vulnerability are absorbed and become part of their spiritual identity:

**Validation of Feelings:** *"It's true that mashaallah, the medicine for broken hearts is emg worship anyway 🤲... wlpn pain dn tightness msh there is but it's okay to be in the hospital calmly"*.

**Spiritual Resilience:** *"Maybe if I don't spend a lot of time near God, I have to go to a psychiatrist"*.

**Peer Support (Networked Community):** When one audience member complains about the family's condition, another audience responds with emotional reinforcement: *"Kakkk you're great, hug away"*.

**3. Behavioural Reproduction (Convergent Practice):** This identity encourages audiences to perform real actions in the physical world (online-to-offline):

**Islah (Relationship Improvement):** An invitation to lower the ego and perform *islah* with the family during the moment of Eid as a form of real spiritual victory.

**Communication Manners:** The practice of speaking softly (*Qawlan Karima*) to parents, even when they have to refuse their requests, as a manifestation of daily piety.

**Physical Mobilization:** Audience Interest in Participating in Face-to-Face Recitation: "[Link to Ticket That Surabaya Wants to Buy](#)"

### **Paternal Identity**

The "Father of Trust" narrative radically reconstructs Islamic paternal identity from authoritarian stereotypes to a parenting-based model *relational fatherhood*. The creator positions himself as a reference for millennial fathers through *Symbolic Modelling* which prioritizes emotional presence and verbal affection. Within Bandura's framework, narrative repetition such as "listening before advising" serves as a catalyst at the reproductive and motivational stages, where male audiences are encouraged to adopt values *Rahmah* in family dynamics. However, this digital romanticization needs to be criticized so as not to ignore the structural complexity and real domestic burdens in everyday life.

### **Tender Paternity Narrative (Content Transcript):**

"Don't be a father who is afraid of you, but be a father who misses his presence."

"Our children don't need a perfect father; they need a father who is present and willing to listen."

### **2. Behavioural Response and Reproduction (Audience Comments):**

**@RizkyPapa account:** "Honestly, since watching Dad's content, I've become embarrassed to often yell at my children. Now I try to hug him first before asking him why he is crying. Thank you."

**@Fathir\_Family account:** "I used to think that my father was the most important person to make money, but here I was taught that being 'trustworthy' is also about feeling safe at home."

### **Connected Communities and Symbolic Modelling (Social Learning)**

Refinancing Analysis: Digital Cognition through Attention and Retention in *Symbolic Modelling*

In the framework *Social Learning Theory* Albert Bandura, the stage of attention and retention is the main cognitive foundation that determines the success of internalizing da'wah values in the audience's long-term memory. In the midst of the competitive TikTok ecosystem, creators are adopting linguistic strategies and *Symbolic Modelling* designed to grab attention in seconds while facilitating cognitive encoding. The use of popular diction such as "caper to Allah only" or "With Time most soothing" serves as *Affective Anchor* (affective anchor) that translates classical theological doctrine into contemporary psychological idioms relevant to Generation Z.

This strategy goes beyond just reducing epistemic distance; he makes use of narrative repetition and *Framing* emotional to strengthen message retention, so that religious values are embedded in memory schemes that are ready to be accessed as a coping mechanism when the audience faces the pressures of life. However, this cognitive efficiency holds risks *semantic flattening* (Meaning Layering), where the depth of theological substance and the context of *fiqh* has the potential to be reduced to mere therapeutic motivational slogans, shifting da'wah from reflective practice to momentary affective consumption mediated by platform logic.

Based on the coding and narrative extraction data in the research source, here is concrete evidence of the attention and retention process:

**Attention Strategy (Use of *Ideological Catchphrases*):** Creators consistently use memorable *phrases* to capture the attention of digital audiences:

**Content Transcript:** *"It is the truest caper to Allah only"* (Drawing attention to the concept of *tawakal* through social terminology),

**Content Transcript:** *"Me Time Most Soothing"* (Reframing prayer as a mental health recovery activity),

**Content Transcript:** *"It is not the world that disturbs, but the spots of sin that are not immediately cleansed"*,

**Retention Strategy (Messages Embedded in Memory):** Audiences demonstrate the ability to remember and store key messages that are then used as life principles:

**Key Message:** *"Force yourself to pray, until you are anxious to leave it"*.

**Key Message:** *"Not everyone needs to understand. As long as Allah knows, that is enough."*

**Key Message:** *"Counsel someone out of love, not out of hatred."*

**Evidence of Retention in Audience Comments (Internalized):** Audience comments indicate that the messages have become part of their cognitive schema when dealing with emotional issues:

**An @atscorpigirl said:** *"True bgttt mashaa allah, the medicine for heartbreak is emg worship anyway 🙏 ... wlpn pain dn tightness msh there is tp it's okay to be in the hospital calm"*,

**Audience Comment:** *"maybe if I don't spend my time getting closer to Allah, I should go to a psychiatrist"* (Showing retention of the concept of spiritual *Me Time* as a mental health solution),

**Audience Comment:** *"let's make peace with the unchangeable, let's let go of what has happened, and let's continue living with the best version"*.

### **Networked Community as a Support Space**

Beyond individual cognitive processes, the "Amanah Father" account's digital da'wah ecosystem is simultaneously reconfiguring the formation of religious communities through what Heidi Campbell calls the *Networked Community*. The comment column on such content no longer functions as a passive feedback channel, but has evolved into a peer support infrastructure (*Peer-to-peer support*) that allows audiences to provide each other with emotional reinforcement, share vulnerability, and collectively validate spiritual practices.. This phenomenon represents the birth of the "third space" (*Third Space*), where geographical boundaries disappear and are replaced by emotional bonds and shared values that allow audiences to autonomously engage in collective spiritual reflection.

In the lens of the sociology of digital religion, this space converts algorithmic engagement (*Like, Reply, Share*) becomes a symbolic capital of religious solidarity that strengthens self-efficacy (*self-efficacy*) audience through the mechanism *Vicarious Reinforcement*. However, this decentralization of validation presents a structural dilemma: when communities function without the mediation of adequate scientific authorities, there is a risk of their formation *Algorithmic Enclave* or *echo chamber* that reinforces beliefs without profound hermeneutic corrections. Without solid theological mentoring, these digital support spaces risk being trapped in short-term emotional catharsis and the flattening of meaning (*semantic flattening*),

where the depth of doctrine is reduced to an aesthetic of performative piety for the sake of social visibility.

Based on the coding data in the research source, here is concrete evidence of the formation of *networked communities* and horizontal support between audiences:

**Peer-to-Peer Support:** Audience interaction proves that the comment column has become a decentralized forum for communal mental rehabilitation.

**Context:** An audience member asks about how to maintain mental health amid family pressure.

**Question (Gibrananjigemoy Account):** Asking how to survive when the family continues to underestimate.

**Response (Matcha Glass Account):** *"stay away, give yourself space... I'm sorry to hurt you... Think of yourself as a snari dlu, after that Bru thinks of something else".*

**Validation of Feelings and Collective Solidarity:** The audience affirms each other's worship values through personal testimonials that bring reinforcement to other users.

**Audience Comment:** *"It's true bgttt mashaallah, the medicine for heartbreak is emg worship anyway 🙏 ... wlpn pain dn tightness msh there is but it's okay to be in the hospital calmly".*

**Audience comments:** *"maybe if I don't spend a lot of time near Allah, I have to go to a psychiatrist".*

**"Same-Luck" Solidarity and Joint Prayer:** Emotional bonds are formed among individuals who feel that they have a similar burden in life, such as a broken home *child* or a victim of abusive behavior.

**Audience Comment:** *"Enthusiasm is also for those of you who are like me always happy".*

**Communal Response:** There is a mass "amen" response to the request for prayer for family healing or hope for success in the afterlife from fellow "online friends".

**Validation through Engagement Metrics (Vicarious Reinforcement):** The high number of interactions is a social reinforcement that validates the truth of the message in the eyes of the community.

**Statistical Data:** The love advice content that garnered more than **419,700 likes** and millions of impressions serves as a testament to the socially recognized authority of the digital masses.

### **Transforming Hybrid Da'wah in the Digital Ecosystem**

Interaction on the TikTok platform no longer stops at passive content consumption, but rather serves as a catalyst for the transformation of hybrid religious learning that encourages the reproduction of real or *convergent practice*. In the framework *Social Learning Theory* from Albert Bandura, repeated exposure to preacher figures as "symbolic models" through an interactive short video format has proven to be effective in triggering the cognitive process of the audience from the stage of attention and retention to the stage of behavioral reproduction. This phenomenon is concretely manifested when digitally disseminated communication and parenting ethical narratives are adapted into offline practices, such as initiatives to *Islah* (reconciliation) of the post-conflict family or internalizing the principles *Qawlan Karima* as a standard of daily interaction. Strengthening the motivation of the audience to imitate such behavior is built collectively through mechanisms *Vicarious Reinforcement* (indirect reinforcement), where the audience feels capable of (*self-efficacy*) to become godlier after seeing social validation and testimonials of inner peace from other users in the comment section.

**Digital Da'wah Narrative Transcript** As a "symbolic model", content creators like Ustadz Hanan Attaki in his account "Aman Amanah" (@am.event) strategically uses popular diction to transform abstract values into scripts of behaviors that are *do-able* (easy to practice) for millennials and Gen Z. Here are some narrative transcripts that are strongly embedded in audience retention:

**On Spiritual Priorities:** *"The truest caper is to God alone."*

**About Ego Management:** *"Lowering the ego for islah (with family) at the moment of Eid is a real victory".*

**About Communication Ethics:** It gives theological permission for children to say *"I can't"* to parents as long as they continue to use noble, polite, and gentle language or *qawlan karima*.

**On the Meaning of Worship:** Reconceptualizing spiritual activity as *the "Most Soothing Me Time"* to escape from mental burdens and anxiety.

**: Participatory Interaction in the Comment Column** The interaction in the comment column shows the formation of *a networked community* that acts as a pedagogical *scaffolding* that supports each other in the process of offline behavior change.

**Validation of Feelings and Solidarity:** An audience member gave a testimonial: *"Bener bgttt mashaallah, the medicine for heartbreak tuh emg worship ... 🙏 wlpn pain dn tightness msh there is but it's okay to be in the hospital calmly"*.

**Peer-to-Peer Support:** When a user feels undervalued by their family, another user responds: *"You're great, hug away"* or offer empathetic advice: *"stay away, give yourself space... Forgive yourself for the hurt... think about yourself first."*

**Online-to-Offline Convergence (Multisite Reality):** The community's enthusiasm to reproduce worship practices can be seen from the high interest in participating in physical activities, such as the number of audiences who ask: *"link to buy a ticket in Surabaya"*

### **Multisite Reality (Third Room)**

The phenomenon of digital da'wah on the "Ayah Amanah" account does not stop at screen consumption, but actively constructs *Multisite Reality* which serves as the "third space" (*Third Space*) the link between virtual ecosystems and offline religious practices. Through a platform architecture that facilitates the transition from algorithmic engagement to physical participation, digital narratives are strategically mobilized into face-to-face events such as "Sharing Time". Here, the dynamics of the comment column and social validation are converted into a collective presence, direct dialogue, and structured religious rituals. In the perspective of digital religion, this condition represents a continuum *phygital religion* Where the boundaries between virtual and real religious experiences are no longer dichotomous, but rather mutually reinforcing through cross-validation: physical presence confirms digital credibility, while digital footprints expand the resonance and documentation of offline experiences.

Psychologically, this process is driven by the *Symbolic Modelling* (Bandura), where creators visualize abstract religious values into concrete behaviours that are "do-able" so as to reduce learning barriers and increase the audience's self-efficacy to reproduce these behaviours in the real world. This third space not only extends the reach of da'wah, but also consolidates the authority of creators through *embodied encounter* which provides a space for the audience to test the internalization of value in direct social interactions. However, this hybridization raises

structural tensions related to the risk of commodification when da'wah is tied to the logic of platforms and ticketing, which can limit accessibility for those who are not geographically or socio-economically disadvantaged. Thus, the configuration *Multisite* in the ecosystem "Aman Amanah" confirms that the transformation of contemporary da'wah is ecological in nature, it does not replace conventional practices, but rather creates a hybrid experiential architecture that demands new religious digital literacy.

**The transition from Screen to Physical Space (*Multisite Reality*)** Interactions in the comments section prove that audiences are proactively looking for ways to be physically present at offline events:

*"A Ticket to the Squadron That You Want to Buy"*

*"Where did you buy it?"* (Responding to the Sharing Time schedule in various cities such as Jakarta, Surabaya, and Palembang).

**The Function of the Comment Column as a Psychosocial Support Space (*Third Space*)**

The digital space is a forum for communal mental rehabilitation where the audience provides each other with affective reinforcement:

**Audience A (Gibrananjigemoy):** asked about how to maintain mental health because the family continues to underestimate.

**Audience B (A Glass of Matcha):** *"stay away, give yourself space... I'm sorry to hurt you... Think of yourself as a snari dlu, after that Bru thinks of something else".*

**Peer-to-Peer Support:** *"Kakkk you're great, hug away"* or *"cheer for those of you who are like me".*

**Narrative of Resilience and Everyday Identity (*Storied Identity*)** Snippets of da'wah messages that are encapsulated into a *memorable* and memorable narrative:

*"It is not the world that makes you restless, but the spots of sin that are not immediately cleansed".*

*"It's the most true caper to Allah".*

*"Counsel someone out of love, not out of hatred"*

**Self-Efficacy in Religion**

One of the most significant pedagogical impacts of the "Aman Amanah" content strategy is the increase in religious self-efficacy among lay audiences, which is achieved through the packaging of religious messages in light, contextual, and easy-to-digest language. Within the framework of Albert Bandura's Social Learning Theory, the content creator here acts as *Symbolic Model* (symbolic model) that transforms doctrinal complexity into visual narratives and concrete behavioural visualizations that are "do-able" or easy to do. This reduction of cognitive and affective barriers serves as a form of *Verbal Persuasion* and *Vicarious Experience* strategic, where Islamic teachings that previously seemed elitist or rigid were transformed into a narrative that was in harmony with the daily experience scheme of the digital generation. When the teachings are presented through popular psychological idioms such as the concept of *Qawlan Karima* In the context of domestic manners, the audience does not only understand the message through the stages *Attention* and *Retention*, but also develop confidence in capabilities (*self-efficacy*) to actualize that righteousness in their social practices.

This phenomenon reinforces Heidi Campbell's proposition about *Networked religion* where religious practices become decentralized, personalized, and integrated in a "third space" (*Third Space*) digital which is considered a legitimate learning arena. However, this digitally

mediated increase in self-efficacy poses risks *Semantic dilution* (shallowness of meaning) and the illusion of theological competence if it is not balanced with the deepening of primary sources (*sanad*) or structured scientific guidance. Without critical digital religious literacy, this religious confidence risks being trapped in the commodification of fatwas that are only short-term affective motivations. Thus, the platform's success in lowering *Learning Barrier* (Learning Barriers) demands a digital da'wah design that balances the ease of accessibility with the depth of theological substance in order to form sustainable spiritual resilience.

Here is field data showing how audience self-efficacy is built through the internalization of messages and community support:

**Internalization of Adab through Practical Narrative (*Behavioral Reproduction*)** Creators provide concrete solutions to family conflicts that are often felt to be difficult by Gen Z, so that the audience feels able to put them into practice:

**Creator's Message:** Give theological permission for children to say "I can't" to parents with the *frame of Qawlan Karima* (noble/gentle words).

**Practical Application:** Teaching pilgrims to lower their ego and make *islah* (reconciliation) with their families at the moment of Eid as the essence of victory.

**Worship as a Psychological Coping Mechanism (*Attention & Motivation*)** Audiences showed increased belief that worship is a solution to their mental health problems:

**Creator's Message:** Conceptualize worship as *the "Most Soothing Me Time"* to escape from mental burdens and anxiety.

**Audience Comment:** *"It's true bgttt mashaa allah, the medicine for heartbreak is worship... wlpn pain dn tightness msh there is but it's okay to be in the hospital calmly".*

**Audience comments:** *"maybe if I don't spend a lot of time near Allah, I have to go to a psychiatrist".*

**Horizontal Support as *Vicarious Reinforcement*** Self-efficacy increases when the audience sees their fellow man succeeding through difficult times through suggested religious practices:

**Peer-to-Peer Interaction:** When one user complains of being underestimated by the family, another user (A Glass of Matcha) gives a command: *"stay away, give yourself space... I'm sorry to hurt you... Think of yourself as a snari dlu, after that Bru thinks of something else".*

**Collective Validation:** High *engagement* rates (such as love advice videos that reached 419,700K *likes*) are evidence of an indirect reinforcement for other audiences to imitate the same model of piety

## CONCLUSION

This study concludes that the digital transformation of da'wah on TikTok extends beyond the migration of content from traditional media to online platforms. It fundamentally reconfigures the architecture of religious authority, pedagogy, and practice through algorithmically mediated engagement and participatory audience interaction. Specifically, the legitimacy of da'wah has shifted from hierarchical and institutional validation to an algorithmic authority reinforced by engagement metrics, cyber religion marketing strategies, and digital authenticity performance. Generation Z audiences internalize Islamic parenting values and ethical teachings through personalized narratives of vulnerable piety, relational paternal identity construction, and networked communities that provide peer validation. This participatory model enhances learning accessibility, promotes religious self-efficacy, and

encourages real-world applications such as family reconciliation and the adoption of ethical communication practices, while raising epistemological tensions between attention-driven content and the depth of theological substance. For future research, it is recommended to adopt longitudinal and cross-platform comparative designs to track the long-term retention and behavioural translation of digital da'wah values. Empirical behavioural tracking could illuminate the extent to which algorithmically mediated content shapes offline religious practices and spiritual development over time. Additionally, studies could explore frameworks for critical digital religious literacy to mitigate risks of semantic flattening and the commodification of piety, ensuring that algorithmic optimization does not compromise theological integrity. Investigating the balance between affective accessibility, ethical curation, and hermeneutic depth would provide practical guidance for designing sustainable, responsible, and pedagogically sound digital da'wah initiatives across diverse online ecosystems.

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