

Islamic Identity in the Digital Era: A Study on the Spirituality and Online Lifestyle of Zillennials

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Abstract

The Islamic identity of Zilenial Muslims has undergone a significant transformation in the digital era, where spirituality is not only manifested through ritual practices but also expressed as part of an online lifestyle. This study aims to examine the relationship between digital literacy and the construction of Zilenial Islamic identity, employing UNESCO's (2011) framework of access, evaluation, creation, and digital ethics. Using a sequential explanatory mixed-method approach, data were collected from one hundred respondents aged 18–25 through surveys and interviews. The findings indicate that almost all participants actively engage with social media for spiritual practices such as sharing Qur'anic reflections, short da'wah messages, and personal contemplations. Many respondents integrate Islamic fashion, lifestyle content, and religious self-branding as essential elements of their online presence. Nevertheless, only about half demonstrated strong critical evaluation skills in filtering Islamic information, while others remain vulnerable to misinformation and algorithmic influence. This study highlights that digital literacy plays a crucial role in maintaining the balance between spirituality and the online lifestyle of Zilenial Muslims.

Kata kunci

Identitas Keislaman,
Spiritualitas ,
Gaya Hidup Online,
Muslim Zilenial,
Era Digital

Abstrak

Identitas keislaman generasi Zilenial mengalami transformasi signifikan di era digital, ketika spiritualitas tidak hanya diwujudkan dalam praktik ritual, tetapi juga melalui ekspresi gaya hidup online. Penelitian ini bertujuan mengkaji hubungan literasi digital dengan pembentukan identitas keislaman Zilenial, menggunakan teori UNESCO (2011) tentang akses, evaluasi, kreasi, serta etika digital. Metode yang digunakan adalah mixed method eksplanatoris sekuensial dengan melibatkan seratus responden usia 18–25 tahun melalui angket dan wawancara. Hasil menunjukkan bahwa hampir seluruh responden aktif menggunakan media sosial untuk praktik spiritual, seperti berbagi kutipan Qur'ani, dakwah singkat, dan refleksi personal. Sebagian besar menjadikan fashion Islami, konten lifestyle, dan self-branding religius sebagai bagian dari gaya hidup online mereka. Namun, hanya sekitar separuh yang mampu menyeleksi informasi secara kritis, sementara sisanya masih rentan terhadap hoaks dan pengaruh algoritma. Penelitian ini menegaskan bahwa literasi digital menjadi kunci dalam menjaga keseimbangan antara spiritualitas dan gaya hidup online Zilenial Muslim.

Introduction

The development of the current digital era, marked by widespread internet penetration, the use of mobile devices, and diverse social media platforms, has revolutionized the way humans interact, access information, and form identities (Castells, 2009). Digital transformation has given birth to a new lifestyle among people, especially for Gen Y and Gen Z. Uniquely between these two Genes, the term Zilenial emerged. Zilenial is a generation born between generation Y and generation Z, who grew up in a fully integrated digital environment, known as *digital native* (Prensky, 2001). They have a mindset, learning ability, and social interaction that are greatly influenced by the digital world (Febriyanti, 2021).

The digital world does not only offer convenience in communication and socialization (Mukarom et al., 2020) This transformation has a far-reaching impact, not only on the economy and education, but also on social, cultural, and spiritual aspects, giving rise to virtual communities, digital identities, and participatory cultures. Lifestyle is a characteristic of modern urban society. This means that individuals living in modern environments use lifestyles to reflect their own behavior as well as that of others. Lifestyle can be understood as a set of behaviors that distinguish one individual from another. In everyday life, we can easily identify ideas about a person's or ourselves' lifestyle, although it may be difficult to get a general definition of aspects related to lifestyle (Putri, 2021)

According to David Chaney, lifestyle serves as a tool to assist individuals in understanding others, what they do, the reasons behind the action, and the meaning of the action both for themselves and for others (Chaney, 1996). The process of globalization plays a very important role in the form of the lifestyle of modern society. Today, this global era has blurred local, national, and regional cultural lines. This has had a significant impact on lifestyles, where global lifestyle trends are rapidly moving from one place to another.

However, challenges such as disinformation and access inequality also arise. In Indonesia, the country with the world's largest Muslim population, digitalization has formed a unique dynamic in the formation of Islamic identity. The younger generation of Muslims, particularly Zilenial, are actively utilizing digital platforms such as Instagram, YouTube, and TikTok to express and shape their religious identities (Komunikasi et al., 2024) Behind the ease and pleasure displayed, this phenomenon also presents a dilemma. The rapid and unfiltered flow of information increases the risk of spreading hoaxes and content that is contrary to Islamic teachings (guesty tania, 2019). Then the existence of influenza targets also sometimes obscures the essence of zelenial spirituality.

Digital da'wah is growing rapidly, it can be seen through influencers who combine Islamic values with contemporary trends. This makes religious messages more accessible and accepted among them (Naamy, 2023) Even the current phenomenon that can be seen is the emergence of the term *online hijrah* where the majority of the perpetrators are young people (Hilalludin, 2025) The Zilenial Muslim generation is faced with the challenge of maintaining the purity of Islamic values in the midst of rapid technological developments. The Zilenial Muslim generation faces a tension between the desire to express their Islam authentically in the digital space and the pressure to create engaging and viral content. The pressures of popularity, social media algorithms,

and audience expectations can erode spiritual and ethical values. Digital ethics, privacy, cyberbullying, and social media addiction are real challenges. Adequate digital literacy is the key to sorting out information and maintaining spiritual integrity in the midst of a competitive online lifestyle.

Naamy's study (2023) focuses on the overall meaning that internet users who participate in online hijrah create rather than specifically analyzing the motivations behind their behavior. Hilalluddin (2025), on the other hand, emphasizes the role of preachers (da'i) as crucial players who must retain control in order to explain the formation of a new civilization in the Islamic world using a digital journalism method in spreading Islamic messages. However, by analyzing the spiritual aspect of Generation Z's demands for Islamic content, influencers' familiarity with digital literacy, and their perspectives on preserving privacy and security in the digital realm, this paper focuses on an in-depth discussion of Islamic identity in the digital age.

This research is based on Digital Literacy Theory (UNESCO, 2011) which emphasizes the ability to access, evaluate, and create digital content effectively and ethically. This raises the question, how does digital literacy actually affect the formation and maintenance of the Islamic identity of the current generation of Zilenial Muslims? Therefore, this study aims to examine digital literacy on the formation and maintenance of Islamic identity of the Zilenial Muslim generation who are very active on social media. Based on the above problem description, the researcher is interested in conducting research on Islamic Identity in the Digital Era: A Study on Spirituality and Zilenial Online Lifestyle.

Method

The research design used is a mixed methods approach. The term mixed methods refers to the combination of two techniques, namely qualitative and quantitative (Sugiyono, 2015). Research using mixed methods assumes that gathering different types of data that are considered most relevant can offer a more complete understanding of the problem being studied. (Creswell, 2010).

The mixed method strategy used in this study is a sequential explanatory approach, where quantitative data is collected first, followed by qualitative data to explain the quantitative results. This method also allows researchers to select the best informants based on the results of the collected quantitative data (Ismail et al., 2021). The population for this study consists of Zilenial Generation individuals aged 18-25 years, with a sample size of 100. The instrument used was a questionnaire. The researcher conducted an online survey to gather quantitative data through the questionnaire, then interviewed 5 Zilenials who are active digital creators, as they were believed to be able to provide more in-depth information.

Results and Discussion

This study aims to comprehensively identify and analyze digital literacy in the formation of Zilenial Muslim identities related to spirituality and online lifestyle based on the 2011 UNESCO digital literacy theory. Measurement is carried out based on four main dimensions, namely: *Access*, *Evaluate*, *Create*, and *Ethics & Safety* (Wilson & Dornan, 2019) Applicatively, the five main indicators of digital literacy will be presented in detail in the form of: internet access, the ability to distinguish hoaxes, the ability to create content, and understanding digital privacy.

Of the total 100 respondents, 76 people were women (76%) and 24 people were men (24%). Dominance of Gen Z Muslim women are more active in participating in the discourse of Islamic identity in the digital space. The high participation of female respondents is in line with social media trends, where Muslim women are more visible in producing content related to Islam, both in the form of da'wah, hijab fashion, halal lifestyle content, and spiritual reflection. These findings confirm that women have an important role in the process of constructing modern Islamic identity that is rooted in religious values but wrapped in aesthetics and popular narratives. Online lifestyle also affects the shopping enjoyment of the Muslim community, so that there is impulsive buying through the enjoyment of shopping as an intervening variable in the millennial Muslim community. This is influenced by the construction of sales promotion with *impulsive buying*, purchases are made not only out of necessity but because there is curiosity and satisfaction when getting the item (Nuri, 2022)

The vulnerable age of respondents is 18 to 25 years old, dominated by 21 years old, with a total of 26 respondents or 26% of the total participants. Overall, this age distribution shows that the majority of respondents are students and youth of early adulthood, who are generally active in higher education activities and digital media. There are several discussions that will be presented in this paper referring to Zilenial's ability to use digital media as a means of showing their Islamic and spiritual identity and lifestyle in their online lives that they show through their respective social media accounts. The results of this research will be explained by the author as follows:

Internet Access for Content Needs

In the *access* aspect, this refers to Zilenial's ability to find and use information/media with digital technology. Digital technology offers convenience in different forms before its existence. In the past, it took time and expensive to get information. But with technology, everything is made easier at a more affordable cost.

Currently, the ease of disseminating information creates its own opportunity to support the spread of religious knowledge or as a channel for preaching. The internet has the potential to become a business area in the religious field (Hassan, 2024) This is because everything, including various streams in Islam, has become widely available on the internet, and has even become one of the important platforms for discussion about religion. Today, online platforms also provide a place for people to interact and discuss religious issues or simply share information about religion, known as religion online. In research conducted by Helland, it was revealed that in the context of online religion, people can engage in religious activities, while online religion only provides information without participation in religious activities. With the existence of internet technology, the media plays a very significant role in the formation of religious identity hybridity in today's digital world (Iswanto, 2018)

Various innovations are offered, and transformed into new forms. One form of innovation can be seen in spreading religious values into the trend of spirituality (Ningrum & Kholis, 2024) Now religious or spiritual messages are easily accessible through digital platforms. Simply with smartphones and the internet, everything can be accessed easily. Thus, the digital world is used to build spiritual life and social networks. Digital religion has entered the digital space, and social media platforms are the modernization of spiritual life. The term hijrah has even emerged as a *digital*

lifestyle native to urban. Digitalization brings new dynamics with more creative, innovative, and even effective claims. Later, these trends changed the reality of religious life to be more futuristic and accessible.

Most respondents (56%) agreed that they easily access the internet for the purpose of creating digital content. This shows that access to digital devices and connections is well available among respondents. This indicator reflects the *Access* dimension which is the initial foundation of digital literacy. Without access to digital infrastructure, participation in the digital world will be hampered. Ease of access also reflects the opportunity to reach out more widely in developing literacy potential, creativity, and activeness in the digital space (Mardjianto et al., 2022) However, it is still necessary to make optimal use of this access so that it does not only stop at passive consumption, but actually contributes to a productive digital ecosystem. Then the majority of respondents (22%) stated neutral, and the majority of respondents (20%) strongly agreed and the rest (2%) disagreed. This means that seeing the percentage above the average Zilenial can easily access the internet to get and access da'wah content.

The ease of internet access for Zilenial has had a big impact on daily life. Starting from the need for information, looking for entertainment, education, and even producing their own content. Based on the distribution of respondents dominated by Zilenial Muslimahs, they said that they really liked Muslimah fashion content, such as hijab style, fashionable Muslimah, trendy Muslimah and those that are in line with who they are today. Another term refers to young people who are sharia and trendy. Even some Muslim women also use fashion as a da'wah strategy as carried out by the *hijaber community* in Jakarta (Triasari & Zamhari, 2021)

The trend style of sharia-compliant clothing that adopts famous symbols in its design, creates a look that is not only trendy but also adheres to religious norms. Syafira said the younger generation of Muslims today is finding innovative ways to blend elements of familiar collective experience with Islamic principles, especially in fashion. They integrate widely known familiar symbols, such as patterns or colors related to famous characters or brands, in the design of sharia-compliant clothing This results in a distinctive and stunning style that not only follows Islamic dress guidelines but also allows the wearer to relate to the collective experience of pop (Triasari & Zamhari, 2021)

This approach shows that the status of Islam does not need to be separated from the influence of popular collective experience, but can adapt and develop through dialogue with the global timeline. It reflects a desire to engage in a larger collective exuberance conversation without sacrificing religious principles. The trend of clothes according to sharia has become something more than just fashion. Clothes are also a statement of status that is integrated with obedience to religion and self-expression for the person who wears it. This integration also challenges the view that religiosity and modern dynamics cannot go hand in hand, in fact it proves that the two can enrich each other through harmonious interaction (Syafira Azzahra, 2024)

Zilenial is not only a consumer but also a digital da'wah actor (Iskandar, 2023) Zilenial does not want to be seen as old, old-fashioned, not *on point* in dressing, socializing, and everything attached to them. Zilenial will show their identity based on what they use and be emphasized with images, emoticons, music, memes, even songs that they consider to fit the message they want to show.

Islamic identity is increasingly varied as more da'wah is carried out through social media. Openness and freedom in conveying religious messages are one of the factors that enrich the understanding of Islam, so that Islamic identity in the archipelago begins to shift and create a hybridity of religious identity. The use of the internet as a tool to convey religious messages provides opportunities for preachers to be more active in disseminating Islamic teachings. Currently, there are many websites that focus on Islam, both in the form of websites, social media accounts, and Islamic digital applications which are the impact of the use of the internet as a medium of da'wah (Iswanto, 2018)

This condition is in line with Zilenial who is a content creator on their respective social media. They also begin to practice what they see, hear and package it into any other form they want. So, they make the internet as a medium of information, education and return to produce new content according to what they like or expect.

The Ability to Distinguish Hoaxes and Facts

The evaluation aspect refers to the ability to analyze the credibility, relevance, accuracy, and digital information/media. Good literacy skills can also be seen through Zilenial's ability to receive and process the information they get. The current flood of information makes us sometimes confused by the information conveyed. The ability to evaluate information is an important part of digital literacy. Zilenial as a connoisseur and content actor must be able to choose and sort out which ones are suitable for consumption or reproduction. It's not just a viral story, it's a viral story, it's a part of it.

Based on the results of the survey that has been conducted. Zilenial's ability to distinguish between hoaxes and facts, when viewed based on the average score of this point is the lowest compared to other indicators. The ability to distinguish between hoaxes and facts presents significant challenges in responding to them. Although the majority of respondents still agreed (45%), the high neutral number of respondents (35%) and the low ability of respondents (15%), and the rest (5%) could not distinguish hoaxes or facts from what they consumed. This condition shows that many Zilenial are not confident in sorting out the truth of information. In the post-truth era, where the truth is often obscured by opinions, memes, or viral information, evaluative skills have become crucial. UNESCO (2011) places information evaluation as a core capability in digital literacy. In the context of Gen Zilenial Muslims, this skill must be built in line with Islamic principles, namely *tabayyun* (clarification of information) so as not to be trapped in the spread of slander or misleading news. Therefore, the educational approach must be strengthened through applicative, reflective, and contextual media literacy training.

Then this will also give birth to a new problem where Zilenial Muslims as connoisseurs and content loaders if they do not have the ability to distinguish this information are even more worried. It could be that Zilenial Muslims will create content in a way that is FYP, viral, and booming without knowing the content of the content they create. So, so that this does not happen, it is important for Zilenial to explore the right sources of information in creating content so as not to violate religious rules and norms in society.

Interviews with resource persons show that their reasons for entering the world of content creators are very diverse, but they all start with personal motivations. Some are driven by economic factors, some want to channel self-expression, while others are driven by the spirit of education and da'wah. Kak Beri Official and Hamzah, for

example, emphasized that their activities cannot be separated from spiritual values. Hamzah said that through digital media, he felt more confident in conveying religious materials that were previously only delivered in a limited circle.

Interestingly, the speakers also showed a fairly high level of caution in managing information. Hamzah emphasized the importance of referring to the book and paying attention to sanad before distributing da'wah materials. Vio and Haidah prefer to filter information from official websites or major media, while Vina and Kak Beri Official usually look for additional validation when doubting information. This attitude shows their awareness to be digitally responsible and not easily caught up in hoaxes.

Nisa said that students and students, the majority of whom learn about religion through the internet, including social media, blogs, and websites. The increase in da'wah through the internet allows anyone to easily learn about religious science. Fadly Usman's research indicates that there is a strong relationship between smartphone users and the frequency of their access to da'wah content, which shows that the internet is an effective means of delivering da'wah materials. Thus, the development of da'wah on online platforms can be carried out by anyone from a variety of Islamic backgrounds (Iswanto, 2018) Even Zilenial as a *digital native* can choose an application that suits their needs. They can have a wide variety of applications according to their wants and needs. They are very proficient in using the application, unlike previous generations. (Komunikasi et al., 2024)

In research by Rahman, it was stated that on the internet there are no restrictions on spreading religious messages, there is not even an obligation to include the identity of the author, so it is often difficult for internet users to determine a credible da'i. In addition, various Islamic hijrah movements have also emerged on the internet that are in great demand by the younger generation in the digital era. The millennial generation who are active on social media, who have critical thinking, and experience spiritual emptiness, tend to follow the hijrah movement, driven by the increase in Islamic studies on social media. Online media provides opportunities for various Islamic studies to disseminate their teachings, so that they can give rise to various other Islamic identities outside those found in the archipelago. Expressions of religious identity also occur on Facebook social media, such as a Facebook account initiated by a Pakistani Muslim with the address [www. MillatFacebook. com](http://www.MillatFacebook.com). (Iswanto, 2018)

In addition, there is also a smart da'wah that is designed for *digital natives* in searching for religious information called *Educare*. *Educare One Day One Page* can be a solution to overcome the problems experienced by the community, especially in da'wah and literacy, literacy, and media *writing*. *Educare* is a digital-based smart da'wah that can be used as a means of learning and can make it easier to obtain information and knowledge, as well as being equipped with facilities for da'wah that will improve public speaking and *academic writing skills*. The advantage of using *Educare* is that it can be used anytime, anywhere, making it easier for da'wah and literacy activities in the era of society 5.0 (منار على محمد, 2022)

Ability to Create Your Own Digital Content

This indicator describes the Create dimension, which is an individual's ability to produce relevant and useful digital content. Most respondents felt that they were quite capable of creating content such as videos, designs, and writing with a score of as much as (3.73%). It can be seen that the number of respondents who are very capable in

creating content is as much as (13%), the respondents are able to create content as much as (49%), and the rest (37%) of respondents are neutral, and (1%) respondents do not have the ability to create content themselves.

Technically, all the speakers still use simple devices such as smartphones, TikTok, and the CapCut application. Vio said that the ease of internet access and the many online tutorials make anyone learn to be a creator. Now everything can be learned, all it takes is intention and consistency. However, they still face technical obstacles, such as limited features, difficulty maintaining production consistency, and challenges building loyal audiences.

Based on the above figures, this reflects the existence of potential that has not been fully honed. UNESCO (2011) emphasizes that content creation skills are not only technical, but also include aspects of originality, social value, and the ability to convey messages effectively. In the context of digital da'wah and social media, the young generation of Muslims need to be encouraged to become active content producers, not just passive users. This can be achieved through digital technical training, as well as fostering narratives and Islamic values in content production.

Vio and Haidah see the world of creators more as a creative space for young people. For them, following trends is not only a matter of following along, but also a way to stay relevant to today's generation's world. Haidah said that she often looks for inspiration from TikTok trends or comments from incoming followers. Meanwhile, Vina actually found her spirit through the appreciation that came from the audience. The feeling of being nervous at the beginning of making content slowly began to calm down because it turned out that many people supported it in the form of appreciation in the form of followers, likes, comments, and messages. The positive feedback from the audience made him even more convinced that what he was doing was not in vain.

This shows that the majority of respondents have a fairly good level of self-control and ethical considerations in making decisions in cyberspace. These findings reflect the dimension of intrapersonal empowerment, namely the ability of individuals to assess and control their own actions. In the context of digital literacy, the ability to make good decisions is also part of the *ethics and safety* aspect which emphasizes the importance of ethical awareness and responsibility in using digital media.

As for the results of the statement, I feel able to make good decisions in the digital environment, and indicators, I feel confident in expressing opinions on social media obtained an average score of 3.47%. This score indicates that the respondents' confidence level is in the category of being quite good. Although not very high, this value shows that the Zilenial Muslim generation is starting to feel comfortable and dare to express their opinions in the public digital space.

In the content production process, the five speakers relied on their creativity without formal training. Hamzah prepares material by comparing actions and consequences, Haidah is more responsive to trends and audience comments, while Vina is consistent with her personal style which is considered more authentic. From this, it appears that they are able to build a distinctive and original content identity.

In the *dimension of intrapersonal empowerment*, where individuals feel that they have the ability and control over themselves in a social context. This confidence is also the impact of digital literacy that is growing, especially in the ability *to create* a framework, namely the ability to create and deliver content.

As for the indicators, I understand how the social media algorithm works, it was found that the average score was 3.45%. This value is in the medium category and indicates that many respondents have not fully understood the working system of social media algorithms that determine the visibility, reach, and engagement of their content. This is related to the dimension of *interactional empowerment* in Zimmerman's theory, namely the understanding of the social system in which individuals are located, digital systems and social media platforms. This kind of understanding also reflects the *evaluate aspect*, which is the ability to evaluate how and why certain information or content appears before them. A weak understanding of algorithms can hinder ideas and spike viewership results from the content that is served. Zilenial must be able to read the algorithm's chances and avoid its weaknesses so that the results are maximized.

Behind all these processes, each resource person certainly faces challenges. Starting from maintaining production consistency, managing time, to finding ways to keep the audience interested. However, their enthusiasm did not fade. Instead, they have great hopes for the younger generation. Hamzah hopes that future generations will be more active in spreading religious knowledge and noble morals. Vio and Vina emphasized the importance of using social media wisely, creatively, and beneficially. For them, becoming a content creator is not just about pursuing virality, but also a means to make a real social contribution.

Furthermore, Zilenial answered the indicator, was able to change people's views through my content obtained a score of 3.38%, which is moderate. These findings show that some respondents feel they have an influence in shaping public opinion or digital communities through the content they create. However, this score still shows the doubts of others in seeing themselves as agents of digital change. This is related to dimensions. Behavioral empowerment in Zimmerman's theory is the extent to which a person takes tangible actions that reflect active participation in a particular community or social space. On the other hand, in the context of digital literacy, the ability to influence the views of others requires sensitivity in create and ethics, namely creating content that is not only interesting but also constructive.

From the dialogue conducted, it was revealed that each resource person had quite interesting personal considerations when deciding to engage in the world of work artists. Although the motivations were very diverse, the common thread that was seen was a strong drive from within, whether it was financial needs, the desire to express themselves, or the intention to spread educational values. Kak Beri Official and Hamzah, for example, said that their works are inseparable from their spiritual spirit and desire to preach. For both, sophisticated media is a wide stage to convey Islamic issues in a fresher and more relevant way for the younger generation. They hope that this work can be a field of reward and a means to bring young people closer to religious values. Unlike them, Vio and Haidah consider the world of creation of works as an arena for exploring novelty. Both admitted that they were interested because they saw a trend among teenagers who continue to increase in expressing themselves through social media. Nabila also said that currently students make podcas, youtube, and Instagram are in great demand as sources of information. (Komunikasi et al., 2024)

Haidah even revealed that being a work artist gives her space to hone her skills and proves that even simple ideas can inspire many people. Meanwhile, Vina explained that the spirit to work is burning more and more after receiving positive appreciation from the audience so that she is more enthusiastic to work in the future. In terms of

facilities, the speakers agreed that they still rely on simple devices. Smartphones are the main weapon, plus popular applications such as TikTok for the dissemination of works and CapCut as an editing medium. Vio emphasized that easy access to information in the advanced era provides equal opportunities for everyone. Now everything can be accessed on the internet, even complete with tutorials. So even if we are not experts, we can still learn. However, technical challenges such as limited features and editing capabilities are still experienced by them. These findings emphasize that technology access among Zilenial is relatively high, although not completely without obstacles.

If one looks at the behavior of the resource persons, there are differences in stages of development. Haidah and Vina show a more active level of involvement in sophisticated gatherings. They actively interact with fellow creators, collaborate, and often share tips. Vina even often gets new insights from casual chats with fellow creators. Meanwhile, Kak Beri Official and Hamzah still feel that they are in the early stages of association involvement. Although they are not very active, both have great intentions to be more open to collaboration in the future. Interestingly, almost all of the speakers had never participated in a broader social campaign, although they were interested if there was an opportunity. This shows that the aspect of empowering their behavior is still in the growth stage, but there is already a readiness to go further.

In their journey, the challenges faced were relatively similar. Production consistency is a classic issue, followed by difficulty managing time between personal activities and the virtual world. Sometimes they have made a good production, but the engagement is low. It can lower the enthusiasm of the creators. Nevertheless, their enthusiasm did not go out. Each speaker has their own way to stay motivated, whether by looking for inspiration from other creators, trying new ideas, and taking breaks to avoid burnout.

Their hopes for the younger generation are also an important note. Hamzah confidently hopes that young people can use virtual media to spread religious knowledge and instill noble morals. On the other hand, Vio and Vina emphasized the importance of wisdom in social media. They reminded the younger generation not only to be caught up in viral trends, but also to be able to produce creative and useful works. This realization shows that young production producers are actually not only focused on fame, but also have a mature and constructive social vision.

From an intrapersonal empowerment perspective, all speakers showed very noticeable growth. They feel a surge in confidence and confidence in their own capacity after participating as content creators. Hamzah, for example, firmly revealed that this activity made him even more gallant in delivering religious materials. Being a content creator increases confidence in delivering da'wah material. For Hamzah, the digital world is no longer something scary, but an arena full of tests as well as fun to preach to a large audience.

These content creators are considered to be more able to express themselves in the form of the work they want. This is in keeping with the nickname that digital native embeds. As *digital natives*, they are considered more independent when they can express themselves through digital media, both as creators and consumers (Supratman, 2009). On the other hand, in the aspect of interaction, the speakers also showed a fairly good understanding of the dynamics of the digital world, especially related to social media algorithms. Haidah, for example, casually explained that TikTok's algorithm likes content that is watched to the end, has a lot of likes, and is shared. This simple

understanding makes them more careful in designing content so that it is not only visually appealing, but can also keep the audience engaged until the end.

In addition to understanding algorithms, they also participate in communicating with the audience. Responding to responses is considered important in maintaining a healthy relationship with the audience. Kak Beri Official and Hamzah even opened a more personal communication space through direct messages (DM), which they considered effective in building closeness. On the other hand, Vio and Vina emphasize communication in the form of promotional collaborations and live broadcasts. Through these activities, they can communicate directly with the audience while expanding the reach of their content. Vina said that live streaming sessions often become a spontaneous discussion space, where she can receive input, share experiences, and even build a sense of community with her followers. All of these sections reflect the interactional process, namely the capacity of the speakers to understand the digital system and establish healthy social relationships with the audience and fellow creators. Armed with an understanding of algorithms, openness to communication, and a willingness to collaborate, these young content creators are increasingly demonstrating their capacity as actors who are able to manage the digital space wisely.

Understanding Digital Privacy and Security

One of the biggest problems today is digital security privacy. In Indonesia, there are no laws, official rules governing digital security. Digital security and privacy are currently only normative, aka there is only a cover but the content is not there. The rapid development of digital is not balanced with security that should also be guaranteed by the government or the state.

Based on the survey results, data was obtained as many as (48%) respondents understood the importance of digital privacy and security, then (41%) understood that digital privacy and security are important, then 1 (10%) respondents were neutral in understanding digital privacy and security. This score is the highest score of all indicators, understanding of privacy and digital security reflects the strong ethical awareness of respondents in using information technology. This dimension is in accordance with *Ethics & Safety*, which in the framework of UNESCO (2011) is emphasized as moral values and responsibilities in the online ecosystem. Digital security must be considered because this is very crucial for online fraud against *digital natives* (Supratman, 2009)

Concern for privacy, such as protecting personal data, using secure passwords, and awareness of the potential for cybercrime, shows a wise attitude in digital media. This awareness is important as a shield in maintaining the dignity and digital identity of individuals and communities. This shows that digital ethics has begun to become part of the digital culture among Zilenial Muslims.

Awareness of ethics and digital security is also very visible. Vio insists that he never reveals all aspects of his personal life. Haidah added that she has never uploaded personal information without permission from the relevant parties. Vina, on the other hand, hopes that her content will always have a positive impact, even if it is small and gradual. This reflects that they are aware of the social responsibility of every work they produce. This is in line with Zanzibar's statement that aesthetics and ethics must exist in digital da'wah to maintain a balance between the appeal of the content and the Islamic message conveyed (Of, 2024)

The majority of respondents have a high awareness of digital privacy and security. This signifies that UNESCO's theory is very relevant in explaining that digital literacy is not only about technical ability, but also includes moral awareness. In contrast, *the evaluate dimension* gets the lowest score (3.68), which indicates that the critical ability to evaluate information still needs to be improved. This reinforces the importance of the evaluation dimension because in the digital era, sorting out the correct information is the main key to literacy. Regarding Zilenial's understanding of the foundation of the digital world, it is sometimes also shallow. Sometimes they are confused when they get some of the same content but the content is contradictory (Arifin, 2019) meaning that not everyone is ready for the transformation of da'wah and information so quickly and there is a need for the ability to understand every existing post.

Knowing How to Report Harmful Content

The rise of dangerous content in the digital realm makes connoisseurs seem unaware because they are packaged in various interesting menus. Harmful content can be found in music, cartoons, pictures, movies and so on. The perpetrators usually do not immediately present gambling at the beginning of the show, but rather in the form of inserts in the middle, or at the end of the content. (Staksrud, 2016) Of course, this sometimes goes unnoticed because it takes a long time to identify it.

The digital space makes everyone complacent because it can penetrate space and time. Islamic content is also very easy to get without any filters or guarantees of what is presented in accordance with the real Islam. Muslims as consumptive virtual content must be able to select and utilize this digital as a dissemination of virtue values (Fauzani et al., 2023) Not all of this harmful content is followed up due to the lack of reports and supervision from various parties. As for Zilenial, based on the survey results, 77% of respondents know how to report harmful content, which shows awareness of the security of the digital space collectively. This ability shows the active contribution of users in maintaining a safe and healthy online environment. It is also part of the *Ethics & Safety dimension*, where each individual plays a role in preventing the spread of negative content.

In Islamic values, the act of reporting harmful content is in line with the principle of amar ma'ruf nahi mungkar, inviting goodness and preventing evil. Through these actions, users not only become digital consumers, but also social and moral protectors in cyberspace (Khasanah & Rubini, 2023) Based on the average score, (39%) it can be concluded that the most prominent dimension of digital literacy is *Ethics & Safety*, with high ethical awareness and digital responsibility among respondents. Meanwhile, the biggest challenge is in the *Evaluate* dimension, which is the critical ability to sort out valid information. In fact, many *digital natives* also have problems and losses caused by their digital media activities (Supratman, 2009)

The four dimensions of UNESCO's framework, *Access, Evaluate, Create, and Ethics & Safety*, have generally been reflected in respondents' digital behavior. However, to achieve complete digital literacy, it is necessary to strengthen the dimensions that are still weak through digital-context-based education for the Indonesian Muslim community. Digital literacy is not only about mastering technology, but also about values, attitudes, and wisdom in its use. As for the indicator of playing an active role in discussions and activities of the digital community, it obtained the lowest average score of 3.11%. This shows that most respondents are not yet active in

collaborative activities or broader digital participation, such as discussion forums, social campaigns, or online da'wah communities.

In terms of behavior, there are differences in styles and stages. Haidah and Vina are quite active in the online community, often sharing experiences, and even collaborating with other creators. Vina admitted that she likes to have casual discussions about content ideas because from there she often gets new insights. Meanwhile, Kak Beri Official and Hamzah are still in the early stages, not very active in the community, but open to future collaboration. Although almost all have never been involved in a major social campaign, they express a keen interest in participating if the opportunity arises.

Weaknesses in this indicator show low behavioral empowerment, which is real actions that show individual involvement in the digital social environment. This low value is a concern because it can hinder the potential for digital collaboration and solidarity, even though active participation is an important pillar in building a community-based Islamic identity in the digital era.

Digital da'wah as a form of dynamic da'wah has many privileges. Ideally, dynamic da'wah (Alhidayatillah, 2017) *and humanist* are Zilenial's choice at this time. The suitability of mad'u and the da'wah method used is part of da'wah *bil hikmah* so that the da'wah message reaches well (Alhidayatillah, 2019) With the hope that Zilenial can show or campaign that Muslim spirituality can be done through various ways. Not only in the verses of the Qur'an and hadith. But also in the form of real actions, one of which is through the content produced, socialization, campaigns and other actions. This can be a field of Zilenial da'wah in the digital realm as a form of Islamic identity and the spiritual spirit of Zilenial's online lifestyle today.

Conclusion

Based on the results of the research and discussions carried out, Zilenial's Islamic identity in the digital era can be seen through Zilenial's activeness in interacting through digital platforms as actors and content consumers. Zilenial's Islamic identity and online lifestyle are not only formed in real life, but also in the digital space, through the content they create, their attitude towards information, and interaction with the online community. They are not just passive users, but are beginning to develop as value-conscious digital religious actors. This study confirms that Zilenial Muslims have great potential as agents of social change in the digital era, as long as they are supported by strong digital literacy, a supportive environment and a creative space.

Zilenial Muslim's digital literacy is good, especially in the aspects of ethics and safety. Zilenial has ethical awareness and social responsibility in using digital media. The aspect of *evaluating* the ability to think critically in distinguishing hoax information and facts still needs to be improved. Generally, Zilenial can access and produce content independently, as well as show concern for digital ethics and security. However, not all of them actively participate in the digital community's social campaigns. The motivation of Muslim content creators in content varies greatly, ranging from economic reasons, self-expression, to da'wah. Through simple tools, they are able to compile and convey Islamic messages creatively and consistently. The main challenges faced by the Zilenial Muslim generation are the pressures of algorithms, the demands of virality, and time management, which often collide with their initial intention to spread Islamic values.

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