Virtual Da'wah on TikTok: A Virtual Ethnography of @Munawar.Rifadi

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Abstract. Religious education is undergoing a significant transformation driven by social media logic. This study explores the digital da'wah strategies of Munawar Rifadi on TikTok, focusing on how he addresses the 65% Quranic illiteracy rate among Indonesian Muslims through innovative pedagogy. Using a virtual ethnographic approach and Cyber Media Analysis (CMA) framework, the researcher observed content artifacts, interactive Live sessions, and community engagement patterns over a specific sampling period. The findings identify four strategic pillars namely Literacy Advocacy, Interactive Virtual Classrooms, Technical Mnemonics (the *Marhalah* Method), and Radical Inclusivity. The study reveals that the creator successfully remediates the *da'wah bil hikmah* principle by simplifying complex Arabic phonetics into snackable vertical video content. Discussion through the lens of Mediatization and Networked Authority suggests that religious credibility is now negotiated through interactivity and functional utility rather than traditional hierarchy alone. The Media Space of TikTok is effectively repurposed into a decentralized *Halaqah*, where digital interactions foster offline spiritual consistency. This research concludes that @Munawar.Rifadi's model democratizes religious learning and dismantles social stigmas for adult learners. However, the study is limited by its qualitative focus on a single creator. Future research should employ mixed-methods to quantify long-term behavioral changes and engagement efficacy across broader demographics in the digital *ummah*.

Keywords: Virtual Da'wah; TikTok; Virtual Ethnography; Digital Islamic Communication; @Munawar.Rifadi; Cyber Media Analysis.

1. Introduction

The propagation of Islamic teachings, or da'wah, is fundamentally designed to be dynamic, adaptive, and responsive to the socio-cultural shifts of every era (Abdusshomad, 2024; Aflachal Muthowah, 2024; Permana et al., 2025; Syifa Aulia Rahmadhani et al., 2024). Ideally, religious communication should transcend physical boundaries, utilizing the most effective means available to reach a broad audience (Djupe & Neiheisel, 2022; Hanafi et al., 2024; Zhang, 2025). The rapid shift toward an information society has fundamentally redefined human interaction, compelling religious scholars and educators to innovate their pedagogical approaches. In this ideal framework, technology serves not

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merely as a modern convenience, but as a vital conduit for *da'wah bil hikmah* (wisdom-based preaching), ensuring that sacred knowledge remains accessible, relevant, and engaging, particularly to the younger, digitally native generation.

Within this adaptive paradigm, the ideal digital ecosystem should function as a constructive environment for both spiritual and educational growth. Social media platforms, inherently designed for global connectivity, possess the theoretical potential to democratize religious education. Ideally, these digital spaces should facilitate interactive, two-way learning environments where complex theological and linguistic rules are simplified without compromising their ontological integrity. This necessitates a transition from passive broadcasting to active, participatory religious instruction, empowering individuals to engage with religious texts meaningfully regardless of their geographical, social, or formal educational limitations.

Observing the current literature phenomenon, there is a clear and massive migration of religious discourse into cyberspace. Among various platforms, TikTok has experienced an unprecedented evolution (Bhandari & Bimo, 2022; Haenlein et al., 2020). Initially perceived exclusively as an entertainment hub dominated by trends and music, it has organically transformed into a strategic platform for virtual da'wah. Current literature highlights that content creators increasingly utilize short-form videos to disseminate spiritual values, transforming the attention economy into an opportunity for high-impact religious engagement. This transition reflects a significant shift in digital utility, where the algorithmic nature of the platform pushes religious teachings to a randomized yet highly targeted global audience.

Factually, this digital shift is a direct response to pressing societal issues, most notably the critical gap in basic religious literacy among adult Muslims. Studies often indicate high rates of Quranic illiteracy, creating a stark need for accessible, non-intimidating educational solutions (Rust et al., 2024; Talalu et al., 2023). A prominent and factual figure addressing this landscape is Munawar Rifadi through his TikTok account, @munawar.rifadi (Rahmi, 2021). Amassing over 173,000 followers, his account specifically targets this urgent educational deficit. He effectively bridges the literacy gap by introducing the Tahsin and Tajwid programs, utilizing the structured yet highly accessible Marhalah method.

The factual reality of @munawar.rifadi's success lies in his sophisticated utilization of TikTok's structural affordances. By explicitly leveraging interactive features such as video replies, algorithmic content stitching, and real-time live engagements, he has systematically transformed his account into a virtual cultural hub. This approach successfully dismantles the traditional barriers of religious pedagogy, moving away from rigid, formal classroom settings. Consequently, the complex, traditional rules of Arabic phonetics are made accessible, trendy, and deeply engaging for various demographics, particularly absolute beginners who might otherwise feel marginalized in conventional religious settings.

Despite the growing body of literature on digital religion, a significant research gap persists. Most existing studies predominantly focus on conventional, long-form platforms such as YouTube or text-based networks like Facebook, often treating these media merely as passive distribution tools. There is a distinct scarcity of research that critically examines the micro-dynamics of short-form video ecosystems. More importantly, few studies employ immersive methodologies to understand how these highly compressed, algorithmic platforms function not just as broadcasting channels, but as active,

participatory spaces for religious discourse processing, communal identity construction, and real-time pedagogical remediation.

Addressing this gap, this research is anchored in Cyber Social Reality Theory (Mukhtidinov & Firdausi, 2024; Wang et al., 2023), offering profound theoretical and practical significance. It moves beyond the superficial metrics of online popularity to explore how digital interactions on TikTok actively construct new social realities and religious communalities. The significance of this study lies in its ability to provide a fresh methodological perspective on digital Islamic communication, specifically highlighting the contemporary shift from static, institutional credibility to a dynamic, networked virtual religious authority. It offers crucial insights into how short-form video platforms can be effectively operationalized to solve real-world educational deficits.

Therefore, to comprehensively understand this modern phenomenon, the primary objective of this research is to critically analyze the digital presence of @munawar.rifadi using a virtual ethnographic approach. Specifically, this study aims to examine the media strategies employed in his short-form videos, decode the pedagogical methodology of his virtual outreach, and observe the audience reception and interaction patterns within his digital community. By doing so, this research ultimately seeks to contribute to a deeper, empirically grounded understanding of modern Islamic outreach, digital pedagogy, and the evolving landscape of virtual religious authority in the digital age.

2. Method

This study employs a qualitative research design utilizing a virtual ethnographic approach integrated with Cyber Media Analysis (Intan Primasari et al., 2023; Nurul Khotimah & Fitri Shafa Kamila, 2022; Utari & Hermawati, 2017). This methodology was explicitly selected to immersively observe the @munawar.rifadi TikTok account as a dynamic cultural space, allowing for the interpretation of how sacred knowledge is adapted within a contemporary cyber-social reality (Busetto et al., 2020; Hennink & Kaiser, 2022; Lyons, 2024; Menawati & Putri, 2023; Zhou et al., 2025). Throughout the six-month observation period, the researcher maintained a clear positionality as a non-participant observer (lurker). This unobtrusive role ensured the collection of naturalistic data without influencing the organic interactions of the digital community, though the study acknowledges the limitation of focusing solely on publicly accessible interactions rather than private, off-platform religious experiences.

The primary data for this study were derived from ten purposively selected, high-impact videos from the @munawar.rifadi account that represent the creator's core pedagogical themes. These selected artifacts encompass topics ranging from the statistics of Quranic illiteracy in Indonesia to practical applications of the *Marhalah* Method, such as correcting the recitation of the *Basmalah*, singing the *Hijaiyah* alphabet, and mastering breath control in Arabic phonetics. While this cross-sectional sampling strategy captures a dense representation of the *da'wah bil hikmah* methods utilized at a specific point in time, it effectively isolates the specific content strategies and communication styles that most strongly resonate with the creator's digital native audience.

Data gathering was systematically conducted through immersive observation, digital documentation, and supplementary literature review. The ethnographic observation focused on monitoring content delivery styles and platform-specific user interactions, particularly analyzing how the creator utilized TikTok's Video Reply feature to shift from traditional one-way preaching to an interactive, two-way pedagogical dialogue. Concurrently, documentation involved archiving these videos, their captions, and

significant user engagements such as high volumes of likes and specific technical inquiries in the comments as primary digital artifacts. This empirical data was further contextualized against relevant literature on Cyber Social Reality to establish a robust theoretical foundation for the analysis.

The collected digital artifacts were analyzed using the interactive model proposed by Miles and Huberman, comprising data reduction, data display, and conclusion drawing. Initially, raw data from videos and comment sections were systematically reduced by filtering out irrelevant spam, focusing specifically on discussions regarding Quranic literacy barriers and *Tajwid* inquiries to allow core themes of inclusivity to emerge. The refined data were then displayed through thematic matrices to visualize the relationship between the creator's content strategy and positive audience reception. To ensure the trustworthiness and academic credibility of the findings, the study employed data triangulation cross-verifying video content, user comments, and literature alongside peer debriefing with academic colleagues to rigorously challenge and validate the interpretive codes.

3.   Results and Discussion

3.1. The Digital Presence and Pedagogical Authority of @Munawar.Rifadi

The digital da'wah performed by the TikTok account @munawar.rifadi is firmly rooted in the robust academic and professional expertise of its creator, Munawar Rifadi. Holding both a Bachelor's and a Master's degree in Islamic Religious Education (PAI) from Nusantara Islamic University (UNINUS), his pedagogical foundation is shaped by rigorous scholarly mentorship. This formal educational background establishes a critical baseline of traditional religious authority, ensuring that the theological content disseminated online remains accurate and academically sound.

Building upon this strong academic foundation, Rifadi's pedagogical journey is characterized by a decades-long commitment to grassroots religious education. Since 2000, he has specialized in Quranic instruction, initially focusing on conventional, community-based teaching. Over time, recognizing the practical challenges faced by adult learners, he transitioned toward developing highly structured, non-formal curricula designed to systematically eradicate Quranic illiteracy within the broader community.

A pivotal element of this scholarly and practical evolution is the development of the proprietary *Marhalah* Method. Derived from over 15 years of direct instructional experience, this staged approach represents a significant pedagogical innovation. It deliberately simplifies complex *Tajwid* (pronunciation) and *Tahsin* (recitation) rules into highly accessible, step-by-step learning modules, effectively lowering the psychological and cognitive barriers for absolute beginners who often find traditional Arabic phonetics intimidating.

By strategically transitioning the *Marhalah* Method to TikTok, the @munawar.rifadi account successfully functions as an expansive virtual classroom. This digital migration is not merely a change in medium, but a conscious adaptation to the attention economy of short-form video content. Through this platform, Rifadi systematically addresses a critical gap in digital religious literacy, proving that rigorous religious education can be effectively condensed and delivered to digital native audiences without losing its instructional integrity.

Ultimately, the account's significant reach amassing over 173,500 followers and 83,900 likes transcends standard social media metrics. These figures serve as a concrete indicator of the public's profound resonance with his ability to seamlessly translate

classical Islamic scholarship into a contemporary digital format. Thus, @munawar.rifadi represents a strategic fusion of traditional pedagogical authority and modern cyber-media adaptability, making him a primary focal point for evaluating the true effectiveness of modern virtual da'wah.

Table 1 The Transformation of Pedagogical Authority and Digital Presence

Aspect of Authority	Traditional Foundation	Digital Adaptation (TikTok @munawar.rifadi)
Basis of Credibility	Formal academic degrees (B.A. and M.A. in Islamic Religious Education from UNINUS).	Networked authority validated by mass audience resonance and practical, daily utility.
Pedagogical Framework	Decades of community-based teaching and structured non-formal curricula since 2000.	The proprietary Marhalah Method effectively condensed into accessible, short-form video modules.
Learning Environment	Localized physical settings, such as mosques and conventional Halaqah circles.	An interactive virtual classroom specifically tailored to reach a randomized, global audience of absolute beginners.
Scope of Impact	High-quality, yet geographically limited religious instruction.	Significant digital metrics (over 173,500 followers and 83,900 likes) indicating large-scale remediation of Quranic illiteracy.

Table 1 systematically illustrates the strategic transformation of Munawar Rifadi's pedagogical framework from its traditional academic roots to its modern application within the cyber-social reality of TikTok. The matrix highlights how his formal credentials and decades of localized, physical classroom experience act as the foundational bedrock for his virtual presence, ensuring that theological accuracy is strictly maintained. By adapting his instructional techniques specifically the *Marhalah* Method into bite-sized, step-by-step digital modules, he successfully remediates traditional Islamic education without compromising its integrity. Consequently, the data demonstrates that his digital authority is not a departure from classical scholarship, but rather a highly effective, scalable translation of it, firmly validated by the substantial networked engagement of his online community.

3.2. Digital Da'wah Strategies of @Munawar.Rifadi

The ethnographic analysis of @Munawar.Rifadi's digital presence reveals that his success in the contemporary religious landscape is not merely a product of traditional preaching, but a result of sophisticated algorithmic adaptation and strategic content positioning. The researcher identified a fundamental synergy between the spiritual substance of the message and the technical affordances of the TikTok platform. By synthesizing ten observed thematic categories, this study establishes four primary strategic pillars that define @Munawar.Rifadi's digital da'wah model: Literacy Advocacy, Interactive Classrooms, Technical Mnemonics, and Radical Inclusivity.

The first strategic pillar, Literacy and Motivational Advocacy, functions as the primary entry point for the audience. By highlighting the critical statistic that approximately 65% of Indonesian Muslims face challenges in Quranic literacy, @Munawar.Rifadi transforms a

religious obligation into a relatable social mission. This approach effectively lowers the psychological barrier for beginners, framing the learning process as a journey of personal empowerment rather than a daunting academic task. This advocacy-based strategy ensures high audience retention by addressing a widespread, felt need within the digital Muslim community.

In terms of pedagogical innovation, the study identifies the use of Interactive Virtual Classrooms as a transformative element of this digital strategy. By utilizing TikTok's Live feature, the platform is repurposed into a real-time laboratory for *makharijul huruf* (phonetic articulation). This shift from passive content consumption to active participation allows for immediate engagement, where the creator can correct pronunciations and answer queries in real-time. This interactive model mirrors the traditional *talaqqi* (face-to-face) method of Islamic learning while optimizing it for the speed and reach of a global digital audience.

The research highlights the importance of Technical Precision and Mnemonics through the implementation of the *Marhalah* Method. To simplify the complexities of Arabic phonetics, such as the distinctions between Hams and Jahr, @Munawar.Rifadi employs original songs and color-coded visual aids. These mnemonic devices serve to demystify technical linguistic rules, making them easily digestible for a lay audience. This method ensures that the technical rigor of Quranic study is maintained without sacrificing the accessibility required for a fast-paced social media environment.

The strategy is underpinned by a philosophy of Radical Inclusivity, which specifically targets converts (mu'allaf) and absolute beginners. This final pillar is crucial in dismantling the long-standing social stigma that Quranic linguistic study is an elitist or overly rigid discipline. By fostering a non-judgmental and welcoming digital atmosphere, the account successfully democratizes religious education. Consequently, @Munawar.Rifadi's digital da'wah transcends traditional boundaries, creating a safe space for those who previously felt marginalized from formal Islamic learning structures.

Table 2 Summary of Strategic Pillars

Strategic Pillar	Core Mechanism	Target Outcome
Literacy Advocacy	Data-driven motivational entry points.	Increased audience awareness and engagement.
Virtual Classrooms	Real-time interaction via TikTok Live.	Transformation of viewers into active students.
Technical Mnemonics	Marhalah Method (songs & visual aids).	Simplified retention of complex phonetics.
Radical Inclusivity	Targeting beginners and *mu'allaf*.	Dismantling social stigma and barriers to entry.

The table 2 provides a structured overview of the four strategic pillars identified in @Munawar.Rifadi's digital da'wah. It categorizes each strategy by its Core Mechanism the specific tools or methods used by the creator and its Target Outcome, which illustrates the intended impact on the audience's learning experience and engagement levels. This synthesis clarifies how @Munawar.Rifadi balances motivational, pedagogical, technical, and social elements to create a comprehensive and effective digital religious education model.

3.3. Theoretical Integration and Cyber Media Architecture of Digital Da'wah

The digital da'wah strategy employed by Munawar Rifadi represents a sophisticated manifestation of *da'wah bil hikmah* (preaching with wisdom) adapted for the contemporary digital ecosystem. This phenomenon can be analyzed through a multidimensional framework that bridges communication theory with religious pedagogy, specifically focusing on the intersection of media logic and sacred knowledge.

At its core, the efficacy of the Marhalah Method on TikTok illustrates the mediatization of religion, where religious practices are increasingly compelled to adhere to media logic to maintain social relevance. Rifadi does not merely digitize traditional lectures; he performs digital remediation by translating complex Tajwid rules into snackable content tailored to the attention economy. This transition facilitates a shift from static, traditional structures to Networked Authority. In this digital hierarchy, credibility is not solely anchored in formal credentials but is continuously negotiated through interactivity. Features such as Video Replies and Live Rooms transform the traditional teacher-student verticality into a horizontal, collaborative learning environment, where technology acts as an active agent in reshaping religious mediation.

Utilizing the Cyber Media Analysis (CMA) framework, specifically at the Media Space Level, it is evident that Rifadi leverages the platform's graphical user interface (GUI) and For Your Page (FYP) algorithms to transcend traditional sectarian boundaries. This Vertical Pedagogical Architecture forces a distillation of complex linguistic rules into high-impact modules. The medium, as suggested by Media Ecology Theory (Siregar et al., 2025; Sun & Zhong, 2020), is not a neutral container; rather, the TikTok interface functions as an Interactive Spatiality that bridges the gap between sacred texts and digital consumption habits.

At the Media Archive Level, the research identifies a systematic process of encoding where cultural artifacts textual captions, instructional visuals, and audiovisual mnemonics are produced to maintain theological integrity while maximizing digital reach. This is further reflected at the Media Object Level, where the focus shifts to the ethnography of communication within the comment sections. These spaces serve as micro-analytical units where the reception of digital da'wah is archived through likes and comments, representing the persistent digital footprint of a virtual community engaged in collective religious learning.

Finally, the Experiential Stories Level provides a macro perspective on the continuity between online interactions and offline realities. Following Christine Hine's principle that there is no strict distinction between the internet and everyday life, this study posits that the digital manifestations of Rifadi's teachings are intrinsically linked to the lived experiences of his followers (Bakry et al., 2022; Hine, 2017; Keeley-Browne, 2010; Lenihan & Kelly-Holmes, 2016; Suárez-Vergne, 2020). The motivations behind digital engagement and the resulting social effects reflect a broader social dynamic where digital da'wah serves as an extension of the user's physical religious identity and practice.

Table 3 Cyber Media Analysis of @Munawar.Rifadi

CMA Level	Analytical Focus	Research Findings
Media Space	Structural Logic & GUI	Transformation of TikTok into a Vertical Virtual Classroom via FYP and Live features.
Media Archive	Content & Symbolic Meaning	Encoding of Tajwid through mnemonic artifacts (songs, color-coded visuals).
Media Object	Micro-interaction & Text	Analysis of comment sections as spaces for communal feedback and digital footprints.

Experiential Stories	Offline-Online Continuity	Reflection of digital pedagogy in the everyday religious lives and motivations of followers.

Table 3 explain synthesizes the four levels of Cyber Media Analysis (CMA) applied to @Munawar.Rifadi's account. It highlights how the research transitions from analyzing the structural affordances of the platform (Space) to the symbolic artifacts produced (Archive), the interactive reception by the audience (Object), and finally the real-world impact on the practitioners' lives (Experiential). This structured approach demonstrates that digital da'wah is a holistic ecosystem that integrates technology, theology, and social reality.

Figure 1 Video content showing faces

Figure 1 showing at the media archive level, the visual representation of the educator's face commonly referred to as the talking head format serves as a vital instrument for building digital trust and pedagogical authority. This close-up framing is strategically utilized to provide a microscopic view of facial expressions and lip movements, which are essential for teaching *makharijul huruf* (articulation points). By observing the precise positioning of the mouth and tongue, the audience can more accurately replicate complex Arabic sounds. Beyond the technical benefits, this human-centric visual approach fosters a sense of parasocial intimacy, bridging the distance between the teacher and the learner within the fast-paced TikTok environment and making the religious instruction feel more personal and accessible.

The focus on facial presence in Figure 1 also functions as a critical form of non-verbal communication that compensates for the lack of physical classroom presence. In the context of Cyber Media Analysis, the display of the face allows for the transmission of emotional cues such as encouragement, patience, and warmth, which are central to the *da'wah bil hikmah* approach. This visual strategy effectively reduces the social distance inherent in digital platforms, creating a safe and welcoming psychological space for beginners and converts (*mu'allaf*). By maintaining direct eye contact with the camera, the creator simulates a one-on-one *talaqqi* session, ensuring that the student feels personally

seen and guided, which significantly boosts learner motivation and the overall effectiveness of the digital religious education experience.

Figure 2 Video Content Reading Verses

Figure 2 illustrates the integration of sacred textual artifacts with synchronized audiovisual delivery, creating a multisensory learning experience for the digital audience. By displaying Quranic verses directly on the screen alongside high-quality recitation, the content provides a clear visual guide for students to follow the rhythm, tajwid (rules of recitation), and phonetic flow in real-time. This method facilitates an effective decoding process for absolute beginners, as it bridges the gap between written symbols and their correct oral manifestation. Consequently, these media artifacts ensure that the theological integrity of the divine text is preserved while utilizing mobile-friendly aesthetics to enhance the audience's retention and understanding of the material.

3.4. Social Impact Analysis: Bridging Digital Interaction and Spiritual Practice

The digital da'wah initiated by Munawar Rifadi transcends mere content consumption, generating a profound social impact that reshapes the daily religious lives of his followers. This phenomenon aligns with the concept of Digital Religion, where digital media does not simply host religious content but actively transforms religious practice and identity (Campbell & Evolvi, 2020; Zaluchu, 2023, 2024). By analyzing the ethnographic data, it is evident that the account functions as a catalyst for a Social Empowerment model, specifically targeting the 65% Quranic illiteracy rate among Indonesian Muslims. This strategic intervention mitigates the long-standing social stigma and shame associated with adult learning, empowering followers to transition from digital engagement to concrete, offline religious habits.

Central to this social transformation is the Digitalization of the *Halaqah* Tradition, which effectively migrates traditional face-to-face study circles from mosques and pesantren into the cyber-social sphere. This shift reflects the theory of Mediatization of Religion, where the logic of the medium in this case, TikTok's interactivity reshapes the *Talaqqi* (traditional transmission) method (Hjarvard, 2008). The impact is visible in how

followers utilize Live features and comment sections to seek immediate phonetic corrections, replicating a sacred learning environment within a decentralized, global network. This accessibility ensures that geographical and institutional barriers no longer hinder the acquisition of Tajwid mastery.

Furthermore, the research identifies a significant Behavioral Transformation among the virtual community, where digital lessons are integrated into private spiritual routines. This blurring of boundaries between online presence and offline devotion supports Christine Hine's (2020) assertion in Ethnography for the Internet that the internet is not a separate realm but is deeply embedded in everyday life. Followers report a renewed consistency in their daily prayers and recitations, stimulated by the call to action embedded in short-form videos. This indicates that the *Marhalah* Method acts as a rhythmic mnemonic that followers carry into their physical prayer spaces, ensuring that digital learning produces tangible spiritual discipline.

The social impact also manifests through the creation of a Supportive Virtual Community, which fosters collective learning and reduces the isolation often felt by absolute beginners and converts (mu'allaf). According to the theory of Networked Individualism, digital platforms allow individuals to find specialized support groups that reinforce their personal identities (Wellman, 2001). In the comment sections of @Munawar.Rifadi, peer-to-peer encouragement creates a learning community dynamic. This collective social reality transforms the platform into a source of moral support, where the success of one learner motivates others, thereby strengthening the collective religious identity of the digital ummah.

Lastly, the overall social consequence of this digital strategy is the democratization of religious authority and education. By positioning the teacher as an accessible figure through Video Replies and interactive dialogue, the traditional hierarchy of Islamic learning becomes more horizontal and inclusive. This shift aligns with the Cyber Media Analysis (CMA) framework, which posits that the architecture of the media space dictates the nature of social interaction (Nurul Khotimah & Fitri Shafa Kamila, 2022; Utari & Hermawati, 2017). Munawar Rifadi's digital presence does not just disseminate information; it constructs a new social infrastructure for religious literacy, proving that wisdom (hikmah) in the digital age is measured by its ability to foster inclusive, consistent, and community-driven spiritual growth.

4. Conclusion

Based on the virtual ethnographic analysis of the @Munawar.Rifadi account, this study concludes that digital da'wah success is predicated on the strategic remediation of da'wah bil hikmah within the TikTok ecosystem. The findings reveal that Munawar Rifadi effectively transforms TikTok's structural affordances from an entertainment-centric space into a systematic virtual classroom through the *Marhalah* Method. By navigating the platform's media logic specifically the For Your Page (FYP) algorithm and Live features the creator successfully bridges the gap between complex Quranic linguistics and a marginalized audience, including absolute beginners and converts. This transition marks a shift toward Networked Authority, where religious credibility is no longer anchored solely in static academic credentials but is continuously validated through real-time interactivity and communicative transparency.

The discussion highlights that this digital pedagogy generates a tangible social impact by dismantling the stigma associated with adult Quranic illiteracy. By digitizing the Halaqah tradition, the account fosters a collaborative learning reality that transcends

physical boundaries, turning digital footprints like comments and likes into evidence of a persistent religious community. This study demonstrates that the Media Space and Media Archive levels of Cyber Media Analysis (CMA) provide a robust framework for understanding how sacred knowledge is encoded and decoded in the mobile-first era. Ultimately, the research confirms that digital da'wah acts as an extension of everyday spiritual practice, where online interactions significantly influence offline religious consistency and behavioral transformation.

Despite these insights, this research is limited by its purely qualitative scope, focusing on a single ethnographic case study within a specific timeframe, which may not capture the long-term longitudinal shifts in follower behavior. Additionally, the study relies heavily on visible digital footprints, potentially overlooking the silent consumption habits of passive users. Future research should consider a mixed-methods approach, combining virtual ethnography with quantitative sentiment analysis or big data metrics to provide a more measurable assessment of pedagogical efficacy. Longitudinal studies are also recommended to investigate how these digital learning habits evolve into permanent religious institutions or offline communities across different social media platforms.

Conflict of Interest

The authors declare no conflict of interests.

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