Cyberfaith: The Interplay of Information Technologies and Muslim Youth in Shaping Contemporary Islamic Discourses

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Abstract. This study explores Cyberfaith, examining the intricate relationship between information technology and the religious perspectives of Muslim youth. With an emphasis on how the digital age has altered religious activities, the study offers complex insights into how information technology affects the spiritual perspectives of the next generation. The study adds to our understanding of the benefits and difficulties of incorporating technology into religious expressions by exploring the Cyberfaith phenomena. The findings emphasize the complexity of this influence and the part that religious beliefs play in influencing attitudes and actions. The development of Islamic religious narratives is greatly influenced by information technology, which questions established conventions and reframes concepts of authority and religion. The study's global reach demonstrates how Islamic expressions and societal elements are impacted in different parts of the world. Worship has changed as a result of the use of technology into religious rituals; this presents both opportunities and difficulties that need more investigation. The study highlights the significant change in Muslim youth's religious engagement in the digital age and stresses the significance of comprehending the effects on society and academia. Future studies should look at the implications for policy and education in helping Muslim teenagers utilize technology responsibly in religious contexts.

Keywords: Cyberfaith, Information Technologies, Muslim Youth, Contemporary Islamic Discourses

Introduction

The swift advancement of information technologies, especially the ubiquitous impact of the internet and social media, has triggered a paradigm shift in the ways that young people discuss religion, especially in the Muslim community. With the growing integration of these technologies into the lives of young Muslims, a unique phenomenon known as "Cyberfaith" has surfaced. The phenomenon of "Cyberfaith" has emerged due to the increasing integration of technology into the lives of young Muslims.[1] This integration has provided them with more opportunities to connect, search, and find, leading to the rise of unique religious practices and expressions.[2] An intriguing field of research that provides insights into the revolutionary influence of the digital era on modern Islamic discourses is the interaction between information technology and the religious viewpoints of Muslim youth.

The term "cyberfaith" describes the complex interplay between Muslim youth's religious practices and beliefs and information technologies. Basically, it covers the ways in which modern digital tools—like social media and the internet—influence and mold the religious views of the younger generation. The rise in the use of social media for religious communication has shifted the way many religious groups and individuals worship and proselytize, indicating a significant impact of

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[1] Muhammad Iqbal Juliansyahzen, "HYBRID YOUNG-MUSLIM: Intersection Manhaj, Political Identity, and Modernity through Social Media," *Ijtimā Iyya Journal of Muslim Society Research* 6, no. 2 (2021): 118–31, https://doi.org/10.24090/ijtimaiyya.v6i2.6045.

[2] Dayana Lengauer, "Sharing Semangat Taqwa: Social Media and Digital Islamic Socialities in Bandung," *Indonesia and the Malay World* 46, no. 134 (2018): 5–23, https://doi.org/10.1080/13639811.2018.1415276.

modern digital tools on religious practices and expressions.[3] The phrase recognizes how technology can mediate spiritual experiences, encourage fresh approaches to faith, and open up new channels for the expression and sharing of religious ideas. Comprehending Cyberfaith is essential for acknowledging the dynamic character of religious customs and for evaluating the possible advantages it could offer the larger Muslim community.

The Cyberfaith phenomenon aligns closely with the principles found in the Qur'an concerning the dissemination of knowledge and the practice of da'wah. As stated in Surah An-Nahl [16]:125, *"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."* This verse underscores the importance of wisdom, ethical communication, and constructive dialogue in religious outreach—values that are increasingly actualized through digital media. In this light, digital platforms can be seen not merely as tools of convenience, but as strategic mediums through which the younger Muslim generation engages in and redefines contemporary da'wah.

Information technology interaction refers to the complex relationship and reciprocal impact that people have with the digital tools that they use. Within the framework of Cyberfaith, this refers to the ways in which young Muslim people interact with, traverse, and are formed by digital technology, all of which have an impact on their religious beliefs. Digital platforms act as both catalysts for the formation of new expressions of faith and as channels for the propagation of established religious narratives.[4] The interaction is dynamic. Understanding how technology and belief systems are intertwined is essential to understanding how modern Islamic discourses are changing.

"Shaping Contemporary Islamic Discourses" describes how discussions, interpretations, and representations of Islamic beliefs have changed and are still evolving in the modern day. It acknowledges the dynamic character of religious discourse, the impact of contemporary technology, and the influence of diverse socio-cultural elements. The construction, communication, and negotiation of religious narratives among Muslim youth in the modern day are facilitated by technology [5], and this is where technology plays a role in constructing contemporary Islamic discourses within the framework of cyberfaith. The rise of cyberfaith highlights how closely digital technologies and Muslim youths' religious views interact. The interaction involves the younger generation's dynamic navigation of information technologies as these digital tools become an essential part of their everyday life, which in turn shapes their modern Islamic discourses. Understanding Cyberfaith is crucial for appreciating the nuanced ways in which technology impacts[6] and, in some circumstances, modifies religious perspectives among Muslim youth, thereby contributing to the continued growth of contemporary Islamic discourses.

Several studies have discussed the interaction between information technology and religious practices among Muslims. Campbell et al. (2014) argued that religious mobile applications have shaped patterns of consumption and dissemination of religious knowledge in the digital era.[7] Another study by Nisa (2018) revealed the birth of social religious movements based on social media, such as the

[3] Pamela Jo Brubaker and Michel M. Haigh, "The Religious Facebook Experience: Uses and Gratifications of Faith-Based Content," *Social Media and Society* 3, no. 2 (2017), https://doi.org/10.1177/2056305117703723.

[4] Ali Mursyid Azisi et al., "Textualist Islam Vis-à-Vis Dynamic Islam: A Study of the Urgency of the Dominance of Inclusive Narratives in the Digital Space," *Analisis: Jurnal Studi Keislaman* 23, no. 1 (2023): 89–112.

[5] Jasmin Zine, "Muslim Youth in Canadian Schools: Education and the Politics of Religious Identity," *Anthropology & Education Quarterly* 32, no. 4 (2001): 399–423, https://doi.org/10.1525/aeq.2001.32.4.399; Selcuk R. Sirin and Michelle Fine, "Hyphenated Selves: Muslim Aamerican Youth Negotiating Identities on the Fault Lines of Global Conflict," *Applied Developmental Science* 11, no. 3 (2007): 151–63, https://doi.org/10.1080/10888690701454658.

[6] Pauline Hope Cheong, "From Cyberchurch to Faith Apps Religion 2.0 on the Rise?," in *Feminist Cyberethics in Asia* (Springer, 2014), 141–58, https://doi.org/10.1057/9781137395863_9.

[7] Heidi A. Campbell et al., "There's a Religious App for That! A Framework for Studying Religious Mobile Applications," *Mobile Media and Communication* 2, no. 2 (2014): 154–72, https://doi.org/10.1177/2050157914520846.

ODOJ (One Day One Juz) movement in Indonesia, which shows the digitalization of Islamic preaching.[8] Meanwhile, Cheong's (2014) research suggests that social media not only accelerates the spread of religious messages but also gives rise to new forms of religious authority.[9]

However, most previous studies still focus on the impact of social media on religious forms of communication in general, and not many have highlighted in depth how young Muslims actively shape contemporary Islamic narratives through Cyberfaith practices. Therefore, this study offers a new perspective by specifically examining the role of the younger generation of Muslims in building and reconstructing contemporary Islamic discourse through interactions with information technology.

This paper aims to clarify the various facets of cyberfaith and its consequences for the formation of modern Islamic discourses among young Muslims. The research endeavors to offer significant insights into the transformative influence of the digital era on religious practices by investigating the relationship between information technology and spiritual perspectives. Furthermore, comprehending Cyberfaith can help promote a more thorough awareness of the possible advantages and difficulties presented by the incorporation of technology into religious manifestations, resulting in educated conversations in both academic and public settings. The fundamental purpose of this research is to look into the delicate interaction between information technology and Muslim youth's religious perspectives, encompassed under the phenomena of Cyberfaith. The goal of the study is to provide nuanced insights into the changing spiritual practices of the younger generation by methodically examining the ways in which these technologies shape modern Islamic discourses. Through the accomplishment of this goal, the study hopes to advance knowledge of the relationship between technology and religion, which could have an impact on scholarly research as well as public conversation.

Discussion

How does information technology, primarily through social media and the internet, influence the religious views of Muslim youth in the Cyberfaith phenomenon?

The impact of information technology, mainly through social media and the internet, on the religious views of the younger generation of Muslims is a complex and diverse phenomenon. The development of information and communication technology, especially internet-based social media, provides easy access to influence the millennial Muslim generation to participate in religious actions such as the Hijrah.[10] Social media platforms offer opportunities for Muslim youth to establish and maintain religious practices based on the Qur'an, fostering a sense of community and religious engagement.[11] In addition, through social media, the younger generation of Muslims can present a different image of religious minority groups and encourage dialogue.[12] However, the impact of social media and the internet on religious views is not unidirectional. While these platforms provide opportunities to expand intercommunal ties and access religious resources, they also present challenges. Social media is seen as a "double-edged sword," weakening the quality of ties and

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[8] Eva F. Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018): 24–43, https://doi.org/10.1080/13639811.2017.1416758.

[9] Cheong, "From Cyberchurch to Faith Apps Religion 2.0 on the Rise?"

[10] Fakhrur Rozi, Syukur Kholil, and Hasan Sazali, "Hijrah and Look for Millenial Muslim Identity in Medan," *Dialogia* 19, no. 2 (2021): 381–401, https://doi.org/10.21154/dialogia.v19i2.3170.

[11] T Purwanto, "Digital Engagement of Indonesian Millennials in the Prism of the Scripture, Social Media, and Religious Practices," 2020, https://doi.org/10.4108/eai.1-10-2019.2291735.

[12] Irene Trysnes and Ronald Mayora Synnes, "The Role of Religion in Young Muslims' and Christians' Self-Presentation on Social Media," *Young* 30, no. 3 (2022): 281–96, https://doi.org/10.1177/11033088211063368.

increasing exposure to religious harassment for both Jews and Muslims.[13] Furthermore, these findings suggest that rigid group beliefs can inhibit the acceptance and evaluation of new market and technological information, thereby reducing the perceived value of new information.[14]

The role of religious beliefs in shaping attitudes and behavior is also evident. Research shows that religious beliefs have a significant influence on attitudes toward halal awareness and halal products among Muslim consumers.[15] Additionally, the relationship between religious beliefs and ethical attitudes has been the subject of research, with mixed findings indicating both positive and marginal impacts.[16] The influence of information technology, social media, and the internet on the religious views of Muslim youth is a multifaceted phenomenon. While these platforms offer opportunities for religious engagement and community building, they also present challenges, such as weakening religious ties and opening up to distraction. The role of religious beliefs in shaping attitudes and behavior further emphasizes the complexity of this influence.

Information technology, mainly through social media and the internet, has a significant influence on the religious views of Muslim youth in the Cyberfaith phenomenon. Social media platforms provide a space for the Islamic community to express and debate religious understanding, leading to theological dialogues and discussions on topics such as art and culture.[17] Young people are turning more and more to social media for their religious education. However, it can be difficult for them to decide whom to believe due to the range of viewpoints that Islamic scholars share on these platforms.[18] In the context of disseminating Islamic narratives through social media, the hadith of the Prophet Muhammad (peace be upon him), "Ballighu 'anni walau ayah" (*Convey from me even if it is only one verse*) (HR. Bukhari), highlights the significance of sharing knowledge, regardless of how small it may be. This hadith legitimizes the role of Muslim youth as conveyors of Islamic messages in the digital space. However, it also implies a responsibility to maintain accuracy and integrity in religious communication, underscoring the necessity of sound knowledge to avoid misrepresentation or deviation in transmitting Islamic teachings. In order to stop harmful behaviors like cyberbullying and the dissemination of harmful provocations, Islamic religious education is essential in guiding the use of digital media and imparting religious principles.[19] Furthermore, young people's religious practices are being reshaped by social media influencers who are reinterpreting Islam, questioning established religious authority, and forging new Muslim identities based on a global way of life.[20] Nonetheless, Muslim adolescents must possess a deep religious appreciation to guard against being swayed by harmful ideals found on social media. In general, Muslim youth's search for and interpretation of

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[13] Jauhara Ferguson, Elaine Howard Ecklund, and Connor Rothschild, "Navigating Religion Online: Jewish and Muslim Responses to Social Media," *Religions* 12, no. 4 (2021), https://doi.org/10.3390/rel12040258.

[14] Ali E. Akgün, Gary S. Lynn, and John C. Byrne, "Antecedents and Consequences of Unlearning in New Product Development Teams," *Journal of Product Innovation Management* 23, no. 1 (2006): 73–88, https://doi.org/10.1111/j.1540-5885.2005.00182.x.

[15] Arif Afendi and Farida Indriani, "Purchase Behavior of Millennial Female Generation (Gen-Z) on Halal Cosmetic Products in Semarang," *Mix: Jurnal Ilmiah Manajemen* 12, no. 1 (2022): 158, https://doi.org/10.22441/jurnal_mix.2022.v12i1.012.

[16] Naomi Wambui, "The Impact of Religion on Values and Behavior in Kenya," *European Journal of Philosophy, Culture and Religion* 1, no. 1 (2017): 50–65, https://doi.org/10.47672/ejpcr.218.

[17] Syaiful Halim, Ahmad Rifai, and Ace Somantri, "Fenomena Keberagamaan Di Media Sosial; Deskripsi Analasis Wacana Seni Dan Budaya Di Media Sosial," *Reslaj : Religion Education Social Laa Roiba Journal* 5, no. 5 (2023): 2674–88, https://doi.org/10.47467/reslaj.v5i5.2516.

[18] Shahnam Ali Baig Mughal, Abul Hassan, and Ali Abul Hassan, "Religious Preaching on Social Media; Perception of University Students in Lahore," *Research Journal for Societal Issues* 5, no. 1 (2023): 179–93, https://doi.org/10.56976/rjsi.v5i1.63.

[19] Kambali Kambali et al., "Religion in Cyberspace: Islamic Religious Education in Social Media," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023), https://doi.org/10.30868/ei.v12i01.3886.

[20] Bouziane Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 4 (2022): 335, https://doi.org/10.3390/rel13040335.

religious information has been revolutionized by the internet and social media platforms, which have shaped their identities and religious perspectives in the digital age.

What impact does the use of information technology have on the formation of Islamic religious narratives among the younger generation, and how does this reflect changes in religious practice?

The use of information technology, especially social media and the internet, has had a significant influence on the formation of Islamic religious narratives among the younger generation. The digital era has transformed the spread and production of Islamic knowledge, resulting in the birth of Islamic social movements such as ODOJ (One Day One Juz) in contemporary Indonesia.[21] This transformation has also influenced the boundaries of Islamic normativity and caused changes in public awareness and discussion.[22] Apart from that, social media has also become a space for the contestation of Islamic religious narratives, especially regarding the implementation of policies such as the Community Activity Restriction Policy (PPKM) in Indonesia.[23]

The impact of information technology on Islamic religious narratives extends to the construction of religious authority and the renegotiation of old ideas about religion and authority.[24] Apart from that, the presence of the Internet also influences the way people interact with their social environment, including in religious contexts.[25] Moreover, the spread of Islamic religious messages via the internet, especially social media, is an example of the digitalization of da'wah (Islamic da'wah).[26]

The influence of information technology on Islamic religious narratives is not only limited to Indonesia but also extends to other regions. For example, the entanglement of technology and religion in Indonesia has led to the emergence of online Islamic expressions, which are the initial results of this interaction.[27] Additionally, the strategic use of religious sentiments and Islamic discourse on social media has increased Palestinian-American women's freedom of choice in partner selection and the marriage process.[28] In Nigeria, social media has created a new social dimension in the lives of Muslim students.[29]

In conclusion, the use of information technology, especially social media and the internet, has had a significant impact on the formation of Islamic religious narratives among the younger

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[21] Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia."

[22] Claire Marie Hefner, "Morality, Religious Authority, and the Digital Edge: Indonesian Muslim Schoolgirls Online," *American Ethnologist* 49, no. 3 (2022): 359–73, https://doi.org/10.1111/amet.13088.

[23] Nur Hasyim et al., "Islamic Religious Narrative on Social Media Regarding the Implementation of Community Activity Restriction Policy (PPKM) in Indonesia," 2022, https://doi.org/10.4108/eai.15-9-2021.2315588.

[24] Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

[25] Saipudin Ikhwan and Mahmud Hibatul Wafi, "Internet and Religious Identity Construction: Jurus Sehat Rasulullah (JSR) Da'i (Preacher) Zaidul Akbar," *Jurnal Dakwah Risalah* 32, no. 2 (2022), https://doi.org/10.24014/jdr.v32i2.15711.

[26] Muzayana, "TikTok, Digital Da'wa and Religious Authorities," *Journal of Islamic Communication and Counseling* 2, no. 1 (2023): 46–55, https://doi.org/10.18196/jicc.v2i1.24.

[27] Fatimah Husein and Martin Slama, "Online Piety and Its Discontent: Revisiting Islamic Anxieties on Indonesian Social Media," *Indonesia and the Malay World* 46, no. 134 (2018): 80–93, https://doi.org/10.1080/13639811.2018.1415056.

[28] Enaya Hammad Othman, "Palestinian American Women's Marriages within and beyond Borders," *Journal of Middle East Women's Studies* 18, no. 2 (2022): 195–215, https://doi.org/10.1215/15525864-9767842.

[29] Mohammed Maga Sule, "Social Media And Its Effects On Muslim Students: The Case Of Nasarawa State University, Keffi, Nigeria," *UMRAN - International Journal of Islamic and Civilizational Studies* 5, no. 2 (2018), https://doi.org/10.11113/umran2018.5n2.201.

generation. This has transformed the dissemination and production of Islamic knowledge, challenged religious narratives, and renegotiated old ideas about religion and authority.

Information technology has a significant influence on how the younger generation forms their religious narratives about Islam. Children's everyday behavior has fundamentally changed as a result of the digital age, with easy access to a wide variety of shows that may have a negative impact on conduct.[30] Teenagers' moral decline is a result of technological developments in the digital age that have moved them further away from religious values.[31] The utilization of social media platforms for the purpose of obtaining religious information has converted conventional religious education into a digital format. Yet, it also presents difficulties in determining which academics to believe.[32] Children can now learn the principles of Islamic education, such as morals, worship, and aqidah, through the use of technology. However, there are also weaknesses, such as cyberbullying and gadget addiction.[33] Digital technology has a significant impact on how younger generations perceive Islam, both favorably and unfavorably.

The impact of information technology on religious practice is a complex and multifaceted phenomenon. Modernization and technological advances have also brought changes in worship and religious practice.[34] Information and communication technology (ICT) has been proven to influence the development of religious and moral values in early childhood.[35] Additionally, technology has facilitated the movement of religious individuals and groups across space and borders, thereby impacting religious practices within and across different geographic locations.[36] Additionally, the use of digital media and communication technologies has shaped the religious practices of older migrants, reflecting the influence of technology on transnational religious networks.[37] The COVID-19 pandemic has also accelerated the digitalization of education and religious practices, resulting in changes to worship practices and the technological readiness of congregations.[38] Moreover, augmented reality and new technologies have had a practical impact on the consciousness of contemporary religious believers, influencing the visualization of religious topics.[39]

The integration of information technology into religious practice is not without challenges. Although there is a growing body of literature discussing the impact of new technologies on religious

[30] Wirman Hanizon, "Urgensi Nilai-Nilai Agama Islam Dalam Pendidikan Anak Di Era Digital," *El-Rusyd : Jurnal Sekolah Tinggi Ilmu Tarbiyah STIT Ahlussunnah Bukittinggi* 8, no. 1 (2023): 32–41, https://doi.org/10.58485/elrusyd.v8i1.144.

[31] Erni Yusnita et al., "Shaping Teenagers' Moral in the Digital Era: Islamic Education Perspective," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 13, no. 1 (2023): 1–15, https://doi.org/10.33367/ji.v13i1.3529.

[32] Mughal, Hassan, and Hassan, "Religious Preaching on Social Media; Perception of University Students in Lahore."

[33] Oktavianti Nendra Utami et al., "Perkembangan Teknologi Informasi Dan Komunikasi Dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Pendidikan Islam* 9, no. 1 (2023): 46–54, https://doi.org/10.37286/ojs.v9i1.218.

[34] Shakeela Ibarhim, "Modernization and Religious Conception: Role of Technological Advancement, Urbanization, and Cultural Integration in Altering Religious Conception in the Potohar Region, Pakistan," *Pakistan Languages and Humanities Review* 6, no. II (2022), https://doi.org/10.47205/plhr.2022(6-ii)102.

[35] Andri Hardiyana et al., "The Impact of ICT on the Development of Children's Religious and Moral Values," *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini* 5, no. 1 (2022): 13–24, https://doi.org/10.24042/ajipaud.v5i1.11195.

[36] Lily Kong, "Religion and Spaces of Technology: Constructing and Contesting Nation, Transnation, and Place," *Environment and Planning A* 38, no. 5 (2006): 903–18, https://doi.org/10.1068/a37215.

[37] Ningning Chen, Kenneth Dean, and Khun Eng Kuah, "Beyond Migration? Alternative Articulations of Transnational Religious Networks," *Global Networks* 23, no. 3 (2023): 531–40, https://doi.org/10.1111/glob.12446.

[38] Joseph Roso, Anna Holleman, and Mark Chaves, "Changing Worship Practices in American Congregations," *Journal for the Scientific Study of Religion* 59, no. 4 (2020): 675–84, https://doi.org/10.1111/jssr.12682; Mustaqim Pabbajah et al., "From the Scriptural to the Virtual: Indonesian Engineering Students Responses to the Digitalization of Islamic Education," *Teaching Theology and Religion* 24, no. 2 (2021): 122–30, https://doi.org/10.1111/teth.12581.

[39] Halyna Mylenka and Anhelina Anhelova, "Augmented Reality in Contemporary Religious Practice," *The Journal of V. N. Karazin Kharkiv National University, Series "Philosophy. Philosophical Peripeteias,"* no. 64 (2021): 104–12, https://doi.org/10.26565/2226-0994-2021-64-9.

practice, there are also mature arguments regarding the avoidance and rejection of technology in specific religious communities.[40] Additionally, the use of ICT in religious practice presents challenges in integrating this technology into church management, worship, pastoral care, and outreach.[41] The digitalization of religious education has implications for religious beliefs, practices, and education and requires further study to understand its effectiveness and implications.[42]

The impact of information technology on religious practices can be seen from the changes and adaptations that occur due to technological advances. From its influence on the religious and moral values of early childhood to the formation of transnational religious networks, technology has become an integral part of religious practice. However, challenges and obstacles exist, and further research is needed to understand the full implications of digitalization for religious beliefs and practices.

To what extent can the integration of information technology in the religious practices of Muslim youth provide new insights into the evolution of religious thought patterns, and does this have significant implica Young people are turning more and more to social media for their religious educationtions for academia and society?

The way that Muslim youngsters incorporate technology into their religious activities provides unique insights into how religious thought patterns have evolved. Young Muslims view technology as a chance to be heard as it develops further.[43] This is especially important because Muslim youth in the West are becoming more and more impacted by both traditional and modern sources, leading them to embrace a "de-cultured" interpretation and practice of Islam.[44] Additionally, the usage of religious mobile applications is significant because it draws attention to alternative paradigms for the development, use, consumption, and resistance of technology, pointing to other communities, customs, and behaviors that should be encouraged.[45] Furthermore, Muslim adolescents who participate in a variety of da'wah initiatives maximize their technological proficiency, suggesting that technology plays a vital role in reinforcing religious beliefs.[46]

Technology has an impact on Muslim youth that goes beyond religious rituals to include social and community awareness. Muslims around the world now feel more connected to one another and with one another because of new communication technology.[47] Moreover, the normalization of flowing feelings among youth in Muslim nations through technological platforms raises concerns about the repercussions on individuals and Muslim society as a whole, revealing the far-reaching influence of technology on Islamic thought patterns.[48] The Qur'an, particularly in Surah Al-Hujurat

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[40] Genevieve Bell, "No More SMS from Jesus: Ubicomp, Religion and Techno-Spiritual Practices," *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)* 4206 LNCS (2006): 141–58, https://doi.org/10.1007/11853565_9.

[41] Rebecca E. Grinter et al., "Technology in Protestant Ministry," *Computer Supported Cooperative Work* 20, no. 6 (2011): 449–72, https://doi.org/10.1007/s10606-011-9136-0.

[42] Pabbajah et al., "From the Scriptural to the Virtual: Indonesian Engineering Students Responses to the Digitalization of Islamic Education."

[43] Folami, Ahmadu Bolanle, "The Effects of Social Media on the Morality of Muslim Youths in Nigeria," *Addaiyan Journal of Arts, Humanities and Social Sciences* 7, no. 7 (2020): 10–20, https://doi.org/10.36099/ajahss.2.7.2.

[44] Aamir Jamal et al., "What It Means to Be a Muslim Youth in Canada: A Scoping Review of Empirical Studies," *Qualitative Research Journal* 23, no. 1 (2023): 83–101, https://doi.org/10.1108/QRJ-06-2022-0079.

[45] Campbell et al., "There's a Religious App for That! A Framework for Studying Religious Mobile Applications."

[46] Rahina Nugrahani et al., "Education Through Art in Virtual Community: Strengthening Religious Values Through Illustration Artworks," *Humanities & Social Sciences Reviews* 8, no. 2 (2020): 52–57, https://doi.org/10.18510/hssr.2020.82e05.

[47] Kristin Walseth, "Sport and Belonging," *International Review for the Sociology of Sport* 41, no. 3–4 (2006): 447–64, https://doi.org/10.1177/1012690207079510.

[48] Alamira Samah Saleh, "Impact of Romantic Facebook 'Crush Pages' on the Egyptian Youth," *Journal of Humanities and Applied Social Sciences* 3, no. 1 (2021): 64–80, https://doi.org/10.1108/jhass-07-2019-0009.

[49]:11–12, emphasizes proper conduct in social interactions by prohibiting mockery, gossip, and suspicion. These ethical injunctions are highly relevant in today's digital environment, where communication often occurs without supervision and is susceptible to slander and hate speech. In this context, promoting media literacy rooted in Qur'anic ethics is essential to ensure that digital religious engagement remains respectful, constructive, and spiritually beneficial.

Technology has an impact on Muslim youth's development of religious identity and level of religiosity. According to Phalet et al., the apparent religious stability among Muslim minority adolescents in Europe may be the consequence of combining many pathways of religious identity development, which may be adaptive for particular acculturating people or groups in particular acculturation circumstances.[49] Moreover, the accessibility and variety of features of religious apps highlight how important they are to modern religious literacy practices, not only for practicing Muslims but for people of all religious traditions as well.[50]

In conclusion, the incorporation of technology into Muslim youth's religious activities offers critical new perspectives on how religious ideas have changed over time. It highlights the vital role that technology plays in forming religious experiences and practices, as well as how religious identity development, collective consciousness, and social interactions among Muslim communities are affected.

It is crucial to take into account the effects on academia and society in order to comprehend the ramifications of incorporating information technology into the religious practices of the younger Muslim generations. The younger generation, notably Generation Y and Z, is proficient at employing information technology, especially social media, to meet many demands, including religious and spiritual ones.[51] The use of technology in religious rituals has the potential to have a significant impact on society and academia. It may result in the younger generation developing a culture of tolerance, respect for variety, and intelligent expression, as well as boosting digital literacy.[52] Furthermore, the rapid advancement and ease of access to information technology can also pose challenges, such as the potential exposure to misinformation and radical ideologies, especially if the younger generation lacks the necessary literacy and critical thinking skills to discern the accuracy of information.[53]

Moreover, by modifying the ways in which knowledge is accessed and distributed, the use of IT in religious activities can potentially have an impact on academics and society. In order to protect the younger generation from the detrimental effects of globalization, the development of global viewpoints in religious education may be necessary.[54] Additionally, the use of technology can enhance

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[49] Karen Phalet, Fenella Fleischmann, and Jessie Hillekens, "Religious Identity and Acculturation of Immigrant Minority Youth: Toward a Contextual and Developmental Approach," *European Psychologist* 23, no. 1 (2018): 32–43, https://doi.org/10.1027/1016-9040/a000309.

[50] Line Daugaard, "Quranic App Practices among Multilingual Muslim Youth in Denmark," *Apples - Journal of Applied Language Studies* 13, no. 4 (2019): 43–69, https://doi.org/10.17011/apples/urn.201912185424.

[51] Parulian Sitompul, Dede Mahmudah, and Marudur Pandapotan Damanik, "Pemanfaatan Media Sosial Dan Pemenuhan Kebutuhan Informasi Ketenagakerjaan Di Kalangan Angkatan Kerja Muda Pada Masa Pandemi COVID-19," *Jurnal Studi Komunikasi Dan Media* 25, no. 2 (2021): 203, https://doi.org/10.31445/jskm.2021.4399; Bambang Arianto and Andriya Risdwiyanto, "Kiprah Aktor Warganet Melalui Media Sosial Dalam Pemasaran Digital: Studi Kasus Pada #HondaBeAT," *Jurnal Maksipreneur: Manajemen, Koperasi, Dan Entrepreneurship* 11, no. 1 (2021): 19, https://doi.org/10.30588/jmp.v11i1.636.

[52] Bambang Arianto, "Dampak Media Sosial Bagi Perubahan Perilaku Generasi Muda Di Masa Pandemi Covid-19," *Journal of Social Politics and Governance (JSPG)* 3, no. 2 (2022): 118–32, https://doi.org/10.24076/jspg.2021v3i2.659.

[53] I Wayan Agus Gunada et al., "Moderasi Beragama: Bentuk Habituasi Dan Aktualisasinya Serta Kendala Dan Hambatannya Dalam Pendidikan Agama Hindu Di Sekolah Menengah Atas," *Kamaya: Jurnal Ilmu Agama* 6, no. 1 (2023): 41–55, https://doi.org/10.37329/kamaya.v6i1.2097.

[54] Rusman Langke, "Pendidikan Keagamaan Di Era Global," *Jurnal Ilmiah Iqra'* 13, no. 2 (2019): 54, https://doi.org/10.30984/jii.v13i2.968.

the quality of information and services supplied in religious education, ensuring that persons, notably the younger generation, receive accurate and high-quality religious teachings.[55]

Moreover, the incorporation of information technology into religious activities may have consequences for the values and conduct of society. It can develop a generation that is prepared to use technology for organizational and social growth by enabling the younger generation to employ technology and information in leadership roles.[56] Furthermore, it has the potential to foster the growth of moral and entrepreneurial values, equipping the next generation with the skills necessary to succeed in the fiercely competitive and rapidly evolving technology landscape while maintaining moral and ethical standards.[57]

In conclusion, there are significant ramifications for academia and society from the incorporation of information technology into the religious practices of the younger generations of Muslims. It has an impact on information sharing, religious education, digital literacy, and societal values. It offers chances for global perspectives and empowerment, but it also brings with it problems with radicalism and false information. In order to maximize its advantages and minimize any hazards, the integration of information technology into religious rituals must be done with great care.

Conclusion

Based on the presented data and discussion, it can be inferred that the Cyberfaith phenomenon, which arises from the interaction of Muslim youth and information technology in shaping modern Islamic narratives, has a variety of intricate effects. First, the cyberfaith phenomenon shows how the use of information technology, mainly social media and the internet, affects Muslim youths' religious beliefs. Even while religious rituals are made easier and religious material is easily accessible, there are also issues like declining religious relationships and rising instances of religious harassment. Rigid group beliefs have been shown to lower the perceived value of new information by preventing its acceptance. Secondly, the younger generation's construction of Islamic religious narratives has been dramatically influenced by the integration of information technology, mainly through social media and the Internet. This digital transition has led to changes in public awareness and conversation, altering borders of Islamic normativity and changes in the production and transmission of Islamic knowledge. But this influence does not stay in one area; rather, it permeates several international situations, giving rise to a fresh interpretation of Islam on digital media. Third, the way that Muslim youth incorporate technology into their religious rituals offers fresh perspectives on how religious ideas have changed over time. The younger Muslim generation's usage of technology affects not just their religious practices but also their identity, way of thinking, and social connections. But there are drawbacks as well, like the potential for exposure to harmful material and unhealthy idealism, which makes comprehensive religious instruction and moral supervision when utilizing digital media imperative. As emphasized in Surah Al-Furqan [25]:63, the true servants of the Most Merciful are those who walk humbly upon the earth, and when the ignorant address them harshly, they respond with words of peace. This Qur'anic ethic of humility and composure provides an essential model for religious communication in the digital age, especially in responding to provocation,

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[55] Imanudin, Nawangwulan Widyastuti, and Dwiwanti Sulistyowati, "Factors Affecting the Perception of the Young Generation in the Business of the Rice Agricultural Sector in the District of Cisaat Sukabumi Regency," *Jurnal Penyuluhan Pertanian* 17, no. 2 (2022): 65–75, https://doi.org/10.51852/jpp.v17i2.535.

[56] Jumawan Jumawan, Hadita Hadita, and Rakhmi Khalida, "Peranan Teknologi Dan Informasi Dalam Kepemimpinan Di Karang Taruna Kelurahan Harapan Jaya," *Jurnal Pengabdian Kepada Masyarakat UBJ* 3, no. 1 (2020): 33–40, https://doi.org/10.31599/jabdimas.v3i1.54.

[57] Ade Onny Siagian, Hadion Wijoyo, and Suherman Suherman, "Pelatihan Implementasi Manajemen Dalam Menambah Iman Dan Taqwa Masyarakat Desa Gunung Picung Bogor," *Jurnal ABDIMAS STMIK Dharmapala* 1, no. 1 (2021): 18–26, https://doi.org/10.47927/jasd.v1i1.82.

misinformation, and online hostility. Such guidance is vital in maintaining respectful and ethical interactions amidst the often volatile and unregulated nature of online discourse. The Cyberfaith phenomenon shows a profound shift in how Muslim youth perceive and communicate their religion in the digital age. Information technology is a powerful tool for influencing religious discourse, creating new forums for religious discussion, and illuminating the dynamics and complexity of how religious ideas have developed throughout time. Not only does this technological integration affect religious practice, but it also has significant ramifications for academia and society at large. Thus, it is necessary to explore good possibilities with caution while reducing potential hazards.

Limitations the findings of this study may be contextual depending on geographic location and specific cultural context. Therefore, generalization of the findings needs to be done with caution and may require further research in various regional contexts. Future studies could examine the implications for education and policy in helping Muslim adolescents use technology sensibly and morally in religious settings. Religious and educational establishments are among the interested parties that may be involved in this.

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