

The Digitalization of Islamic Da'wah through the Utilization of Digital Qur'an Among Generation Z in Muncan Village

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Abstract

Although digital media increasingly shape Islamic practices and da'wah, limited scholarly attention has been paid to how Generation Z engages with digital Qur'an applications in rural contexts. This study aims to examine how Generation Z in Muncan Village interprets, experiences, and utilizes digital Qur'an applications as tools for both personal spirituality and religious propagation. Employing a qualitative case study design, the research involved 28 purposively selected participants aged 18–25 who actively used applications such as *Quran Best*, *Muslim Pro*, and *Ayat*. Data were gathered through participant observation, in-depth interviews, and documentation, and analyzed using Miles, Huberman, and Saldana's interactive model—comprising data condensation, data display, and conclusion drawing. The findings indicate that digital Qur'an applications are perceived by Generation Z as both practical and spiritually enriching, facilitating daily worship, comprehension, reflection, and the cultivation of hybrid religiosity. Key factors influencing engagement include technological accessibility, social interaction, intrinsic spiritual motivation, and user-centered design. Despite these advantages, challenges such as digital distractions and emotional attachment to the printed *mushaf* persist. Additionally, the use of these applications has transformed Islamic da'wah into a participatory and ethically conscious digital practice, wherein individual acts of devotion extend into online sharing and peer-supported religious engagement. The study concludes that digital Qur'an applications

significantly enhance recitation, understanding, and expressions of digital piety, reflecting a broader transformation in contemporary Islamic observance. These findings contribute to the theoretical development of digital religiosity and offer actionable insights for educators, *da'i*, and application developers in advancing inclusive and context-sensitive digital da'wah strategies. Future research should investigate long-term usage patterns and comparative rural–urban dynamics.

Keywords: Digital Religiosity; Generation Z; Qur'an Applications; Islamic Da'wah; Rural Youth

INTRODUCTION

The digital transformation of Islamic communication represents one of the most significant shifts in contemporary religious practice. International studies indicate that digital broadcasting regulations and platform mechanisms influence how da'wah messages are structured, delivered, and received. Effective da'i and religious communicators must therefore understand how algorithms, short-video formats, and audience engagement models shape the reach and resonance of moderate and credible religious messages (Kholili et al., 2024).

Similarly, field research in West Africa revealed that digital da'wah via Facebook and YouTube expanded access to Islamic content while repositioning religious authority, as younger audiences increasingly relied on short visual materials and sermon recordings rather than traditional preachers (Oladele & Fahm, 2024). At the same time, a narrative review on global digital da'wah emphasizes the central role of algorithms in amplifying or limiting religious content circulation, suggesting that modern da'wah strategies must include content optimization that aligns with algorithmic visibility (Nuriana and Salwa, 2024).

In the Indonesian context, empirical studies reveal that the use of Islamic applications—including digital Qur'an platforms—has significantly enhanced young Muslims' reading frequency and spiritual motivation due to convenience, interactive audio features, and personalized notifications (Hartawan et al., 2022). This demonstrates the growing potential of digital Qur'an applications as both a medium of spiritual learning and a tool for digital da'wah among Generation Z.

Digital da'wah practices have widened access across geographic boundaries, including rural communities, yet challenges remain regarding digital literacy and message credibility. Kasir and Awali, (2024) argue that both preachers and Generation Z audiences require targeted digital literacy training to ensure that religious messages remain ethical, contextual, and well-informed. As Campbell and Tsuria (2021) explain, religious practices today occur in hybrid spaces—blending online and offline dimensions—where media platforms reshape ritual, authority, and identity. Thus, da'wah strategies must be responsive to the unique characteristics of each platform, including interactivity, audiovisual storytelling, and community engagement features.

In Indonesia's rapidly changing digital ecosystem, Generation Z emerges as a decisive demographic. This cohort values brevity, interactivity, and visual appeal, making traditional long-form sermons less effective. Consequently, da'wah communicators must adapt by enhancing their digital competencies, mastering creative storytelling, and emphasizing moderation and inclusivity in online discourse (Choirin et al., 2024). The success of da'wah in rural contexts such as Muncan Village depends not only on digital access and infrastructure but also on culturally sensitive approaches that align Islamic messages with local norms and linguistic expressions (Uyun et al., 2024).

The digital era has simultaneously democratized and decentralized Islamic authority. Abusharif (2022) notes that digital media platforms not only expand da'wah's scope but also redistribute religious legitimacy from traditional scholars to digital content creators, creating a more pluralized and decentralized Islamic discourse. This transformation introduces both opportunities and risks: while digitalization enhances access, it may also dilute authoritative interpretations if not guided by proper religious literacy. Recent works on Qur'anic memorization and learning applications demonstrate that interactive, user-centered design—such as audio feedback and progress tracking—can enhance spiritual engagement and consistency among young users (Kaunang, 2025). Empirical findings also affirm that digital da'wah significantly increases youth participation, especially through short-form and interactive content such as live sessions or Q&A videos (Muhtadin, 2024; Effendy and Ramadhani, 2024). Moreover, social media religious influencers, pesantren accounts, and online Islamic institutions now coexist with traditional clerics, reshaping authority structures and religious narratives among Generation Z (Whyte, 2024). For instance, Hanif et al., (2024) found that a traditional Islamic boarding school

successfully used Instagram to spread da'wah messages through interactive posts and contextual communication that resonated with contemporary issues.

Parallel to these shifts, the growing use of digital Qur'an applications reflects a major transformation in Qur'anic engagement. Salihah & Laswi, (2025) found that digital Qur'an apps significantly influence the reading interest of Muslim youth by offering convenient, interactive experiences. However, Yusuf and Satra, (2024) warn that challenges persist regarding the accuracy of digital tafsir and the users' ability to evaluate source credibility, underscoring the importance of religious digital literacy. Furthermore, the rise of Android-based Qur'anic learning tools such as Tilawati Mobile demonstrates how audiovisual media supports Qur'anic education and accessibility in the digital era (Ningsih et al., 2023)

Previous studies also highlight broader digital da'wah trends, such as the dominance of short-form content, video-sharing platforms, and the growing demand for high-quality, literate religious messaging (Digital Religion Yearbook, 2023). These developments affirm that the use of digital Qur'an tools among Generation Z is not merely a matter of convenience but represents a profound cultural shift in how Islamic knowledge is experienced, shared, and internalized. Aini, (2023) found that da'wah strategies targeting Generation Z increasingly rely on short, visually appealing digital formats across social media and video channels, emphasizing message moderation and contextual relevance to sustain engagement. Similarly, Effendy and Ramadhani, (2024) reported that digital da'wah through platforms such as Instagram, YouTube, and TikTok effectively enhances religious participation among youth, particularly when using interactive formats like live sessions and question-answer segments.

Furthermore, Rahman and Java, (2025) revealed that integrating digital Qur'an applications into Islamic education improves learners' motivation and textual comprehension, suggesting that features such as audio recitations, translations, and progress tracking can strengthen users' spiritual connection. This aligns with Akbar et al., (2023), whose quantitative study demonstrated a positive relationship between the quality of online da'wah content and young audiences' religious involvement, underscoring that interactivity and authenticity drive digital engagement. Complementing these insights, Novitasari, (2025) found that Gen-Z Muslims actively build virtual Qur'anic communities through memorization challenges, online reading circles, and digital recitation groups—

illustrating how technology fosters both personal piety and collective religiosity beyond physical boundaries.

Despite the growing attention to digital da'wah in recent scholarship, limited research has explored how rural Muslim youth interpret and engage with digital Qur'an applications as a means of spiritual practice and identity formation. Most existing studies have concentrated on urban settings, formal educational institutions, or social media platforms, emphasizing visual, interactive, and short-form content strategies. Such focus, while valuable, overlooks how localized communities experience and internalize digital religiosity within their unique cultural and technological contexts. This study addresses that gap by examining how Generation Z in Muncan Village utilizes digital Qur'an applications as both spiritual instruments and da'wah media, highlighting how technology supports the integration of faith, learning, and community engagement in a rural environment.

Theoretically, this study is grounded in three major frameworks. First, Digital Da'wah Theory explains how Islamic preaching has transcended physical boundaries through digital media, requiring preachers to master platform-specific communication dynamics (Kholili et al., 2024). Second, the Technology Acceptance Model (TAM) (Davis, 1989; Jogiyanto, 2007; Hartawan et al., 2022) provides insights into how perceived usefulness and ease of use affect users' adoption of digital Qur'an apps. Finally, the Digital Religious Generation Theory (Choirin et al., 2024) underscores Generation Z's preference for interactive, visual, and technologically mediated religious experiences. Together, these theories offer an analytical foundation for understanding how digital media reshape Islamic preaching and Qur'anic engagement among youth.

This research focuses on exploring how Generation Z in Muncan Village interprets and utilizes digital Qur'an applications as part of their religious life and da'wah engagement in the digital era. The study highlights the interplay between technology adoption, religious understanding, and digital literacy, emphasizing how digitalization shapes new forms of Islamic communication and spirituality among young Muslims in rural contexts.

Specifically, this research aims to: (1) Analyze how Generation Z in Muncan Village interprets and experiences the use of digital Qur'an applications in their daily religious practices; (2) Identify the factors—technological, social, and spiritual—that influence Generation Z's engagement with digital Qur'an platforms; and (3) Examine the implications of digital Qur'an utilization for developing effective, contextualized, and

culturally sensitive strategies of Islamic da'wah in the digital age. By situating local experiences within global trends, the study contributes conceptually to developing a contextual model of digital da'wah that balances technological innovation with the preservation of Qur'anic authenticity and sacred values.

METHOD

Research Type

This study employed a qualitative approach with a case study design to gain an in-depth understanding of Generation Z's religious perceptions, meanings, and experiences related to the use of digital Qur'an applications in the context of Islamic da'wah. The qualitative approach was selected because it emphasizes the exploration of contextual meaning rather than numerical generalization (Creswell & Poth, 2018). The case study design allowed for an intensive analysis of a contemporary phenomenon within its real-life context (Yin, 2018).

Research Design

A descriptive case study design was utilized to examine how digital Qur'an applications function as tools of Islamic da'wah among Generation Z. This design enables the researcher to describe social behavior, cultural meaning, and religious practices within a specific community (Rashid et al., 2019).

Participants and Sampling Technique

The study was conducted from September 16 to October 28, 2025, in Muncan Village, located in Kopang Subdistrict, Central Lombok Regency, West Nusa Tenggara Province, Indonesia. Participants in this study were 28 Muslim members of Generation Z, aged between 18 and 25 years, who actively used digital Qur'an applications such as Quran Best, Muslim Pro, and Ayat. To facilitate nuanced analysis, participants were categorized into subgroups based on educational background (university and senior high school students), frequency of Qur'an app usage (daily, occasional, and minimal users), and preferred application type. This classification allowed for deeper understanding of how differing levels of digital literacy, religious motivation, and technological engagement shaped their experiences with the digital Qur'an.

According to Sugiyono (2022), purposive sampling is a deliberate selection of subjects based on specific criteria and the relevance of their experience to the phenomenon studied. The number of participants was determined based on the principle of data saturation, in which data collection was concluded when no new information or patterns emerged from the interviews (Gunawan, 2020).

Instruments and Data Collection

The researcher served as the primary instrument (human instrument), responsible for collecting, organizing, and interpreting data (Nowell et al., 2017). Data collection in this study involved three interconnected techniques designed to obtain comprehensive and credible information. The first technique was participant observation, which aimed to observe how participants interacted with digital Qur'an applications in their daily religious activities, such as reading, listening to recitations, or sharing verses on social media platforms. This process provided contextual insights into their behavioral patterns and religious engagement in the digital space. The second technique was in-depth interviews, conducted with selected participants to explore their personal interpretations, emotional connections, and spiritual reflections regarding the use of digital Qur'an applications. Through these interviews, the researcher gained deeper understanding of the participants' subjective meanings and spiritual transformations fostered by digital engagement with the Qur'an. The third technique, documentation, involved collecting supporting materials such as archives, photographs, videos, and field notes to strengthen the credibility of the findings. The combination of these three methods created a robust triangulation process, enhancing data validity and interpretive accuracy. This triangulated approach has been proven effective in recent qualitative studies on digital religion and da'wah practices (Saputra, 2024; Campbell & Tsuria, 2021).

Data Analysis

Data were analyzed using the interactive model of Miles, Huberman, and Saldana (2018), consisting of data condensation, data display, and conclusion drawing/verification. The collected data were coded, categorized, and developed into emerging themes, which were then presented in descriptive narrative supported by direct quotations from participants. The validity of the findings was ensured through method and source triangulation as well as member checking, allowing participants to confirm the accuracy of the researcher's interpretations (Nowell et al., 2017).

RESULTS

1. Interpretation and Experience of Generation Z in Using Digital Qur'an Applications

a. Engagement with Digital Qur'an in Daily Worship

Observation and interview data indicate that most participants perceive the digital Qur'an as a practical and accessible medium for worship. Eight out of ten participants reported that these applications help them maintain regularity in reading or listening to the Qur'an despite their fast-paced and mobile lifestyles. They view Qur'an applications—such as *Quran Best*, *Muslim Pro*, and *Ayat*—as essential tools that allow them to sustain devotion amid academic, work, and online activities.

As one participant explained:

“Using the app feels more practical; I can read anywhere. But it feels different—somehow less sacred than opening the mushaf directly.” (P03, female, 21, Ayat user, daily user, Muncan, personal communication, September 18, 2025)

This perception was echoed by other respondents in the supplementary findings, who viewed the digital Qur'an as a manifestation of technological advancement that enhances accessibility to sacred texts while still requiring respect for their sanctity. One participant stated:

“For me, what matters is not the medium but the intention and understanding. God knows our intention, not the tool we use.” (P07, male, 22, Quran Best user, occasional user, Muncan, personal communication, September 23, 2025)

Another participant emphasized convenience, saying:

“I can read the Qur'an anytime, even while on an online motorcycle ride. It's very practical.” (P01, male, 20, Quran Best user, daily user, Muncan, personal communication, September 16, 2025)

These statements highlight the dual nature of Generation Z's engagement: the functional perception of digital Qur'an apps as facilitators of daily worship, and the spiritual consciousness that continues to uphold the sacred dimension of the Qur'an.

Field observations conducted during communal prayer times also supported these accounts. Several participants were seen using Qur'an applications on their phones before or after prayers rather than bringing printed *mushaf* copies (Observation, September 29,

2025). This behavioral shift suggests that digital Qur'an engagement has become a normalized religious habit, reflecting the integration of spirituality into digital life and signaling a generational transformation in worship practices.

b. Emotional and Spiritual Experiences of Digital Qur'an Usage

Participants expressed both emotional attachment and ambivalence toward using digital Qur'an applications. While many considered it a technological blessing that enhanced access to divine scripture, some voiced concerns about a diminished sense of sacredness compared to reading from the printed *mushaf*.

As noted in one of the integrated responses:

"When using my phone, sometimes notifications distract me, so it's hard to stay focused." (P06, female, 23, Muslim Pro user, occasional user, Muncan, personal communication, September 26, 2025)

This indicates a common emotional tension among young users—where convenience and mobility coexist with a perceived decline in the solemnity of worship. Nonetheless, participants agreed that spiritual sincerity and intention remain central. The data reveal that while digital media transform the mode of engagement, they do not erase reverence; rather, reverence is reinterpreted and negotiated in a digital environment.

Triangulated data from interviews and observations confirmed this duality. While digital interaction was frequent, participants still demonstrated reverence for traditional reading practices, especially during Ramadan or study sessions (Observation, October 8, 2025). This reflects a hybrid spirituality in which technology complements rather than replaces conventional devotion.

c. Influence of Digital Features on Qur'anic Comprehension and Reflection

Participants noted that features such as audio recitation, translation access, tafsir integration, and verse bookmarking significantly supported comprehension and reflection on Qur'anic messages. These tools foster reflective engagement, especially among younger users accustomed to multimodal learning experiences.

In the integrated dataset, the capacity to combine spiritual engagement with mobility—such as reading or listening to verses while commuting—illustrates how digital technology mediates faith in motion. Observational data also confirmed that many participants used earphones to listen to recitations while traveling or performing daily chores (Observation, September 29, 2025). Such integration demonstrates that Qur'an

applications act not only as reading tools but also as learning companions, promoting deeper reflection and sustained interaction with the text.

d. Emerging Patterns of Individual and Communal Religiosity in Digital Contexts

A recurring pattern found among participants is the dual nature of religiosity—a balance between private devotion through personal mobile use and collective expression through digital sharing. Several participants mentioned sharing Qur’anic verses or motivational reminders via social media as a form of *digital da’wah*. For instance, one participant remarked:

“I often see young preachers on TikTok reading from Qur’an apps, so I downloaded one too.” (P08, male, 19, Ayat user, occasional user, Muncan, personal communication, September 25, 2025)

Observation data confirmed that these acts of sharing frequently occurred after Friday prayers or during online study group discussions (Observation, October 12, 2025). This finding reinforces that the use of digital Qur’an platforms bridges private spirituality and the public sphere of online religious expression. For many, engaging with the Qur’an digitally not only satisfies personal devotion but also strengthens their participation in networked religiosity, where faith becomes a visible part of digital identity.

From a contextual perspective, the religious life of Generation Z in Muncan Village represents a unique synthesis of rural religiosity and digital modernity. Despite limited access to formal Islamic institutions, young Muslims actively engage with the Qur’an through their smartphones. Their practices do not replace traditional worship but rather complement and enhance it, reflecting the adaptive resilience of Islamic spirituality in a rapidly changing technological landscape.

The convergence of accessibility, emotional devotion, and social participation illustrates that, for Generation Z in Muncan Village, digital Qur’an usage is both an act of faith and a cultural expression of being young Muslims in the digital age.

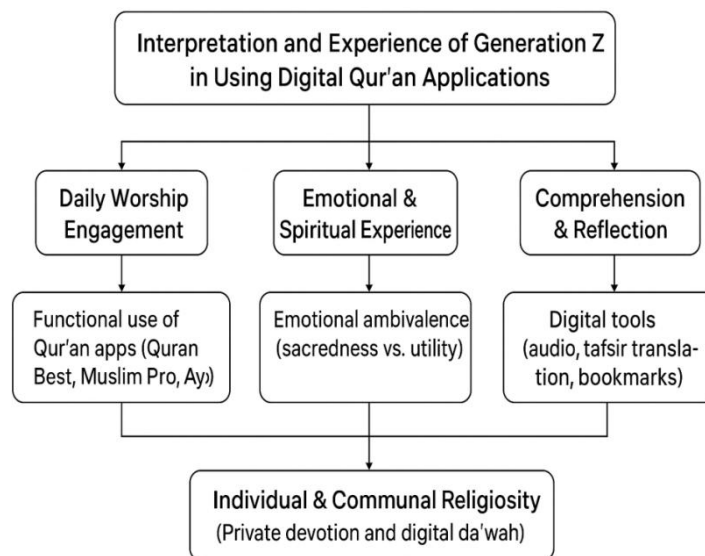


Figure 1. Conceptual Map of Generation Z's Interpretation and Experience in Using Digital Qur'an Applications

Figure 1 illustrates how Generation Z in Muncan Village experiences digital Qur'an applications across four domains: daily worship, emotional experience, comprehension, and communal religiosity. Apps like Quran Best, Muslim Pro, and Ayat help sustain regular recitation while balancing convenience with sacredness. Digital features enhance understanding and reflection, and online sharing transforms personal devotion into digital da'wah. Overall, these dimensions represent a hybrid spirituality where Islamic values are reinterpreted and integrated into the digital life of modern youth.

2. Factors Influencing Generation Z's Engagement with Digital Qur'an Platforms

The engagement of Generation Z with digital Qur'an platforms in Muncan Village is shaped by a combination of technological, social, and spiritual factors, which together define how young Muslims access, experience, and internalize the sacred text in their daily lives. Participants consistently highlighted the significance of usability, accessibility, peer influence, and spiritual motivation as key determinants of their sustained engagement.

a. Ease of Access and Technological Comfort

Most participants cited ease of access and technological familiarity as decisive motivators for their engagement with digital Qur'an applications. As digital natives, Generation Z finds reading on smartphones both convenient and compatible with their lifestyles.

“I read Qur’an on my phone because it’s always with me. I can open it anytime without bringing the printed one.” (P03, female, 19, Ayat App user, frequent user, Muncan, personal communication, September 18, 2025)

Likewise, flexibility was a recurring theme.

“Digital Qur’an makes it easy to continue reading even when I’m outside. It helps me not to forget my daily recitation.” (P08, male, 21, Quran Indonesia user, daily user, Muncan, personal communication, September 17, 2025)

These reflections indicate that portability and digital convenience promote continuity in Qur’anic engagement, allowing young Muslims to integrate spiritual reading seamlessly into their mobile-centered routines.

b. Social and Peer Influences

Peer influence emerged as a strong factor shaping engagement. Participants often learned about Qur’an apps through friends or online communities, and collective use during religious events created a sense of digital spirituality.

“I downloaded the Qur’an app because my friends used it during Ramadan. We often remind each other to complete the daily target.” (P04, female, 18, Muslim Pro user, occasional user, Muncan, personal communication, September 19, 2025)

This finding underscores that social encouragement and group accountability foster consistent app usage. Within these peer circles, Qur’an reading becomes not only an individual act of devotion but also a shared digital religious practice—a recontextualization of communal piety within social media ecosystems.

c. Spiritual Motivation and Personal Connection

Several participants emphasized spiritual motivation as the deeper foundation of their engagement. For them, digital Qur’an platforms serve as a reminder and medium for inner peace.

“Using the Qur’an app helps me feel closer to Allah even when I’m alone. It reminds me to stay connected spiritually.” (P09, female, 20, Quran Best user, daily user, Muncan, personal communication, September 16, 2025)

This illustrates how digital platforms, rather than diminishing sacred experience, can mediate intimacy with the divine—providing moments of reflection, dhikr, and spiritual mindfulness even in the midst of busy digital life.

d. Interface Design and User Experience

Participants also noted that application design and additional features influence engagement. Interactive functions such as translation, tafsir, and recitation tools make digital reading more meaningful and educational.

“I like apps that have translation and tafsir options. It helps me understand better, not just read.”
(P07, male, 22, Umma App user, frequent user, Muncan, personal communication, September 18, 2025)

This insight reflects Generation Z’s cognitive and experiential expectations—they value platforms that integrate aesthetic appeal with interpretive depth, turning the act of recitation into an accessible learning experience.

e. Challenges and Limitations

Despite overall positive engagement, participants also acknowledged distractions and limitations inherent in digital reading.

“Sometimes I get notifications or open other apps when reading. It can break my focus.” (P01, male, 20, Quran Best user, daily user, Muncan, personal communication, September 16, 2025)

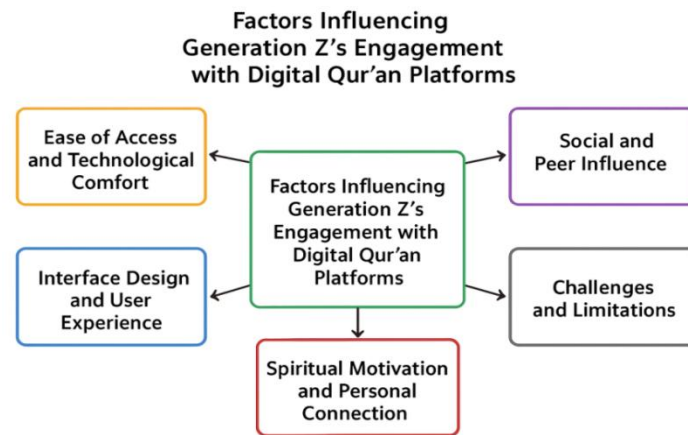
This observation reveals a key paradox: technological convenience can undermine concentration, requiring users to balance accessibility with spiritual attentiveness. Furthermore, some participants expressed a lingering attachment to printed mushaf, viewing it as more sacred and emotionally grounding.

“Holding the mushaf feels different—it gives peace that the phone cannot.”
(P06, female, 19, Ayat App user, occasional user, Muncan, personal communication, September 17, 2025)

“I still prefer the printed Qur’an for long recitations because it feels more solemn.”
(P10, male, 23, Quran Indonesia user, weekly user, Muncan, personal communication, September 19, 2025)

These perspectives demonstrate that while digital engagement expands accessibility, traditional reverence for the physical Qur’an remains deeply rooted, reflecting an ongoing

negotiation between innovation and authenticity in the practice of Qur'anic devotion among Generation Z.



**Figure 2. Factors Influencing Generation Z's Engagement
with Digital Qur'an Platforms**

Figure 2 highlights five key factors influencing Generation Z's engagement with digital Qur'an platforms in Muncan Village: ease of access and technological comfort, social and peer influence, spiritual motivation and personal connection, interface design and user experience, and challenges and limitations. These dimensions reveal how digital familiarity, social interaction, and spiritual intention collectively shape young Muslims' engagement, while also reflecting the tension between convenience and reverence. Overall, digital Qur'an use represents a balanced integration of technology, community, and faith, illustrating how Generation Z redefines spiritual practice within the digital environment.

3.Implications for Islamic Da'wah in the Digital Era

The third major theme highlights the broader implications of digital Qur'an engagement for the renewal of Islamic da'wah among Generation Z in Muncan Village. Findings reveal that digital involvement is not merely a form of technological adaptation but represents a transformative shift in the modes through which religious messages are experienced, transmitted, and internalized. The insights obtained from participants indicate that da'wah today increasingly depends on the ability to integrate spiritual content into digital platforms that resonate with young audiences' lifestyles and media habits.

a. Transformation of Da'wah Communication

The use of Qur'an applications has led to a reconfiguration of da'wah communication patterns, where digital interfaces facilitate both individual reflection and collective engagement. Participants mentioned that reminders, daily verses, and notifications from Qur'an apps often act as *micro-da'wah messages* that maintain their connection to faith.

"When I get daily Qur'an notifications, it feels like a short advice or reminder from Allah. It helps me to remember Him throughout the day." (P08, male, 21, Quran Indonesia user, daily user, Muncan, personal communication, September 17, 2025)

Such features represent an embedded form of digital da'wah, in which technology serves as a constant medium for moral and spiritual reinforcement. Rather than relying solely on traditional sermons or lectures, digital Qur'an applications provide personalized, algorithm-driven da'wah experiences that reach users directly within their private digital spaces.

b. Recontextualization of Religious Authority

The accessibility of tafsir, translation, and commentary features within these apps also contributes to a recontextualization of religious authority. Young users increasingly encounter Qur'anic interpretations without direct mediation from scholars, shaping a more autonomous yet individualized religious literacy.

"I usually read the translation and tafsir in the app first before asking my ustadz. It helps me to understand faster." (P03, female, 19, Ayat App user, frequent user, Muncan, personal communication, September 18, 2025)

This tendency suggests a democratization of religious knowledge, where authority becomes decentralized. However, it also raises questions about interpretive accuracy and the need for digital literacy in understanding complex religious texts. Hence, contemporary da'wah should not only disseminate messages through digital means but also guide users toward credible and contextual interpretations.

c. Integration of Da'wah with Digital Culture

Participants' experiences further reflect how Islamic da'wah merges with the aesthetics and rhythms of digital culture. For Generation Z, who are accustomed to

multimedia engagement, digital Qur'an use aligns seamlessly with their social media routines and content consumption patterns.

"Sometimes I share ayat from the app to my WhatsApp story or Instagram. It's my way of reminding friends and myself." (P04, female, 18, Muslim Pro user, occasional user, Muncan, personal communication, September 19, 2025)

This kind of *peer-to-peer da'wah* illustrates a participatory form of religious communication, where users themselves become agents of digital da'wah, spreading Qur'anic messages through social platforms. The result is a networked spirituality, where acts of remembrance (dzikr) and Qur'anic dissemination occur within the same spaces as entertainment and social interaction.

d. Digital Piety and Ethical Consciousness

Beyond the outward dissemination of Islamic content, digital Qur'an usage also cultivates personal ethical consciousness and self-regulation. Many participants described the apps as tools that nurture daily discipline and mindfulness in practicing Islam.

"When I open the Qur'an app, I feel calmer. It helps me control my emotions and remember good manners." (P09, female, 20, Quran Best user, daily user, Muncan, personal communication, September 16, 2025)

This demonstrates that digital engagement contributes to the development of digital piety—a synthesis between faith and technological presence. In this sense, da'wah is not limited to preaching but expands into digital behavioral formation, influencing how individuals embody Islamic ethics within online and offline contexts.

e. Challenges for Contemporary Da'wah

Despite these opportunities, the study also identifies challenges that require thoughtful response from Islamic educators and preachers. Some participants expressed concerns about distraction, superficial engagement, and reduced reverence due to constant digital exposure.

"It's easy to forget that we're reading the Qur'an when we're also scrolling messages or checking other apps." (P01, male, 20, Quran Best user, daily user, Muncan, personal communication, September 16, 2025)

Moreover, the absence of guided learning can lead to misinterpretation of verses, especially among youth who depend solely on app-based information. To address this, da'wah strategies must prioritize critical digital literacy, spiritual contextualization, and

mentorship, ensuring that technology enhances rather than dilutes the depth of religious understanding.

Overall, the findings reveal that digital Qur'an engagement is reshaping the dynamics of Islamic da'wah—from hierarchical transmission to participatory interaction, from physical gatherings to virtual networks, and from passive listening to active sharing. For Generation Z in Muncan Village, digital platforms serve as both tools of devotion and channels of da'wah, marking a profound transformation in how Islamic spirituality is practiced and propagated in the 21st century.

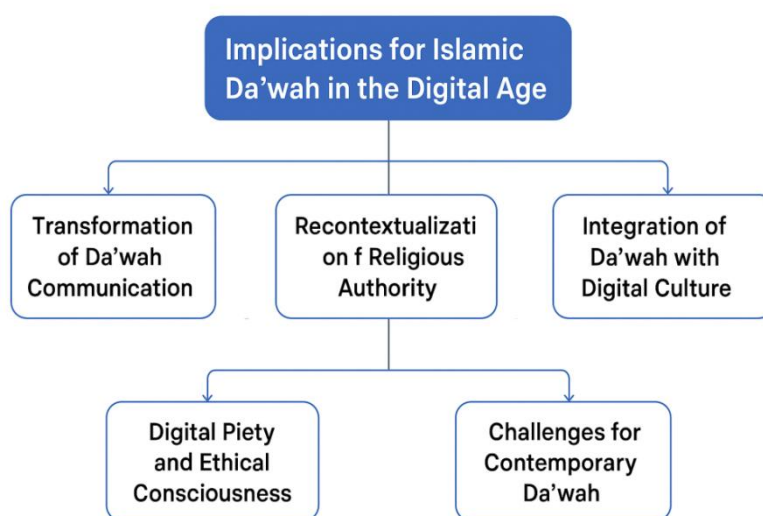


Figure 3. Implications for Islamic Da'wah in the Digital Age

Figure 3 highlights how digital Qur'an engagement reshapes Islamic da'wah among Generation Z in Muncan Village through five key dimensions—Transformation of Da'wah Communication, Recontextualization of Religious Authority, Integration of Da'wah with Digital Culture, Digital Piety and Ethical Consciousness, and Challenges for Contemporary Da'wah. Qur'an applications function as micro-da'wah tools that encourage continuous spiritual reflection, while the accessibility of tafsir and translation fosters independent learning and democratized knowledge. Social media transforms individual recitation into participatory da'wah, and consistent app usage cultivates mindfulness and ethical awareness in daily life. Despite benefits, challenges such as distraction and misinterpretation underscore the need for digital literacy and guided mentorship. Altogether, digital Qur'an engagement signifies a shift from traditional preaching toward a participatory, networked, and spiritually grounded form of da'wah in the digital era.

4.Synthesis of Findings

The following table 1 presents the Synthesis of Findings, outlining the integrated interpretation of the study’s key results. It summarizes how each major theme interrelates to provide a comprehensive understanding of digital Qur’an engagement among Generation Z in Muncan Village.

Table 1. Synthesis of Findings

Main Theme	Key Dimensions	Core Findings	Synthesis/ Interpretation
1. Interpretation and Experience of the Digital Qur'an	Daily worship engagement and emotional spiritual experience. Qur'anic comprehension and reflection. Individual–communal religiosity.	Generation Z experiences the Qur'an through mobile apps as both a sacred and digital practice, blending convenience with devotion.	Digital engagement transforms Qur'anic interaction into a hybrid spirituality , where technology becomes a medium of faith expression.
2. Factors Influencing Digital Qur'an Engagement	Ease of access and technological comfort. Social and peer influence. Spiritual motivation. Interface design and user experience. Challenges and limitations.	Engagement is shaped by both technological familiarity and spiritual intent ; peers and app features sustain consistent use.	Reflects the balance between usability and piety , indicating that Generation Z's digital religiosity merges faith and innovation.
3. Implications for Islamic Da'wah in the Digital Era	Transformation of da'wah communication. Recontextualization of religious authority. Integration with digital culture. Digital piety and ethics. Challenges for contemporary da'wah	Digital Qur'an use reshapes da'wah into a participatory and networked practice through social media and online sharing.	Marks a paradigm shift in Islamic propagation , where da'wah becomes interactive, ethical, and technology-integrated.

The table 1 summarizes the integrated results of the study on digital Qur’an engagement among Generation Z in Muncan Village reveals that young Muslims experience the Qur’an as both a spiritual and digital practice, influenced by accessibility, peer interaction, and personal motivation. This engagement blends daily devotion with

technology, transforming Islamic da'wah into a participatory, networked, and ethically aware practice. Overall, digital Qur'an use renews Islamic spirituality, positioning technology as a medium for faith expression, learning, and propagation.

DISCUSSION

1. Results Analysis

a. Interpretation and Experience of Generation Z in Using Digital Qur'an Applications

The study shows that Generation Z in Muncan Village engages with digital Qur'an applications as both a spiritual and technological practice. Digital platforms like Quran Best, Muslim Pro, and Ayat enable young Muslims to maintain regular recitation and integrate worship into their mobile and dynamic lifestyles. This duality reflects a hybrid spirituality, where technological convenience coexists with reverence for sacred texts. Digital features such as audio recitations, translation, tafsir, and bookmarking enhance comprehension and reflection, supporting a more interactive and personalized engagement with the Qur'an.

These findings align with prior research emphasizing hybrid religious spaces, where online and offline devotion are interconnected (Campbell & Tsuria, 2021). Similarly, Hartawan et al., (2022) demonstrated that digital Qur'an applications improve reading frequency and spiritual motivation, while Nuriana & Salwa, (2024) highlighted the potential of algorithmically mediated content to foster deeper reflection and sustained religious engagement. The study confirms that digital Qur'an platforms act as facilitators of both daily worship and cognitive engagement in religious learning.

b. Factors Influencing Generation Z's Engagement with Digital Qur'an Platforms

Engagement with digital Qur'an platforms is influenced by technological ease of use, social interaction, spiritual motivation, and application design. Generation Z's familiarity with digital devices and the portability of mobile apps make accessing the Qur'an convenient and compatible with their fast-paced routines. Peer networks and online communities reinforce consistent use, demonstrating the social dimension of digital religiosity.

Spiritual motivation also plays a crucial role, as digital platforms provide opportunities for reflection and spiritual connection even in solitary or mobile contexts. Interface design, including features like translation and tafsir, further enhances understanding and transforms recitation into a learning experience. These results are consistent with studies highlighting Generation Z's preference for interactive, visually mediated religious experiences (Choirin et al., 2024) and the importance of platform-specific communication strategies in digital da'wah (Kholili et al., 2024). Challenges such as distractions from notifications and the continued attachment to printed mushaf indicate that digital engagement requires a balance between convenience and traditional reverence.

c. Implications for Islamic Da'wah in the Digital Era

Digital Qur'an engagement reshapes Islamic da'wah by fostering participatory and networked practices. Notifications, daily verses, and social sharing transform individual devotion into collective online engagement, reflecting a hybrid model of da'wah that combines digital accessibility with spiritual interaction (Campbell & Tsuria, 2021). This decentralization of religious authority allows young users to access interpretations independently, supporting Abusharif's (2022) observation on the redistribution of religious legitimacy through digital media.

Moreover, integrating da'wah with digital culture aligns religious messaging with Generation Z's media consumption habits, creating a participatory environment where ethical and spiritual consciousness can develop alongside technological use (Whyte, 2024; Hanif et al., 2024). Overall, digital Qur'an platforms function not merely as tools but as spaces for faith expression, learning, and propagation, signifying a transformation in the modes of Islamic preaching in contemporary digital contexts.

2. Literature Comparison

The hybrid mode of engagement observed in this study is consistent with prior research highlighting how digital platforms mediate religious experiences. Campbell and Tsuria (2021) describe contemporary religious practice as occurring in hybrid spaces, where online and offline rituals intersect. Likewise, Hartawan et al., (2022) emphasize that digital Qur'an applications enhance reading frequency and spiritual motivation, particularly among youth who navigate busy daily routines. Salihah & Laswi, (2025) further show that interactive, mobile Qur'an tools increase comprehension and reflection, suggesting that technology facilitates both devotional continuity and cognitive engagement. Compared to

traditional models of worship, these findings demonstrate that digital engagement does not diminish sacredness but rather reinterprets spiritual experience within the framework of mobility and technological convenience.

The role of technological familiarity, social influence, and spiritual motivation in shaping engagement aligns with prior literature on technology adoption and religious participation. The Technology Acceptance Model (Davis, 1989; Jogiyanto, 2007; Hartawan et al., 2022) posits that perceived usefulness and ease of use determine the adoption of digital tools, which explains why mobile Qur'an apps are widely integrated into daily routines. Peer influence and online communities as facilitators of regular engagement reflect Choirin et al.'s (2024) notion of digital religious generations, where social reinforcement complements personal piety. Furthermore, interface design and interactive features resonate with Novitasari's, (2025) findings that multimedia and gamified digital Qur'an experiences increase comprehension, motivation, and sustained interaction. This convergence of technical, social, and spiritual factors underscores the complex, multidimensional nature of Generation Z's religiosity in digital contexts.

The transformation of da'wah through digital Qur'an platforms corroborates international studies on digital religious communication. Abusharif (2022) observes that online spaces decentralize religious authority, enabling youth to access interpretations independently while engaging in peer-mediated networks. Similarly, (Kholili et al., 2024), note that effective digital da'wah requires mastery of platform-specific strategies to communicate religious content effectively. Social media integration, participatory sharing, and algorithmic engagement further reflect Whyte's (2024) findings that digital platforms transform religious messages into networked and interactive practices. In this study, the alignment of da'wah with Generation Z's digital habits confirms that technology is not merely a tool but a medium that shapes ethical consciousness, participatory practice, and the democratization of Islamic knowledge.

3. Implications

The findings suggest that digital Qur'an applications can effectively support Generation Z's religious engagement by integrating daily devotion with technological convenience. Educational institutions, mosques, and Islamic organizations can leverage these platforms to encourage consistent recitation, reflective learning, and participatory spiritual activities. Features such as tafsir, translation, and audio recitation provide

accessible tools for deepening understanding, while social sharing mechanisms foster a sense of community and peer-supported devotion. This demonstrates a practical pathway for enhancing digital literacy alongside religious education, ensuring that youth can engage meaningfully with sacred texts in the digital era.

Digital Qur'an engagement highlights a shift in da'wah strategies toward participatory, networked, and decentralized practices. Preachers and Islamic communicators can incorporate short-form content, interactive features, and culturally contextualized digital narratives to reach young audiences effectively. The study reinforces the need for content optimization, ethical guidance, and mentorship to maintain interpretive accuracy and spiritual integrity (Nuriana & Salwa, 2024; Kholili et al., 2024). By aligning da'wah with Generation Z's media consumption habits, religious authorities can expand outreach while fostering ethical awareness and digital piety among youth.

This study contributes to the theoretical understanding of digital religiosity by demonstrating how hybrid spirituality emerges when mobile technology mediates faith. The findings support the Digital Da'wah Theory (Kholili et al., 2024), the Technology Acceptance Model (Davis, 1989; Jogiyanto, 2007; Hartawan et al., 2022), and Digital Religious Generation Theory (Choirin et al., 2024).by illustrating how ease of use, interactivity, and social context influence religious adoption and interpretation. It also highlights the interplay between technology, individual cognition, and collective religiosity, offering a conceptual framework for further studies on youth engagement with digital sacred texts.

4. Limitations

The study was limited to 28 participants in Muncan Village, West Lombok, which may not represent the broader population of Indonesian Generation Z Muslims. Findings may differ in urban or culturally distinct regions, where access to technology and social norms vary. As a qualitative case study, the research emphasizes depth over breadth. While rich in contextual insights, the reliance on purposive sampling and observational methods limits generalizability and may introduce researcher interpretation bias. The study focused on specific digital Qur'an applications, leaving out other emerging platforms that may offer different features or experiences. Additionally, app-based engagement does not fully capture offline practices or long-term spiritual outcomes, which could be explored in longitudinal research. Participants' engagement and experiences were interpreted through

self-reported behaviors and observed interactions, which may be influenced by social desirability or incomplete reporting. Future studies could include usage analytics or mixed-method approaches for more objective measurement.

CONCLUSION

The conclusion of this study is as follows: (1) Generation Z in Muncan Village perceives digital Qur'an applications as both a practical and spiritual tool. These applications support daily worship by providing convenient access to recitation, audio features, translations, and tafsir, allowing young Muslims to integrate religious practice seamlessly into their mobile-centered lifestyles. The study highlights a hybrid form of religiosity, where technology complements rather than replaces traditional practices, balancing accessibility with reverence for the Qur'an; (2) Engagement with digital Qur'an platforms is shaped by technological familiarity, peer influence, spiritual motivation, and interface design. Ease of access and user-friendly features facilitate consistent use, while social encouragement and the desire for personal spiritual growth reinforce daily practice. However, challenges such as digital distractions and attachment to printed mushaf remain, reflecting the negotiation between innovation and traditional devotion in Generation Z's digital religiosity; (3) Digital Qur'an usage transforms Islamic da'wah into a participatory, networked, and ethically conscious practice. Micro-da'wah messages delivered through app notifications, social media sharing, and peer interaction enable Generation Z to act as both recipients and agents of religious communication. The findings indicate that digital platforms cultivate reflective engagement, ethical awareness, and hybrid spirituality, marking a paradigm shift in how Islamic teachings are internalized and propagated in the digital era.

This study offers several significant contributions to the field of digital religion and Islamic da'wah: (1) it provides an empirical understanding of how rural Muslim youth adopt and internalize digital Qur'an applications as part of their religious life, addressing a gap in localized studies; (2) it integrates theoretical perspectives from Digital Da'wah Theory, Technology Acceptance Model, and Digital Religious Generation Theory, demonstrating how technology mediates faith, learning, and online religious identity; and (3) it conceptualizes hybrid spirituality as a framework for understanding the interplay

between digital media, ethical consciousness, and religious practice among Generation Z, offering insights for future studies on faith in digital contexts.

Based on the limitations and findings of this study, future research is recommended to: (1) conduct longitudinal studies to examine how digital Qur'an engagement influences long-term religious practices and spiritual development; (2) expand the sample to include urban and culturally diverse populations to enhance generalizability; and (3) investigate intervention-based strategies that integrate digital Qur'an applications with guided da'wah or educational programs to optimize both spiritual learning and ethical digital literacy among youth.

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