



## DIGITAL PIETY: REORIENTING HABL MIN AN-NAS WITHIN THE SOCIAL MEDIA ECOSYSTEM IN THE ERA OF THE INDUSTRIAL REVOLUTION 5.0

Fahriah<sup>1</sup>, Fahmi Hamdi<sup>2</sup>, Salamah<sup>3</sup>, Hamrani<sup>4</sup>

<sup>1, 2, 3</sup>Universitas Islam Negeri Antasari Banjarmasin, Indonesia

<sup>4</sup>Politeknik Hasnur, Indonesia

Email: [galoehfahri@gmail.com](mailto:galoehfahri@gmail.com)<sup>1</sup>, [fahmihamdi@uin-antasari.ac.id](mailto:fahmihamdi@uin-antasari.ac.id)<sup>2</sup>, [salamah@uin-antasari.ac.id](mailto:salamah@uin-antasari.ac.id)<sup>3</sup>, [hamrani@polihasnur.ac.id](mailto:hamrani@polihasnur.ac.id)<sup>4</sup>

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### Abstract

Entering the Industrial Revolution 5.0 era, advancements in digital technology have dynamically restructured the patterns of social interaction and religious practices of modern society. The emergence of the "fingertip spirituality" phenomenon marks a shift in religious authority from traditional physical spaces to digital ecosystems that are instant and on-demand. However, this openness of information also triggers virtual ethical challenges in the form of hoaxes, hate speech, and cyberbullying that threaten social harmony. This study aims to formulate the concept of Digital Piety as a theoretical reorientation of the meaning of *habl min An-Nas* (human relations) within the social media ecosystem. This research is library research with a qualitative-descriptive approach, utilizing content analysis techniques on fundamental literature regarding social piety and contemporary research documents. The results indicate that digital piety is a manifestation of robust faith, where ritual devotion (*habl min Allah*) integrates with moral responsibility in the virtual public sphere. The implementation of the *tabayyun* principle (information verification) based on QS. Al-Hujurat: 6 and the internalization of media ethics are the primary parameters for maintaining information integrity and social stability. This phenomenon gives rise to the Digital Santri identity, capable of wisely negotiating faith between traditional and virtual authorities. This study recommends the importance of integrating religious digital literacy into the educational curriculum as a preventive instrument to realize a civilized virtual society in the Society 5.0 era.

**Keywords:** Digital Piety, *Habl Min An-Nas*, Social Media, Fingertip Spirituality, Industrial Revolution 5.0.

### Abstrak

Memasuki era Revolusi Industri 5.0, kemajuan teknologi digital telah secara dinamis merestrukturisasi pola interaksi sosial dan praktik keagamaan masyarakat modern. Munculnya fenomena spiritualitas ujung jari (*fingertip spirituality*) menandai pergeseran otoritas keagamaan dari ruang fisik tradisional menuju ekosistem digital yang bersifat instan dan *on-demand*. Namun, keterbukaan arus informasi ini juga memicu tantangan etika virtual berupa penyebaran hoaks, ujaran kebencian, dan perundungan siber yang mengancam harmoni sosial. Kajian ini bertujuan untuk merumuskan konsep Kesalehan Digital sebagai bentuk reorientasi teoretis terhadap makna *habl min An-Nas* (hubungan antarmanusia) dalam ekosistem media sosial. Penelitian ini merupakan penelitian kepustakaan (*library research*) dengan pendekatan kualitatif-deskriptif yang menggunakan teknik analisis isi (*content*

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*analysis*) terhadap literatur fundamental kesalehan sosial dan dokumen riset kontemporer. Hasil kajian menunjukkan bahwa kesalehan digital adalah manifestasi iman yang kokoh, di mana ketaatan ritual (*habl min Allah*) menyatu dengan tanggung jawab moral di ruang publik virtual. Implementasi prinsip *tabayyun* (verifikasi informasi) berdasarkan QS. Al-Hujurat ayat 6 dan internalisasi adab bermedia menjadi parameter utama dalam menjaga integritas informasi serta stabilitas sosial. Fenomena ini melahirkan identitas "Digital Santri" yang mampu melakukan negosiasi iman secara bijak antara otoritas tradisional dan otoritas virtual. Kajian ini merekomendasikan pentingnya integrasi literasi digital religius dalam kurikulum pendidikan sebagai instrumen preventif guna mewujudkan masyarakat virtual yang beradab di era Masyarakat 5.0.

**Kata Kunci:** Kesalehan Digital, *Habl Min An-Nas*, Media Sosial, Spiritualitas Ujung Jari, Revolusi Industri 5.0.

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## INTRODUCTION

As we enter the era of the Fourth Industrial Revolution, advances in digital technology are not only viewed as technical leaps but have become a deterministic force that is profoundly restructuring the fabric of modern life and patterns of human social interaction <sup>1</sup>. As Marshall McLuhan proposed, the media have become extensions of human senses that break down geographical barriers and create the phenomenon of the global village <sup>2</sup>. This transformation marks a fundamental shift from conventional face-to-face (*muwajahah*) communication toward "face-to-screen" interactions that are instantaneous, borderless, and multidimensional. In this digital ecosystem, social media is no longer merely a tool for sharing messages, but rather the primary space for the younger generation to construct their identities, forge social relationships, and establish new forms of authority amid the massive wave of digitalization <sup>3</sup>.

These dynamics have also triggered significant disruption in contemporary religious practices in Indonesia. Traditional religious practices, which were once

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<sup>1</sup> Aveny Septi Astriani dkk., "Edukasi Literasi Digital Dalam Memfilter Konten Hoaks Di Karang Taruna Bangkit Jaya Kota Tasikmalaya," *Jurnal Pengabdian Kolaborasi dan Inovasi IPTEKS* 1, no. 4 (2023): 353–60, <https://doi.org/10.59407/jpki2.v1i4.57>.

<sup>2</sup> Ria Susanti, "Transformasi Religiusitas Generasi Z Dari Transisi Tradisional Ke Teknologi" (INSTITUT AGAMA ISLAM NEGERI (IAIN) CURUP, 2025).

<sup>3</sup> Muliadi Mau, Idrus Idrus, dkk., *Pengaruh Literasi Media Sosial Terhadap Pengetahuan Remaja Di SMAN 6 Makassar*, 2025.

centered in physical spaces such as mosques, madrasahs, and pesantren, are now undergoing a process of virtualization through digital media that offer on-demand access to religious content <sup>4</sup>. The emergence of “fingertip spirituality” indicates that spiritual fulfillment can now be achieved instantly through the “click” and “share” features on mobile devices, which have transformed into tools that mediate daily spiritual life. Generation Z, as digital natives, tends to develop an eclectic and adaptive belief system, in which religious references are shifting from the traditional authority of classroom teachers to online religious teachers or religious influencers who enjoy high popularity on social media platforms <sup>5</sup>.

However, the free flow of information in the digital public sphere is a double-edged sword that poses serious ethical challenges to social harmony. The widespread dissemination of hoaxes, hate speech, and cyberbullying poses a real threat that could fuel national division <sup>6</sup>. Social reality often reveals a paradox of religiosity: on the one hand, engagement with religious content is increasing, yet on the other hand, moral decay is taking place in cyberspace. Uncontrolled information spillover often gives rise to a superficial understanding of religion (The Shallows), in which individuals become trapped in emotional sentiments and post-truth narratives without any deep ethical reflection <sup>7</sup>. Hoaxes that exploit religious sentiment have been shown to provoke strong emotional reactions and undermine interfaith tolerance in Indonesia<sup>8</sup>.

Therefore, this study emphasizes the need for a theoretical reorientation of the concept of social piety (*habl min al-nas*) to ensure it remains relevant to societal

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<sup>4</sup> Zainuddin Syarif dan Abd Hannan, “ISLAMIC DISRUPTION: How Digital Platform Changes Religious Pattern of Muslim Society in Contemporary Indonesia,” *Al-Tahrir: Jurnal Pemikiran Islam* 22, no. 1 (2022): 141–70, <https://doi.org/10.21154/altahrir.v22i1.3730>.

<sup>5</sup> Untung Famuji dkk., “Click, Share, Da’wah: Spiritual Revolution at Your Fingertips,” *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi* 09, no. 02 (2025): 15, <https://doi.org/https://doi.org/10.21093/lentera.v9i02.11197>.

<sup>6</sup> Syarif dan Hannan, “ISLAMIC DISRUPTION.”

<sup>7</sup> Abdul Halim Rais, *Pengembangan Literasi Digital Dalam Pembelajaran Pai Untuk Mencegah Disinformasi Agama Pada Generasi Z*, 3, no. 2 (2026).

<sup>8</sup> Mochamad Syaefudin dkk., “Analyzing Religious Hoaxes and Information Literacy: A Qualitative Study of @JabarSaberHoaks,” *Profetik: Jurnal Komunikasi* 18, no. 1 (2025), <https://doi.org/10.14421/pjk.v18i1.3100>.

behavior in the digital age. Piety should no longer be understood solely in its ritual-vertical dimension (*habl min Allah*), but its scope must be expanded to include Digital Piety, which encompasses moral responsibility and the ethics of Islamic communication in cyberspace. The primary objective of this literature review is to formulate parameters for digital piety as a manifestation of a strong faith, realized through the principle of *tabayyun* (verification of information) and prosocial behavior that benefits fellow technology users. Through this reorientation, it is hoped that the values of *habl min An-Nas* can serve as an internal control for individuals to foster a civilized and harmonious virtual community amidst the turmoil of Technology 5.0 disruption.

## RESEARCH METHODS

This study is a form of library research using a qualitative-descriptive approach. The selection of this method is highly relevant for dissecting sociological-religious phenomena through an in-depth analysis of texts, documents, and scholarly articles to re-evaluate theoretical constructs regarding social piety in the digital ecosystem. As a literature review, its primary focus lies in the analytical power of examining existing literature, relying on theories and concepts that are then critically interpreted.

The data sources in this study are classified into two main categories. Primary data sources include key literature discussing the fundamental variables of social piety, technological determinism, and networked religion, such as authoritative works by Momon Sudarma, Marshall McLuhan, and Heidi Campbell. Meanwhile, secondary data sources were obtained from articles in reputable scientific journals, seminar proceedings, and recent research reports thematically relevant to digital behavior and Islamic communication ethics.

Data collection was conducted through a systematic literature review. This process began with data inventory, which involved compiling scientific publications from journal portal databases such as Google Scholar, ResearchGate, and other academic databases. The collected data was then filtered, classified, and extracted using the 5-W-1-H method to identify the key arguments relevant to the study's focus on the reorientation of *habl min An-Nas*.

The data analysis technique used in this study is content analysis. The analysis was conducted through four main stages: organizing the data, processing raw data into thematic categories, interpreting the data based on a theoretical framework, and drawing comprehensive conclusions. The researcher conducted a thematic analysis to identify key issues, such as the shift in religious authority and the transformation of "tips-of-the-fingers" spiritual practices, in order to formulate new parameters for digital piety. All findings from the various sources of literature were integrated through comparative analysis and synthesis to produce a systematic and comprehensive research outcome regarding the criteria for a strong faith in cyberspace.

## RESULTS AND DISCUSSION

### Theoretical Reconstruction of Digital Piety

#### A. The Integration of *Habl Min Allah* and *Habl Min An-Nas*: A Normative-Theoretical Review

In the tradition of Islamic thought, the concept of piety has never been viewed in dichotomous terms but rather as a unified and mutually complementary whole. A God-fearing servant is not only required to practice individual, ritual piety (*habl min Allah*), but is also obligated to practice social piety (*habl min An-Nas*) in order to

create a harmonious balance in worship <sup>9</sup>. Normatively speaking, the criteria for true piety require consistency in fulfilling the rights of Allah and the rights of His fellow servants; if either of these dimensions of piety is neglected, then the title “pious” is considered not to have been fully fulfilled <sup>10</sup>. True piety is not merely an intellectual discourse or an inner intention; rather, it must be transformed into concrete action in our daily lives as members of society. Therefore, a transcendental relationship with the Creator must serve as the driving force behind ethical excellence in our horizontal interactions, in order to maintain harmony in life.

### **B. The Phenomenon of Disruption and Virtualization in Religious Practices**

Advances in digital technology in the Society 5.0 era have triggered a profound restructuring of the way modern humans practice their religion. Traditional physical spaces such as mosques and madrasas are no longer the sole centers of religious authority, as a process of virtualization has taken place in which daily spiritual needs can be effectively met through digital media<sup>11</sup>. The emergence of the phenomenon of “fingertip spirituality” signals that religious engagement is now on-demand, with spiritual fulfillment achieved through instant, cross-border digital interactions <sup>12</sup>. In this fast-paced ecosystem, social media is not merely a technical communication tool; rather, it has become a primary space for the younger generation to construct their identities, seek sources of religious guidance, and put their faith into practice <sup>13</sup>. As a result, the scope of a Muslim’s sociological service now extends beyond physical boundaries into a multidimensional virtual reality.

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<sup>9</sup> Bella Rahmadini, “Kesalehan Sosial Perspektif A. Mustofa Bisri” (Skripsi, UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU PEKANBARU, 2023).

<sup>10</sup> Muh Fathoni Hasyim, *KESALEHAN INDIVIDUAL DAN SOSIAL DALAM PERSPEKTIF TAFSIR TEMATIK (komparasi penafsiran ayat-ayat tentang kesalehan dalam islam menurut tokoh NU, muhammadiyah dan HTI di jawa timur)* (UNIVERSITAS ISLAM NEGERI SUNAN AMPEL, t.t.).

<sup>11</sup> Achmad Muhibbin Zuhri dan Jauharoti Alfin, “Online-Offline in Religion; Observing Islamic Learning Patterns in Online Media,” *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 2 (2022): 223–38, <https://doi.org/10.33367/tribakti.v33i2.2720>.

<sup>12</sup> Susanti, “Transformasi Religiusitas Generasi Z Dari Transisi Tradisional Ke Teknologi.”

<sup>13</sup> Syamsul Bahri, *Pengaruh Intensitas Penggunaan Media Sosial Terhadap Tingkat Kesalehan Sosial Mahasiswa Fakultas Ushuluddin Dan Pemikiran Islam Angkatan 2021 Uin Sunan Kalijaga Yogyakarta*, 2024.

### C. The Concept of Digital Piety: New Character Parameters in the 5.0 Era

Given this shift in the field of interaction, a theoretical reorientation is needed to formulate the concept of Digital Piety as an extension of the meaning of traditional social piety. Digital piety is defined as a form of religious devotion manifested in ethical, wise, and intelligent behavior when using social media technology to remain in harmony with Islamic law <sup>14</sup>. The key aspects of this piety include internalizing the principle of tabayyun (verification of information), as mandated in Surah Al-Hujurat, verse 6, to protect oneself from the spread of hoaxes and religious disinformation <sup>15</sup>. In addition, indicators of digital social virtue also include an individual's ability to avoid cyberbullying, refrain from digital gossip, and consistently produce content that benefits the virtual community <sup>16</sup>. Thus, digital piety has become the new standard for a Muslim's spiritual maturity in the modern era, where the digital footprint one leaves behind reflects one's moral integrity and sociological responsibility as a servant of God.

## The Virtualization of Social Relationships

### A. A Paradigm Shift in Interaction: From Muwajahah to Face to Screen

The digital transformation has ushered the world into the era of the "global village," where geographical boundaries no longer pose a barrier to communication <sup>17</sup>. This phenomenon has triggered a profound restructuring of patterns of human social interaction, which were originally based on the tradition of muwajahah (face-to-face) and have now shifted on a massive scale to face-to-screen interaction <sup>18</sup>. This

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<sup>14</sup> Rahmadini, "Kesalehan Sosial Perspektif A. Mustofa Bisri."

<sup>15</sup> Endrika Widdia Putri Efendi dan Salsa Hamidah Efendi, "Merawat Kesalehan Beragama di Era Digital," *Al-Adyan: Journal of Religious Studies* 3, no. 2 (2022): 94–106.

<sup>16</sup> Syaefudin dkk., "Analyzing Religious Hoaxes and Information Literacy."

<sup>17</sup> Adelia Suci Nuraini dkk., *Transformasi Budaya Digital: Pengaruh Media Sosial Terhadap Interaksi Sosial Remaja Di Universitas Negeri Padang*, 9 (2025).

<sup>18</sup> Mukhlisin Mukhlisin dkk., "Urgensi Literasi Digital Bagi Santri Milenial Di Pondok Pesantren Rahmatutthoyibah Al Iflahah Gunung Kaler Tangerang," *Jurnal Pengabdian Kepada Masyarakat (JPKM) - Aphelion* 1, no. 2 (2021): 208, <https://doi.org/10.32493/jpka.v1i2.9672>.

change is not merely a shift in technical medium, but rather an ontological event that transforms the structure of interpersonal relationships, including in the context of education and religious guidance<sup>19</sup>. In the digital space, the physical presence of teachers or religious authorities is often considered replaceable by a virtual presence that offers speed and ease of access. Although these screen-to-screen interactions facilitate global connectivity, the literature notes the risk of a reduction in the depth of emotional connections and empathy compared to in-person meetings, which requires users of technology to exercise critical awareness in maintaining the quality of interpersonal relationships (habl min An-Nas)<sup>20</sup>.

### **B. Mobile Devices as a New Medium for Solidarity and Hybrid Religious Practices**

In the Society 5.0 ecosystem, smartphones are no longer viewed merely as telecommunications tools but have evolved into “sacred devices” that mediate nearly every aspect of daily spiritual life. This has given rise to the phenomenon of “fingertip spirituality,” in which religious practices that typically require a communal physical setting have now transformed into flexible, context-sensitive individual activities through a simple “tap” on a smartphone screen. Smartphones have become a central hub where individuals seek meaning, religious inspiration, and even spiritual guidance without being bound by the constraints of time and space<sup>21</sup>. This reality gives rise to a form of hybrid religious engagement, in which the boundaries between the real world and the virtual world are becoming increasingly blurred<sup>22</sup>. Through this digital medium, social solidarity can still be fostered through virtual communities

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<sup>19</sup> Karomatus Sa’adah dkk., *Otoritas Guru Versus Penceramah Media Sosial: Analisis Pergeseran Rujukan Keagamaan Generasi Muda*, t.t.

<sup>20</sup> Nurangraini dkk., *Transformasi Budaya Digital: Pengaruh Media Sosial Terhadap Interaksi Sosial Remaja Di Universitas Negeri Padang*.

<sup>21</sup> Famuji dkk., “Click, Share, Da’wah: Spiritual Revolution at Your Fingertips.”

<sup>22</sup> Dedi Saputra, “Hybrid Religious Engagement: Generation Z’s Negotiation of Faith Across Digital and Physical Spaces,” *Ath-Thariq: Jurnal Dakwah dan Komunikasi* 9, no. 1 (2025): 84–97, <https://doi.org/10.32332/ath-thariq.v9i1/h07avp83>.

that enable the exchange of religious knowledge and experiences in an inclusive and egalitarian manner.

### **C. The Culture of Sharing as a Manifestation of Sociological Charity in Cyberspace**

The emergence of the “Click and Share” culture on social media has reshaped the meaning of charitable deeds within the context of digital sociology. The act of sharing religious content, messages of peace, or religious information is now viewed as a new form of *amal jariyah*—or modern social philanthropy. This culture of sharing plays a crucial role in the democratization of religious authority, where every individual has the opportunity to become an agent of change who widely disseminates virtuous values. However, the literature also highlights that this culture of sharing is often driven by the need for religious social validation, where digital footprints are used as tools to demonstrate a pious self-identity in the virtual public sphere. Therefore, the reorientation of *habl min An-Nas* in cyberspace requires every Muslim not only to actively “share” but also to take responsibility for the validity of the information disseminated in order to maintain the stability and peace of the virtual community<sup>23</sup>. Thus, digital piety is manifested when technology is used to strengthen human solidarity and spread benefits to others in the Digital 5.0 era.

## **Social Media Etiquette and the Principle of Tabayyun as Ethical Manifestations of Virtual Piety**

### **A. The Principle of Tabayyun as an Epistemic Filter in the Digital Space**

In the context of digital axiology, the principle of *tabayyun* (information verification), which is rooted in Quranic Surah Al-Hujurat, verse 6, is a crucial cognitive control mechanism for countering the spread of disinformation<sup>24</sup>. This verse provides moral guidance to every individual to always conduct a thorough

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<sup>23</sup> Famuji dkk., “Click, Share, Da’wah: Spiritual Revolution at Your Fingertips.”

<sup>24</sup> Rais, *Pengembangan Literasi Digital Dalam Pembelajaran Pai Untuk Mencegah Disinformasi Agama Pada Generasi Z*.

verification before believing or spreading a piece of news, in order to avoid calamities or social harm resulting from ignorance. In the digital age, which is rife with the “post-truth” phenomenon—where emotional sentiment is often considered more valid than objective facts—the principle of *tabayyun* serves as a filter that shields individuals from the traps of hoaxes, slander, and narratives of intolerance<sup>25</sup>. The literature emphasizes that *tabayyun* is a manifestation of intellectual piety, whereby a Muslim is required to maintain sound judgment by applying the principle of “filter before sharing” in order to preserve the integrity of information in the virtual public sphere.

### **B. Internalizing Islamic Communication Ethics: Guarding One’s Words and Thumbs**

The most tangible indicator of digital piety is no longer merely religious rhetoric, but rather an individual’s ability to guard their words and actions on social media from destructive behavior<sup>26</sup>. Islamic communication ethics, or etiquette in the media, involves using the noble style of speech found in the Qur'an—such as *qaulan sadida* (truthful speech), *ma'rufa* (good speech), and *karima* (noble speech)—in every digital interaction<sup>27</sup>. This practice of piety is manifested when social media users consciously avoid spreading misinformation, steer clear of cyberbullying, and put an end to digital gossip<sup>28</sup>. Watching one’s words in the virtual realm carries the same moral weight as watching one’s words in the real world, because every digital activity—from choosing content to writing comments—is a reflection of spiritual maturity and the embodiment of faith-based values that will leave a permanent digital footprint<sup>29</sup>.

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<sup>25</sup> Wina Wardiana, “Pengaruh Literasi Agama, Literasi Budaya Dan Literasi Digital Terhadap Moderasi Beragama Guru Pai Di Nusa Tenggara Barat” (Disertasi, Universitas Islam Negeri Mataram, 2024).

<sup>26</sup> Efendi dan Efendi, “Merawat Kesalehan Beragama di Era Digital.”

<sup>27</sup> A. Fikri Amiruddin Ihsani dan Novi Febriyanti, “Etika Komunikasi Sebagai Kontrol Kesalehan Virtual dalam Perilaku Bermedia Masyarakat di Era Digital,” *Jurnal Al Azhar Indonesia Seri Ilmu Sosial* 2, no. 1 (2021): 24, <https://doi.org/10.36722/jaiss.v2i1.512>.

<sup>28</sup> Fitriana Laila Nur Rohmah dan Muh Nur Rochim Maksam, “Analisis Fenomena Kesalehan Digital Pejuang Masjid Ums Menurut Perspektif Muhammadiyah,” *Jurnal Manajemen Pendidikan Al Hadi* 5, no. 1 (2025): 47, <https://doi.org/10.31602/jmpd.v5i1.18164>.

<sup>29</sup> Nur Qalby dkk., *Makna Kesalehan Bagi Muslim Dalam Pendekatan Fenomenologi*, t.t.

### **C. Virtual Piety as an Axiological Control in the 5.0 Era**

The implementation of Islamic communication ethics serves as a tool to regulate the flow of piety in the virtual world, thereby fostering social stability within a pluralistic society. Virtual piety is understood as adherence to religious values that have been adapted to the cyber ecosystem, with the aim of ensuring both individual autonomy and communal harmony<sup>30</sup>. By using social media as a means of spreading the message of Islam in a respectful manner and encouraging acts of kindness, individuals serve not only as passive consumers but also as agents of change who bring benefit to their fellow human beings<sup>31</sup>. Therefore, the reorientation of *habl min An-Nas* in the digital realm requires the integration of technical skills and ethical responsibility, so that the technological advancements of the 5.0 Industrial Revolution do not run counter to the decline in society's mindset and morality.

## **The Dialectic of Authority and the Construction of Identity**

### **A. Generation Z: A Profile of Digital Native Muslims in the Cyberspace Ecosystem**

Generation Z, who were born and raised amid the explosion of the digital ecosystem, possess unique characteristics as digital natives that make the internet not merely a tool, but an integral part of all aspects of their lives<sup>32</sup>. In the context of religiosity, this generation shows a strong preference for using digital technology to access religious information that is instant, visual, and personalized. Most of them have shifted away from conventional methods of religious learning toward the use of mobile apps, Quran recitation videos, and religious outreach content on social media platforms. These characteristics shape a more flexible and independent pattern of

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<sup>30</sup> Ihsani dan Febriyanti, "Etika Komunikasi Sebagai Kontrol Kesalehan Virtual dalam Perilaku Bermedia Masyarakat di Era Digital."

<sup>31</sup> Qalby dkk., *Makna Kesalehan Bagi Muslim Dalam Pendekatan Fenomenologi*.

<sup>32</sup> Rais, *Pengembangan Literasi Digital Dalam Pembelajaran Pai Untuk Mencegah Disinformasi Agama Pada Generasi Z*.

religiosity, in which spiritual fulfillment is achieved through “one-click” features that offer on-demand access to religious content. This phenomenon marks the emergence of a new type of religious subject in Indonesia’s religious landscape—one that relies heavily on digital devices as mediators of their daily spiritual connections<sup>33</sup>.

### **B. The Dialectic of Authority: Between Madrasah Teachers and Virtual Preachers**

The emergence of digital media has triggered a fragmentation of religious authority, in which legitimacy is no longer monopolized by formal institutions such as madrasahs or pesantren. Generation Z now finds itself caught between traditional authority—rooted in the depth of scholarly lineage (*sanad*), diligence in reading classical Islamic texts (*kitab kuning*), and respect for teachers (*adabiyah*)—and digital authority represented by religious influencers or social media preachers. Although religious teachers in schools hold formal legitimacy, their influence is often eroded by virtual preachers who offer emotional narratives more relevant to the daily anxieties of teenagers, such as mental health issues and peer pressure. However, the literature notes that rather than rejecting one source entirely, Generation Z tends to use both sources side by side as needed; short videos are used for quick answers, while teachers’ explanations remain necessary to delve deeper into methodological matters<sup>34</sup>.

### **C. The Construction of Santri Digital Identity as a Cultural Mediator**

This process of negotiating faith in this hybrid space gives rise to a new identity known as the “Digital Santri.” This individual is no longer merely a passive object of education, but rather an active agent who serves as an epistemological and cultural mediator between the conservative pesantren tradition and dynamic digital popular culture. The identity of the digital santri is reflected when individuals are able to

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<sup>33</sup> Famuji dkk., “Click, Share, Da’wah: Spiritual Revolution at Your Fingertips.”

<sup>34</sup> Sa’adah dkk., *Otoritas Guru Versus Penceramah Media Sosial: Analisis Pergeseran Rujukan Keagamaan Generasi Muda*.

integrate traditional values (such as ethics and the principle of tabayyun) into popular communication styles on social media—for example, by producing respectful da'wah content on TikTok or Instagram without losing their scholarly roots. In this context, religiosity is no longer monolithic but has transformed into a hybrid form of religious engagement, in which ritual observance is maintained even as expressions of faith become more personal and open to the changing times<sup>35</sup>.

#### **D. The Integration of Faith and Technology: Character Formation in Digital Piety**

This discussion concludes with the finding that the character of true piety in the 5.0 era is formed when individuals are able to synergize strong religious values with technological proficiency. Religious digital literacy serves as a bulwark that builds Generation Z's "moral immunity" so they do not get caught up in the tide of disinformation and radicalization. Digital piety manifests itself when individuals use critical thinking to filter content, prioritize Islamic communication ethics (qaulan sadida), and utilize social media as a means to foster social solidarity<sup>36</sup>. Thus, the reorientation of *habl min An-Nas* in the virtual space is not merely a matter of technical proficiency with devices, but rather a matter of how the integrity of faith is manifested through ethical responsibility in every digital footprint. The synergy between in-depth guidance from teachers and the wise use of digital media will give rise to a generation of Muslims who are not only technologically savvy, but also of noble character and who have a positive impact on a pluralistic society<sup>37</sup>.

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<sup>35</sup> Saputra, "Hybrid Religious Engagement."

<sup>36</sup> Rais, *Pengembangan Literasi Digital Dalam Pembelajaran Pai Untuk Mencegah Disinformasi Agama Pada Generasi Z*.

<sup>37</sup> Sa'adah dkk., *Otoritas Guru Versus Penceramah Media Sosial: Analisis Pergeseran Rujukan Keagamaan Generasi Muda*.

## CONCLUSION

Based on the results of the literature review presented above, it can be concluded that the meaning of piety in Islam has undergone a significant paradigm shift, from one that was originally focused on physical-ritual aspects to a holistic understanding that encompasses social responsibility in the virtual public sphere. Digital Piety represents a theoretical reorientation of the concept of *habl min An-Nas*, which positions interactions on social media as a tangible manifestation of one's faith. The phenomenon of "Fingertip Spirituality" demonstrates that technology is not merely a tool but an agent of change that is restructuring the way Generation Z accesses, understands, and practices religious teachings instantly and on-demand.

The primary parameter of digital piety in the Society 5.0 era is no longer measured solely by personal ritual observance but by an individual's ability to internalize Islamic communication ethics as an axiological control mechanism. The principle of *tabayyun* (verification of information), as mandated in Quranic Surah Al-Hujurat, verse 6, serves as a crucial "epistemic filter" to shield society from the tide of misinformation, hate speech, and cyberbullying that threaten social stability. In this context, guarding one's "thumbs" in the virtual world carries the same moral weight as guarding one's speech in the real world, because every digital footprint reflects a Muslim's integrity of conduct and spiritual maturity.

Furthermore, this study highlights the emergence of a new identity—the "Digital Santri"—among Generation Z, who are able to navigate their faith in a hybrid space. They negotiate between traditional religious authorities and virtual authorities in a selective and adaptive manner. A resilient character of piety is formed when religious digital literacy is combined with the values of religious moderation, so that individuals are not only technically proficient but also of noble character. As a theoretical implication, educational institutions and religious authorities need to collaborate to integrate digital literacy based on Islamic values into the curriculum in

order to maintain harmony and the welfare of the community amid global technological disruption.

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