THE EFFECTIVENESS OF DIGITAL MEDIA IN FACILITATING THE UNDERSTANDING OF ISLAM FOR THE Z-GENERATION IN THE ERA OF DISRUPTION

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Abstract

The era of disruption is marked by rapid technological developments that change various aspects of life, including how to obtain information and knowledge. Generation Z, as a generation that grew up in a digital environment, has extensive access to various digital media that can be used to deepen their understanding of the Islamic religion. This article explores multiple digital platforms that provide educational content about Islam. Through literature studies and case analysis with a qualitative approach, this article highlights the benefits and challenges of using digital media in religious education. Data was collected from various literature sources and interviews with Generation Z, namely the Informatics Engineering Study Program students at Serang Raya University. The research results show that Generation Z prefers to use digital media to increase and improve their religious knowledge rather than conventional media because it is more effective, efficient, and accessible anytime, anywhere, according to Generation Z's preferences and learning styles. However, challenges such as the validity of the information and interference from irrelevant content are also identified. This article concludes that with the right strategy, good digital literacy, and continued guidance from teachers, educators, and religious leaders, digital media has great potential to become an effective tool in facilitating Generation Z's understanding and interest in Islamic teachings and can help them practice religious teachings better.

Keywords*: Digital Media, Digital Literacy, Generation Z, Understanding of Islam

INTRODUCTION

The era of disruption is an era of change caused by many innovations developing rapidly. Advances in information technology and technology are indicators of innovation development.[1] This era has created many new orders, marked by the rapid growth and innovation of digital media technology, which influences aspects of human life not only in the

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[1] S Bahri, E Muniarsih, and ..., "Eksistensi Pondok Pesantren Salaf Ath-Thohariyah Pandeglang Di Era Disruptif," *Edukasi Islami …* (2023): 101–114, https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/5580.

economic and social sectors but also in education and religion.[2] As is the case with religious content, currently, a lot of religious content is packaged using digital media.[3] It even has the potential to destroy old systems that are already running and bring society to a new pattern in all aspects of human life.[4] The rapid development of information and digital technology has significantly changed how society obtains and disseminates information.[5]

Amid information and communication technology advances, the obligation to carry out religious practices and diversity in people's daily lives is also a challenge. Therefore, it is not enough just to protect the law to ensure that people who adhere to it remain obedient and responsible in carrying out the commands of its teachings and stay away from its prohibitions. However, it must also be born from awareness of the need for religion as a way of life to achieve happiness in the world and the hereafter. If the goal of life is happiness in the world and the afterlife and religion is the guide to achieving that goal, then studying to understand and understand religion is obligatory. So, deepening the understanding of Islamic teachings must be mastered by every child in every generation from elementary to tertiary level to achieve happiness in this world and the hereafter.

Generation Z is a generation born between 1997 and 2012 amidst rapid advances in technology and the internet and growing up in the digital era. They are known as digital natives, a generation familiar with digital devices and social media, and they have broad and easy access to information via digital devices such as smartphones, tablets, and computers.[6] This creates opportunities as well as challenges for religious educators and preachers in conveying religious messages to them.[7]

Teenagers are very easily influenced by negative things in their social environment, so their behavior tends to deviate from religious and moral norms quickly. So, a good and correct understanding of the Islamic religion to develop their spiritual aspects, including faith, sharia, and morals as provisions for carrying out the obligations of Islamic sharia in everyday life, is necessary to increase their faith and devotion as Luqman's will to his son in QS. Luqman verses 13 - 19:

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ – ١٣

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَۗ اِلَيَّ الْمَصِيْرُ —

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[2] R. A. Abdina, "Pemanfaatan Channel Youtube Sebagai Media Dakwah Oleh Masjid Al-Irsyad Surabaya," *Hikmah* 17, no. 1 (2023): 83–98.

[3] Eko Sumardi and Indah Suryawati, "Indonesian Journalism in the Era of Information Disruption," *Propaganda* 2, no. 1 (2022): 15–31.

[4] Zaki Mubarok, *Pendidikan Di Era Revolusi Industri 4.0 Dan Problematika Pendidikan Tinggi* (Yogyakarta: Ganding Pustaka., 2018), 16.

[5] Nur Chanifah et al., "Dakwah Digital Bagi Santri Sebagai Revitalisasi Media Dakwah Era Sosial 5 . 0 Digital Da ' Wah for Santri As a Revitalization in Social," *WISESA Jurnal Pengabdian Masyarakat* 1, no. 2 (2022): 1–9.

[6] Y. Kristyowati, "Generasi 'Z' Dan Strategi Melayaninya," *Ambassadors: Journal of Theology and Christian Education* 2, no. 1 (2021): 23–34.

[7] Ali Muhdi et al., "Digital Literacy in Islamic Education: Assessing the Efficacy of Online Learning Platforms in Fostering Religious and Academic Development," *International Journal of Teaching and Learning (INJOTEL)* 2, no. 1 (2024): 14–30.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِه عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۖوَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ

اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ — ١٥

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا اللّٰهُ ۗاِنَّ اللّٰهَ لَطِيْفٌ

خَبِيْرٌ — ١٦

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ — ١٧

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۗاِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ — ١٨

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۗاِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ — ١٩

And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and your parents; to Me is the [final] destination.

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

[And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone who is self-deluded and boastful.

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

It is hoped that this understanding will become control in the mind and heart, which processes through the five senses as knowledge and beliefs, which become the basis for considering decisions to act.[8] However, the unique characteristics of Generation Z, such as the tendency to like visual, interactive, and fast content, demand strategies for spreading innovative and adaptive understanding of religion. This is because their age is in the category of seeking their identity.[9]

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[8] M. Quraish Shihab, "Tafsir Al-Misbah : Pesan, Kesan Dan Keserasian Al-Qur'an," in *7* (Jakarta: Lentera Hati, 2002), 304.

[9] B. Raharjo, N. P., & Winarko, "Analisis Tingkat Literasi Digital Generasi Milenial Kota Surabaya Dalam Menanggulangi Penyebaran Hoaks," *Jurnal Komunika: Jurnal Komunikasi, Media Dan Informatika* 10, no. 1 (2021): 33–43.

Digital media offers various platforms that can be used to learn and explore religious teachings. Mobile applications, websites, and social media now provide educational content that introduces Islamic teachings engagingly and interactively. For example, digital Al-Qur'an applications, video lectures, podcasts, and Islamic articles can be accessed anytime and anywhere, making religious learning more flexible and adaptive to modern lifestyles.[10] Therefore, it is essential to examine how digital media can be used effectively and wisely to deepen the understanding of Islam for Generation Z.

This research aims to explore the effectiveness of digital media in facilitating the understanding of Islam for Generation Z in the era of disruption. By understanding this generation's characteristics and learning preferences, it is hoped that more effective and relevant strategies can be found so that Generation Z can easily understand Islamic teachings through digital media.

RESEARCH METHODS

This research uses qualitative methods to explore and describe the role of digital media (Facebook, Twitter, Instagram, YouTube, TikTok, Podcast) in facilitating understanding of Islam for Generation Z, namely 2nd-semester students (adolescents aged 18-19 years) at Serang Raya University whose address is at Jalan Raya Serang – Cilegon KM 5, Serang Banten. The data collection method used in this research was interviewing and giving open and closed questions to 30 second-semester students of the Informatics Engineering Study Program at Serang Raya University. Researchers also use the literature study method to collect various references about the effectiveness of digital media on understanding Islam in Generation Z. During the research process using the literature study method, researchers must access multiple sources such as books, magazines, articles, journals, and previous research to understand and analyze research topic.[11] After the data is collected, the analysis process is carried out. Data analysis includes data selection, data presentation, and conclusion. Data obtained through data sources is collected, selected, and grouped according to certain categories. [12] Data analysis was carried out regarding the effectiveness of digital media in facilitating understanding of Islam for Generation Z in the era of disruption

RESEARCH RESULT AND DISCUSSION

1. Effectiveness of Digital Media in Transmitting Islamic Teachings

The word "efektif" comes from the word "effective" in English, which means "successful" or "something done successfully and well." Meanwhile, according to the popular scientific dictionary, effectiveness is a term for accuracy of use, useful results, or supporting goals. Effectiveness is an essential component of achieving the goals or targets that have been

[10] Muhamad Nurqozin and Darma Putra, "Pembelajaran Berbasis Media Digital Dalam Meningkatkan Kualitas Pembelajaran Pendidikan Agama Islam Pada Sekolah Menengah Kejuruan Islam Terpadu Tebuireng III Indragiri Hilir Riau," *Didaktika: Jurnal Kependidikan* 12, no. 4 (2023): 637–646.
[11] Lestari Purwaningsih, Agung Sudibyo, and Heri Isnaini, "Problematika Pada Pembelajaran Apresiasi Sastra," *Metonimia: Jurnal Sastra dan Pendidikan Kesusastraan* 1, no. 2 (2023): 69–73.
[12] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2013).

determined in every organization, activity, or program. Once the specified goal is achieved, the action or activity is considered effective.[13]

Effectiveness can be measured in various ways. On this occasion, the researcher refers to the theory proposed by Richard M. Steers for measuring effectiveness, which states that effectiveness can be measured by the following 3 (three) indicators: Ability to adapt (adaptation), Job Performance, and Satisfaction. If someone can adapt, complete the tasks assigned to them according to the predetermined targets, and feel pleasure from their role or work, then they have effectively achieved the set goals.[14]

Digital media are various digital devices and technological applications that can be used as media and means of communication.[15] Digital media can also be interpreted as a means of conveying information or messages via electronic networks, such as television, radio, and social media such as Facebook, Twitter, Instagram, Youtube, Tiktok, Podcasts, and others, which can be said to be "new media." The main difference between new and conventional media is its ability to disseminate information without geographic and time restrictions.

The variety of digital media continues to grow along with the needs of the times. Social media continues to develop and provide new colors for users according to their needs. 170 million Indonesians out of 275 million are active social media users.[16] From the percentage of Indonesia's population, as many as 62% actively use social media as an embodiment of taking advantage of developments in digital media.[17]

In Islamic da'wah, digital media allows preachers to reach a broader and more diverse audience quickly and interactively. Religious content such as lectures, articles, videos, podcasts, and digital Koran applications can now be accessed anytime and anywhere. Various digital platforms have been widely used for preaching and religious education. Here are some examples of effective platforms:

YouTube: As one of the largest video-sharing platforms in the world, YouTube provides space for preachers to upload lectures, studies, and discussions on various religious topics regarding morals, Islamic history, interpretation of the Quran, and *Fiqh* to help the next young generation in deepening their understanding of religion.[18] These videos can be accessed anytime and anywhere. Content such as Hanan Attaki Channel lectures, Husein Ja'far Al-Hadar,

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[13] Enceng Iip Syaripudin and Fitri Patonah, "Analisis Maqashid Syariah Tentang Efektivitas Pelaksanaan Program Bantuan Sosial Usaha Mikro Kecil Dan Menengah (Studi Kasus Desa Mekarmukti Kec. Cilawu Kab. Garut)," *Jurnal Hukum Ekonomi Syariah (JHESY)* 1, no. 2 (2023): 327–337.

[14] Cica Nopika Sari, Meyzi Heriyanto, and Zaili Rusli, "Efektivitas Pelaksanaan Program Pemberdayaan Masyarakat Berbasis Rukun Warga," *JIANA: Jurnal Ilmu Administrasi Negara* 15, no. 1 (2018): 135–141.

[15] Siti Saadah Hafidz et al., *Book Chapter Komunikasi Pemasaran Pariwisata* (Surabaya: Unitomo Press, 2022), 42.

[16] A. Elfina, E., Hermawati, H., Gustia, A. Y., Yazan, S., & Khusairi, "Motif Penggunaan Aplikasi Tik Tok Oleh Siswa Madrasah Aliyah Negeri (MAN)), Kota Pariaman," *AL MUNIR: Jurnal Komunikasi dan Penyiaran Islam* 13, no. 02 (2022): 230–242.

[17] A. S. Kurniati, K., Munir, M., Hamidah, L., & Rizky, "Monitoring Dan Evaluasi Humas Pemerintah Dalam Penggunaan Media Sosial Untuk Memerangi Hoaks," *Jurnal Manajemen Komunikasi* 5, no. 1 (2020): 78–95.

[18] Mukti Ali, Avin Wimar Budyastomo, and Makmur Haji Harun, "The Impact Of Social Media For The Development Of Dakwah In Indonesia," *Religia* 24, no. 1 (2021): 22–33.

and Syamsuddin Nur Makka are among the many channels that have succeeded in attracting the younger generation's attention with informative and interesting religious preaching content.

Instagram and TikTok: As the most popular social media platforms in the world, they have a significant role in disseminating information and influencing the younger generation. Through Instagram, preachers can create visually engaging content, such as images, infographics, and short videos, to convey religious messages. The Stories and IGTV features on Instagram enable the delivery of da'wah in a more dynamic and interactive format. These features allow the delivery of varied content, from light to more complex, according to the needs and interests of Generation Z. Using the right hashtags can help expand the reach of preaching content on Instagram. Hashtags such as #Islam, #Muslim, #Hijrah, and others can be used to categorize content and make it easier to find users interested in the topic. The Instagram algorithm also helps display relevant content to users based on their interests and activities. This means that the right preaching content can reach the appropriate audience more quickly. Collaboration with Muslim influencers on Instagram can increase the effectiveness of da'wah. Influencers with large followings can help spread religious messages to a wider audience. Generation Z is often more influenced by figures they perceive as authoritative and relatable, so that this strategy can be very effective.[19] Preachers like Handy Bonny and Dennis Lim use the platform to reach young audiences with relevant and exciting content.

Facebook: Facebook has become one of the largest social media platforms in the world, with billions of active users every month. Facebook allows information to be disseminated quickly and widely. With sharing features and the ability to reach thousands or even millions of people in a short time, preaching content can spread rapidly. One of Facebook's main advantages in religious preaching is its ability to provide educational and interactive content. Religious educators and preachers can engagingly convey their messages through features such as live videos, discussion groups, and articles. Video lectures, tutorials, and live discussions allow preachers to interact in real-time with their audience, answer questions, and provide necessary clarifications. Facebook uses algorithms to display the most relevant content to its users based on their activities and interests.

Podcast: Podcasts are usually delivered in a more relaxed and interactive format. Podcasters often invite guests, hold discussions, and interact with listeners through question-and-answer sessions. This makes the content more attractive to Generation Z, which likes interaction and active participation. With an audio format, podcasts allow listeners to dive deeper into the material in a way that isn't always possible through text or video. Listeners can focus on the sound without being distracted by visuals, so they can more easily reflect on and understand the presented material. Many Muslim podcasters have succeeded in attracting the attention of Generation Z with relevant and inspiring content.[20]

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[19] Bouziane Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 4 (2022).

[20] Silvia Riskha Fabriar, Alifa Nur Fitri, and Ahmad Fathoni, "Podcast: Alternatif Media Dakwah Era Digital," *An-Nida : Jurnal Komunikasi Islam* 14, no. 1 (2022): 1–6.

Mobile Applications: Applications such as Muslim Pro, Quran Majeed, and Islamic Community News provide various religious features, including digital Al-Qur'an, prayer schedules, and other educational content that makes religious access and learning more accessible for users.

Various social media platforms and digital Al-Qur'an applications such as Muslim Pro provide features such as Al-Qur'an interpretations, prayer schedules, and prayer guides, which are very helpful in deepening understanding and religious knowledge, making it possible for anyone who accesses them to learn about Islam anytime, anywhere, and from anyone including famous scholars throughout the world without geographical limitations.

2. Generation Z at Serang Raya University in understanding Islamic teachings

Generation Z individuals born between 1997-2012 grew up in an era heavily influenced by digital technology. The era of disruption is marked by the rapid development of information technology, which has brought significant changes in various aspects of life, including how people understand and practice religious teachings. For Generation Z, known as digital natives, digital devices and the internet are an integral part of their daily lives.

The results of a survey of 36 Generation Z students at Serang Raya University, Semester 2 of the Informatics Engineering Study Program, showed that 38.9% used 3-5 hours daily and 44.4% spent more than 5 hours on their daily use of gadgets. This phenomenon brings opportunities and challenges for them to understand Islamic teachings in this era of disruption.

Seberapa sering anda menggunakan media digital (smartphone, tablet, komputer) dalam sehari?
36 jawaban

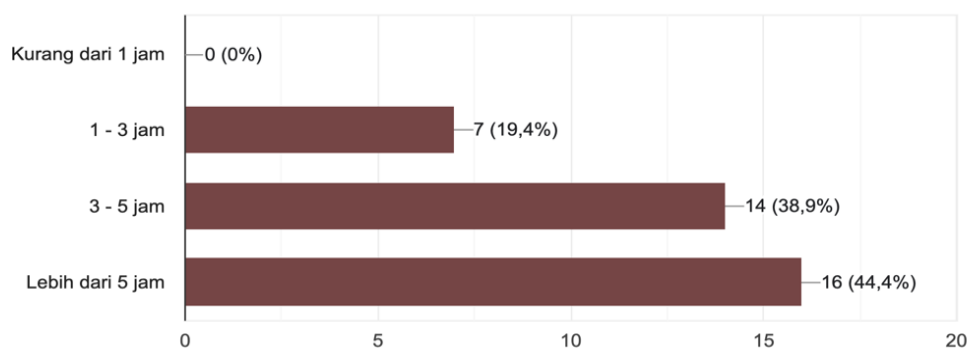|	
Kurang dari 1 jam	0 (0%)
1 - 3 jam	7 (19,4%)
3 - 5 jam	14 (38,9%)
Lebih dari 5 jam	16 (44,4%)

Figure 1. Duration of Digital Media Use

How to understand and deepen religion in an era of disruption where change occurs very quickly and unexpectedly, different from the past. In this era, studying and understanding religion can be done in various ways, not only from a cleric, Ustaz, or kyai in a conventional recitation assembly. In accessing information about religion, generation Z at Serang Raya University is 77.8% more likely to use digital methods to listen to video lectures on social media for the reason that, according to Muhammad Fahluzi, "I chose the option of listening to lectures on social media because I listened to video lectures on social media the time is more flexible,

it can be done anywhere and is more easily accessible." Hari Prasetyo says, "Listening to video lectures on social media can be repeated to make them better understood." According to Muhammad Richo Sudrajat, "If you hear a lecture directly in a mosque, the majority of people don't focus, and some even sleep; if you hear a lecture on social media, we can do it when we open an application." These reasons are due to the characteristics of Generation Z who are very familiar with gadgets.[21]

However, 36.1% still choose conventional media to deepen their religion because, according to Djimatulloh, "because by listening conventionally I understand better plus I can ask questions directly." At the same time, Maulana revealed his reason for preferring conventional media in studying religion "because it is more comfortable and easier understood."
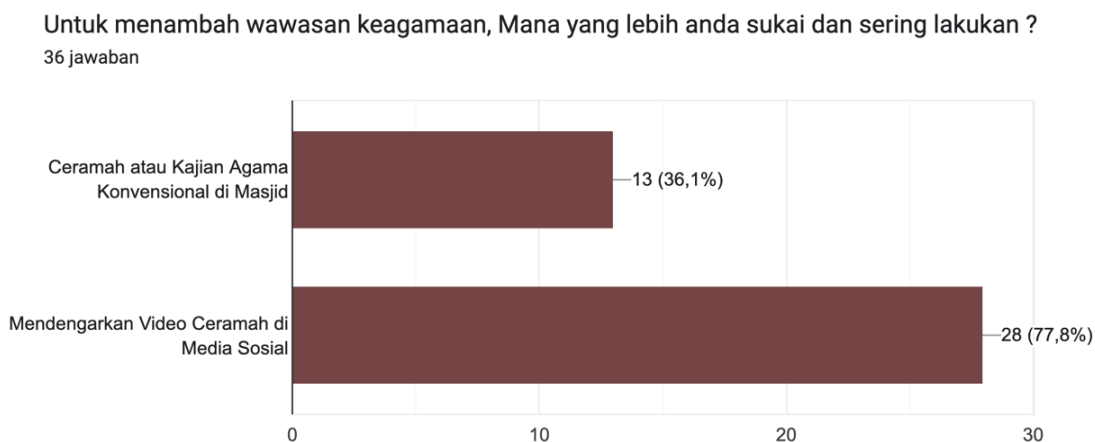

Figure 2. Media Increases Understanding of Religious Knowledge

The increasingly open internet network for accessing social media indicates how easy it is to surf in the digital world. Advances in information technology have made it easier to access various sources of religious knowledge. Digital media has opened broader and faster access to religious information for this generation. They can easily access religious texts, lectures, and Islamic studies through various digital platforms such as YouTube, Instagram, TikTok, and Islamic mobile applications. This allows them to study Islamic teachings more flexibly and interactively. Religious content presented in short videos, infographics, and podcasts is very popular with this generation because it is visual and quickly absorbed.

In deepening their understanding of religion, generation Z at Serang Raya University chose the media YouTube, TikTok, and Instagram. According to Nazwa, "because it is an application that is often used and has a variety of video algorithms," and according to Vinn Tenzo, "apart from listening, we can also watch the video."

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[21] E. R. Zis, S. F., Effendi, N., & Roem, "Perubahan Perilaku Komunikasi Generasi Milenial Dan Generasi z Di Era Digital," *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 5, no. 1 (2021): 69–87.

Platform digital apa yang paling sering Anda gunakan untuk belajar tentang Islam?
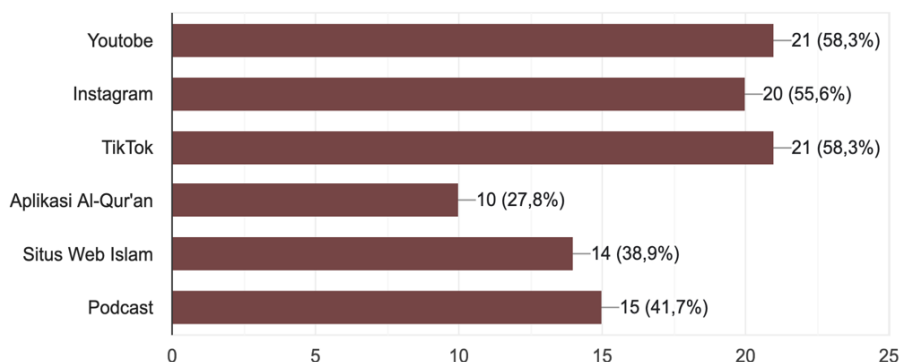36 jawaban

Figure 3. Digital Platform for Learning Islam

Digital media has become an integral part of Generation Z's daily life. Platforms such as Instagram, TikTok, YouTube, and Twitter are not only used for social interaction but also as sources of information and education. Therefore, understanding religious teachings through social media is a relevant and potential approach to reach and educate this generation. Media can access information quickly and knows no boundaries of space and time.[22] Generation Z at Serang Raya University realizes that deepening religious teachings is a need and necessity for every Muslim as preparation for living a life that can be fulfilled by utilizing various available methods and media.

3. Challenges in Using Digital Media to Understand Religious Teachings

Digital media, when used wisely, can increase Generation Z's understanding and interest in Islamic teachings. Content presented interestingly, such as animated videos, infographics, and educational games, can make religious learning more fun and easier to understand. Platforms such as Instagram and TikTok, popular among Generation Z, can be used to spread inspiring and educational religious messages. Through creative content, Generation Z can more easily understand complex religious concepts.

Although digital media offers many benefits, several challenges must be faced and overcome:

a. Inaccurate or misleading information. One of the biggest challenges in using digital media to understand religious teachings is the amount of inaccurate or misleading information. Digital platforms allow anyone to publish content without strict verification. This makes Generation Z vulnerable to misinformation, which leads to a wrong understanding of religious teachings.

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[22] A. Alfiyah, "Praktik Dakwah Islam Di Media Digital Dan Pengaruhnya," *Alamtara: Jurnal Komunikasi dan Penyiaran Islam* 6, no. 1 (2022): 58–68.

b. Lack of direct interaction with teachers or scholars. Digital media tends to provide fewer opportunities to interact directly with teachers or clerics who can provide in-depth guidance and clarification of religious teachings. Direct interaction is essential in religious education traditions to ensure proper and deep understanding and spiritual connection between teacher and student.

c. Fast-paced and shallow information consumption. Generation Z is known for its fast and often superficial information consumption patterns. They prefer short and visual content, which can lead to a superficial understanding of religious teachings. This challenge requires presenting in-depth religious material in a format that remains interesting and easy to digest.

d. Distraction, information overload, and competition with entertainment content. Digital media not only presents religious content but also various other types of content that can interfere with focus and concentration. Apart from that, information overload makes Generation Z overwhelmed and find it difficult to filter which information is critical and relevant to their understanding of religion.

e. Adapt to rapidly changing technology. Digital technology continues to develop very quickly, requiring continuous adaptation. Generation Z, while technologically adept, still needs guidance in navigating these changes to ensure they remain relevant and up-to-date on religious understanding.

f. Limited digital access. Although digital media offers many opportunities, not all Generation Z have equal access to this technology. The digital divide still exists, especially in less developed regions. This is a challenge in ensuring that all Generation Z get the same opportunity to understand religious teachings through digital media.

Understanding religion in the era of disruption must be put to good use, especially in the use of new media. The morals and morals of the generation in this era are an unthinkable threat if social media is applied defiantly.[23] With the right approach, social media can be a means of increasing religious understanding and strengthening spiritual values among Generation Z.

4. Da'wah Innovation in the Digital Era and Strategies for Maximizing the Benefits of Digital Media

To overcome challenges and maximize the effectiveness of digital media in da'wah, innovation is needed to deliver religious da'wah content in the digital era.

First, the spread of evil is increasingly massive and easy. To overcome this problem, it is necessary to balance power in content distribution, meaning that da'wah actors must produce da'wah content as much as possible, and the amount of da'wah content distributed via digital devices must be increased. From the point of view of dominance theory, something can dominate a competition because there is no equal or even stronger opponent; this is the origin

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[23] A. Mukarromah, "Pendidikan Dan Moral Pada Anak Usia Dini," *Journal of Science and Education Research* 1, no. 1 (2022): 15–21.

of the dominance.[24] If drawn from the framework of da'wah, the massive spread of evil that can potentially dominate the digital space can occur due to the lack of da'wah content spread in the digital space. As a result, people are more often fed with content that contains bad than good content that has a da'wah nuance. Da'wah content should be produced massively to dominate the digital space so people can access more da'wah content.[25]

To maximize da'wah content in the digital space, the main requirement for da'wah actors is that they must be familiar with digital devices, including social media; not only familiar, but da'wah actors should also understand how to produce content in the digital space.[26] Da'wah content in the digital space is not enough just to be produced as massively as possible; the content must also be made attractive and accommodate the tendency of people in the digital era to like things that are instant and simple. This form of da'wah aligns itself with the spirit of the times. [27]

Second, it is necessary to innovate in the reformulation aspect of the da'wah model. The da'wah model before the arrival of the digital era, which was mostly carried out in mosques or places, needs to be reformulated. The da'wah model in the digital era makes extensive use of digital devices.[28] Social media such as YouTube, Instagram, Twitter, TikTok, and Facebook should be used by da'wah practitioners as a means of da'wah.[29] The use of social media as a means of da'wah is quite reasonable. This is because Indonesia is one of the countries where people use social media quite a lot,[30] meaning that most Indonesian people are familiar with social media, not only at the millennial generation level but among post-millennials who are also relatively active on social media.[31] The majority of Indonesian people never let a day go by without a certain time when they access social media. Using social media as a platform for da'wah allows da'wah actors to work on a substantial da'wah niche, across various age segments, from children, teenagers, and adults to the elderly.

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[24] Y. Windarti, "Dominasi Atau Kontestasi?: Relasi Negara Dan Masyarakat Di Desa Karangwuni Di Masa Pandemi Covid-19," *Umbara* 6, no. 2 (2021): 133–145.

[25] Z. A. Hayat, N. M., & Riam, "Peran Komunikasi Dakwah Di Era Digital Upaya Maksimal Pembelajaran Agama Islam," *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 5, no. 02 (2022): 227–240.

[26] E. Sumadi, "Dakwah Dan Media Sosial: Menebar Kebaikan Tanpa Diskriminasi," *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam* 4, no. 1 (2016): 173–190.

[27] A. S. Hidayat, "Membangun Dimensi Baru Dakwah Islam: Dari Dakwah Tekstual Menuju Dakwah Kontekstual," *Jurnal Dakwah Risalah* 24, no. 2 (2013): 1–15.

[28] I. Risdiana, A., Ramadhan, R. B., & Nawawi, "Transformasi Dakwah Berbasis' Kitab Kuning'Ke Platform Digital," *Jurnal Lektur Keagamaan* 18, no. 1 (2020): 1–28.

[29] Y. Fajrussalam, H., Noviyanti, A., Marsela, C., Aprilianti, M., Sulistyaningrum, S., & Yulianti, "Alternatif Media Dakwah Di Masa Pandemi," *Nautical: Jurnal Ilmiah Multidisiplin Indonesia* 1, no. 3 (2022): 157–161.

[30] I. B. P. Adnyana, "Filsafat Moral: Disequilibrium Citra Dan Realita Etika Masyarakat Indonesia (Studi Fenomenologi Penggunaan Media Sosial Instagram)," *Sanjiwani: Jurnal Filsafat* 12, no. 2 (2021): 159–172.

[31] M. Meifitri, "Fenomena Influencer Sebagai Salah Satu Bentuk Cita-Cita Baru Di Kalangan Generasi Zoomer," *Komunikasiana: Journal of Communication Studies* 2, no. 2 (2020): 69–82.

Using social media as a means of da'wah is also vital to expanding its reach.[32] One of the obstacles to da'wah in the past was limited reach. Da'wah, using the lecture method, which is held in mosques and open spaces, certainly has a limited reach.[33] On average, it can only reach mosque congregations or people who live around the place where the da'wah is being carried out, and even people who live around it are often not all present. Based on these conditions, the use of social media as a means of da'wah is an appropriate alternative solution to overcome limited reach.[34]

Third, a person who does da'wah must have the ability to understand the background, situation, conditions, and social reality of the community that is the object of his da'wah.[35] The social reality of society in the digital era is not the same as the social reality of society before the arrival of the digital era.[36] The lives of some people who live in the digital era and are far from Islamic teachings may be because they do not receive enough information about Islamic teachings. It is possible that they were born into families that did not prioritize religious education for their children, and ultimately, they grew up in an atmosphere with very little information about religion. This phenomenon is often found in urban areas where parents are always busy with work and neglect to instill religious values in their children, or they could also be born and raised in an environment that does not care about religious teachings. In general, the situation can vary. The high need for information is an entry point for da'wah actors to provide sufficient information to them in the form of da'wah on digital platforms so that religious information can be accessed easily.

Several comprehensive and appropriate strategies for effectively utilizing digital media are essential for conveying religious teachings to Generation Z so that the delivery objectives can be realized. These are as follows:

a. Utilization of Visual and Interactive Content. Generation Z tends to be more interested in visual and interactive content compared to long texts. Therefore, Islamic teaching content must be attractive videos, infographics, and animations. For example, making short lecture videos equipped with interesting animations or graphics can help convey messages more effectively. The use of platforms such as Instagram and TikTok, which support visual and interactive content, can be an effective tool for da'wah.

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[32] A Wibowo, A. P., Avianto, D., & Hermawan, "Pelatihan Penggunaan Media Sosial Sebagai Sarana Dakwah Bagi Penyuluh Agama Islam Di Masa Pandemi," *KACANEGARA Jurnal Pengabdian pada Masyarakat* 4, no. 2 (2021): 202–212.

[33] L. Hidayah, "Dakwah Islam Di Era Generasi Milenial (Analisis Metode Dakwah Gus Miftah)," *An-Nashiha: Journal of Broadcasting and Islamic Comunication Studies* 1, no. 1 (2021): 21–32.

[34] Z. F. Diana, "Domestikasi Media Sosial Dalam Aktivitas Dakwah Di Kalangan Millenial," *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 8, no. 1 (2022): 1–18.

[35] H. H. Anas, A., & Adinugraha, "Dakwah Nabi Muhammad Terhadap Masyarakat Madinah Perspektif Komunikasi Antarbudaya," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11, no. 1 (2017): 53–72.

[36] I. Surbakti, J. B., Putra, D. A., & Defkasari, "Etika Komunikasi Digital: Cara Pandang Filsafat Islam Terhadap Realitas Masyarakat Muslim Kontemporer," *Sulthan Thaha Journal of Social and Political Studies* 1, no. 01 (2021): 1–39.

b. Use of Social Media as a Da'wah Platform. Social media is an integral part of Generation Z's daily life. Platforms such as YouTube, Instagram, and TikTok can be used to spread relevant and interesting missionary content. Da'i and religious educators can create official accounts on this platform to upload preaching content regularly. Apart from that, the live streaming feature on this platform can also be used for question-and-answer sessions or online studies, which allows direct interaction with the audience.

c. Digital Literacy Education. Apart from providing exciting content, it is also important to educate Generation Z about digital literacy. They need to be equipped to evaluate the sources of information they encounter on the internet to avoid false or misleading information. Digital literacy also includes an understanding of ethics in the use of digital media, including in the context of spreading religious teachings.

d. Online community. This community can play an important role in supporting the understanding of the Islamic religion among Generation Z. Through discussion forums, social media groups, and other virtual communities, Generation Z can discuss and exchange ideas about Islamic teachings. This community can also provide moral and spiritual support and be a place to get advice and guidance from fellow community members.

e. Educators and religious leaders must also actively guide Generation Z in using digital media for educational purposes. They can provide guidance and recommendations about trustworthy sources and help answer questions that may arise.

CONCLUSION

Digital media in the era of disruption has great potential to become an effective tool to facilitate understanding and increase Generation Z's interest in Islamic religious teachings at Serang Raya University. However, in utilizing digital media to facilitate understanding of Islamic religious teachings, it is indispensable to implement a comprehensive and appropriate strategy with an innovative and adaptive approach to convey religious teachings to Generation Z in a way that is relevant and attractive to them so that the objectives of the delivery can be realized. Among other things, good digital literacy is needed in understanding religious teachings. And to understand religion cannot be separated from the guidance of a teacher, educator, and religious leader so that the understanding obtained is not misdirected and remains on the path of truth and goodness according to the guidance taught by the Prophet Muhammad.

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