



Analysis of the effectiveness of digital da'wah in promoting Islamic lifestyles and psychological well-being among muslim generation z

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Received Date: November 2, 2025

Revised Date: January 11, 2026

Accepted Date: February 28, 2026

ABSTRACT

Background: This study analyzes the effectiveness of digital da'wah as an instrument for behavioral and mental transformation among Muslim Generation Z. As digital natives, Generation Z faces a dualistic challenge between technological moderation and spiritual demands. Digital da'wah across platforms such as TikTok, Instagram, and YouTube emerges not merely as an information medium, but as an interactive space that contextualizes Islamic teachings into visual narratives relevant to the dynamic lives of young people. **Methods:** This research employs a descriptive qualitative method using a library research approach integrated with qualitative content analysis on TikTok. Data are sourced from reputable scientific literature (2021–2026) and purposive observations of digital da'wah videos. The analysis focuses on two primary clusters: spiritual motivation and social relations, utilizing hermeneutic interpretation to dissect how digital narratives impact the behavioral patterns and psychological well-being of Muslim Generation Z. **Findings:** The analysis reveals that digital da'wah effectively fosters an Islamic lifestyle by internalizing practical values and spiritual resilience. From a psychological standpoint, empathetic and inclusive content serves as a psychospiritual intervention capable of reducing existential anxiety (quarter-life crisis). The effectiveness is driven by non-judgmental narratives and creative visualizations that address the self-actualization needs of Generation Z, bridging the gap between religious dogma and mental health stability. **Conclusion:** Digital da'wah can serve as a strong and adaptive strategic tool for shaping a healthy Islamic way of life and supporting psychological well-being, provided that it is continuously developed in a creative and critical manner to effectively address the challenges and needs of the modern Muslim youth. **Novelty/Originality of this article:** This article presents a new perspective by positioning digital da'wah as a therapeutic tool (spiritual therapy). In contrast to previous studies that focused solely on cognitive-religious aspects, this research specifically links digital content with indicators of psychological well-being and practical lifestyles holistically.

KEYWORDS: digital da'wah; muslim generation z; psychological well-being.

1. Introduction

Over the past five years (2021–2025), the digital space has developed not only as a means of entertainment and communication, but also as a site for the search for meaning, identity formation, and increasingly visible religious activities. This shift is evident in the way younger generations learn about religion: whereas learning was previously dominated by face-to-face settings such as majelis taklim, schools, or community gatherings, it is now

Cite This Article:

Janna, L. A. B. & Fahmi, R. (2026). Analysis of the effectiveness of digital da'wah in promoting Islamic lifestyles and psychological well-being among muslim generation z. *Islamic Perspective on Communication and Psychology*, 3(1), 71-83. <https://doi.org/10.61511/ipercop.v3i1.2026.2777>

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increasingly mediated through mobile screens that present religious content in brief, visual, and fast-paced formats. This phenomenon has driven a transformation in the modes of da'wah, from models that are largely one-directional and grounded in physical encounters to approaches that are more interactive, algorithm-driven, and widely disseminated through digital platforms. Digital da'wah has thus become part of a "new ecosystem" of religious life, as Islamic content can be accessed at any time, replayed, commented upon, and shared, rendering the process of religious learning more personal while simultaneously being shaped by the rapid dynamics of the digital environment.

Muslim Generation Z stands at the center of this transformation. Generation Z is characterized as a cohort that has grown up alongside the internet and social media, resulting in patterns of information consumption that prioritize speed, ease of access, audiovisual presentation, and relevance to everyday experiences. For Generation Z, learning about religion does not necessarily begin with classical texts or lengthy lectures, but may originate from short videos addressing specific issues and subsequently develop into further information seeking. It is within this context that digital da'wah gains its momentum: it functions as an accessible "entry point" to Islamic learning, employing more comprehensible language and examples that are more closely aligned with modern life. However, this accessibility also presents challenges, as the packaging of religious messages in short durations carries the risk of meaning reduction, excessive simplification, or contextual fragmentation. Consequently, digital da'wah cannot be understood merely as a media phenomenon, but must be examined as a form of religious communication practice capable of shaping the ways of thinking, attitudes, and habits of younger generations.

In relation to this phenomenon, the issue of the "effectiveness" of digital da'wah becomes particularly important to examine with greater precision. In many public discourses, effectiveness is often misconstrued as mere popularity, measured by the number of views, likes, or comments. However, substantive success in da'wah does not necessarily align with indicators of virality. A video that goes viral may be emotionally compelling, yet not necessarily foster deeper understanding or positive behavioral change. Therefore, the effectiveness of digital da'wah should be approached from a more substantive perspective, namely the extent to which the conveyed messages align with Islamic values and have the potential to influence the audience's mindset and actions in real life. In other words, the analysis should focus not only on "how widely the content is viewed," but also on "how the message is framed, which values are emphasized, and what implications may arise when such content is repeatedly consumed by Muslim Generation Z audiences".

Within the context of shaping an Islamic lifestyle, digital da'wah has the potential to serve as a catalyst for behavioral change. An Islamic lifestyle is not limited to ritual worship but also encompasses dimensions of moral character, social transactions (*muamalah*), self-management, and proper conduct in social relations. Da'wah videos that address consistency in worship, self-control, honesty, responsibility, and social ethics may encourage Generation Z to re-evaluate their habits, select their social environments more carefully, or improve their patterns of interaction. However, the formation of an Islamic lifestyle also requires a process of internalization that is not always immediate. Content that is overly normative, judgmental, or inattentive to the psychological conditions of the audience may instead provoke resistance, unhealthy feelings of guilt, or confusion, particularly when audiences are confronted with academic pressures, social challenges, and high achievement demands. Therefore, discussions of digital da'wah need to consider how religious messages are conveyed in an empathetic, relevant, and constructive manner, so that they can contribute to the development of Islamic character without neglecting psychological balance.

At this point, the relationship between digital da'wah and the psychological well-being of Muslim Generation Z becomes an increasingly relevant issue. Psychological well-being does not merely signify the absence of stress, but also includes the ability to construct meaning in life, regulate emotions, maintain positive relationships, sustain hope, and possess a clear sense of direction in living one's life. Generation Z lives in an era

characterized by competition, information overload, social comparison through media, and rapid lifestyle changes (Rosyidin & Afandi, 2023). Within this context, digital da'wah content that emphasizes meaning, hope, patience, gratitude, and self-regulation may function as a source of coping and reflection. Conversely, content that oversimplifies mental health issues or frames psychological difficulties solely as a lack of faith risks adding to the emotional burden of the audience. Hence, it is important to understand digital da'wah not only as a "religious message," but also as a form of communicative discourse that interacts with the mental conditions of its audience and can influence how individuals perceive themselves, their future, and their social relationships.

To ensure that the discussion remains focused and amenable to in-depth analysis, this study concentrates on the TikTok platform, with videos as the unit of analysis, supported by a review of relevant literature and scholarly publications from 2021 to 2025. The content analysis is centered on two main themes closely related to the everyday experiences of Generation Z and frequently situated at the intersection of religiosity and psychological conditions, namely motivation and social relations. The motivation theme refers to messages of self-empowerment, encouragement toward spiritual transformation (hijrah), consistency in worship, the formation of life goals, and self-control in facing temptations and life pressures. Meanwhile, the social relations theme encompasses discussions of social etiquette, family relationships, friendships, healthy communication, and Islamic approaches to conflict resolution. These two themes were selected because they are not only prominent in digital da'wah but also directly associated with the formation of Islamic habits and the quality of psychological well-being.

Within this framework, the present study is expected to provide a more comprehensive understanding of how digital da'wah has developed among Muslim Generation Z and how dominant messages may potentially shape Islamic lifestyles and intersect with psychological well-being. This discussion is also directed toward positioning digital da'wah as a learning space that needs to be managed intelligently: not to negate the role of digital da'wah, but rather to understand how its messages operate, their strengths and limitations, and more prudent strategies so that digital da'wah remains meaningful, relevant, and supportive of the holistic development of young Muslims in both spiritual and psychological dimensions.

The purpose of this paper is to describe various forms of digital da'wah that are popular among Muslim Generation Z, to analyze their effectiveness in shaping and encouraging positive Islamic lifestyles, and to examine the relationship between digital da'wah and the mental health and psychological well-being of young people through a literature review approach and content analysis. To ensure a focused and well-defined discussion, the scope of this study is limited to relevant literature and scientific publications from the period 2021–2025, as well as digital da'wah content on the TikTok platform, with videos as the unit of analysis. The content analysis focuses on two main themes that frequently appear in digital da'wah and are closely aligned with the psychosocial needs of Generation Z, namely motivational themes (such as encouragement for hijrah, consistency in worship, meaning-making, and self-control) and social relationship themes (such as social etiquette, family relations, friendships, communication, and conflict resolution). This delimitation is intended to produce a more in-depth, systematic, and accountable explanation of how digital da'wah messages are packaged, disseminated, and received in the everyday lives of young Muslims.

The expected contributions of this study include providing deeper theoretical insights into the relationship between digital da'wah, Islamic lifestyles, and psychological well-being; serving as a source of reflection and input for digital preachers to enhance content quality, clarity of references, and relevance to audience characteristics; and motivating young people to utilize digital media intelligently, meaningfully, and in a balanced manner, so that they are not merely active content consumers but are also able to select and manage exposure to religious information in a healthy way (Kastalani, 2025) the data and theories underpinning this study indicate that digital da'wah accompanied by media literacy strategies has the potential to foster a Muslim generation that is not only religious but also

critical, selective, and responsible in using digital technology. These strategies include efforts to present high-quality content imbued with Islamic values while remaining communicative, as well as the use of platforms favored by Generation Z, such as TikTok and Instagram, which offer strong interactive and visual experiences that facilitate understanding and internalization of religious messages (Fahrudi et al., 2026; Maulani & Sobirin, 2025; Putra et al., 2023). Research also shows that digital da'wah can bring transformation to religious organizations and actors, whether by expanding the reach of messages, renewing communication styles, or adopting more inclusive approaches to address disinformation and the dynamics of digital spaces (Manurung et al., 2025). Moreover, digital da'wah functions as an important bridge within socially and culturally diverse societies, as it is able to adapt religious messages to be more broadly accepted across different backgrounds while simultaneously strengthening religious identity among young people who are in a phase of identity formation (Muhtar & Rohman, 2024). Based on this foundation, the novelty of this study lies in mapping TikTok-based digital da'wah through two core themes, motivation and social relationships, and linking these findings to the formation of Islamic lifestyles and the dimension of psychological well-being among Muslim Generation Z. This focus positions digital da'wah not merely as a phenomenon of media shift, but as a practice of religious communication that intersects with the strengthening of Islamic habits, self-meaning, and the quality of social relationships of Generation Z amid the fast-paced digital environment.

Methodologically, this study employs a descriptive qualitative approach, with a literature review as its primary foundation, enriched by content analysis of digital da'wah content on TikTok. This methodological choice is considered appropriate as it allows the author to describe phenomena contextually, explore the meanings of messages, and construct a systematic and accountable synthesis of findings through content coding and categorization procedures (Creswell & Poth, 2018). Given that TikTok operates within an algorithmic environment that influences content visibility and audience exposure patterns (Bucher, 2012; Bucher, 2018), this study also regards the algorithmic context as an important background factor shaping how digital da'wah circulates and is received, without positioning the technical aspects of algorithms as the main focus. Accordingly, the discussion is not intended to establish statistical causal relationships, but rather to elucidate associations and potential implications of digital da'wah based on emerging message tendencies and relevant prior research findings, including literature that positions religiosity as a source of coping and meaning-making within the context of mental health (Fakhriyani, D. D., 2023; Nasution et al., 2024).

The structure of the manuscript is organized as follows. The first section (Introduction) presents the background, problem formulation, objectives, significance, and scope of the study. The second section (Theoretical Review and Conceptual Framework) elaborates the conceptual foundations of digital da'wah, the characteristics of Generation Z, Islamic lifestyle patterns, and psychological well-being, including the conceptual framework used to examine the interrelationships among variables. The third section (Research Methodology) explains the research approach, data sources, units of analysis, and the stages of content analysis and literature review conducted within the 2021–2025 period. The fourth section (Results and Discussion) presents the analytical findings based on the themes of motivation and social relations, followed by a discussion that links these findings to relevant theories and previous studies to explain their implications for Islamic lifestyle patterns and the psychological well-being of Muslim Generation Z. The fifth section (Conclusion and Recommendations) summarizes the answers to the research questions, outlines practical implications, and provides strategic recommendations and suggestions for future research to ensure that studies on digital da'wah continue to develop and remain relevant to the needs of the younger generation.

2. Methods

2.1 Research design

This research employs a descriptive qualitative method with a library research design, integrated with qualitative content analysis on the TikTok social media platform. This approach was selected because the study aims to conduct an in-depth exploration of digital da'wah phenomena contextually, focusing on the construction of meaning and message symbolism rather than statistical hypothesis testing or numerical generalization. Through a constructivist paradigm, the study seeks to examine the characteristics of digital da'wah discourse, identify dominant themes, and analyze their significance in shaping Islamic lifestyles and supporting the psychological well-being of Muslim Generation Z. The overall research process was systematically structured to ensure academic accountability in mapping the relationship between the rhetorical styles of digital preachers and their psychospiritual implications for young audiences.

2.2 Data sources

The data sources in this study are secondary in nature and consist of two main categories. First, scholarly literature, including books, scientific articles, and national and international journals related to digital da'wah, Generation Z characteristics, Islamic lifestyle patterns, and psychological well-being. The literature was selected within a five-year publication range (2021–2025) to ensure that the discussion reflects current developments in the digital media ecosystem and recent academic discourse. Second, digital da'wah content from the TikTok platform was utilized, with videos serving as the primary unit of analysis. TikTok was selected due to its dominance among Generation Z users and its orientation toward short-form visual content, making it relevant for representing contemporary forms of concise, interactive, and visually driven digital da'wah.

2.3 Data collection technique

The collection of literature data was conducted through online documentation studies using academic databases such as Google Scholar, Scopus, and the Garuda portal. The search process employed specific combinations of keywords using boolean operators, including "digital da'wah," "cyber religion," "Islamic lifestyle," "Gen Z Muslim," "psychological well-being," and "religiosity and mental health." Literature selection was based on inclusion criteria emphasizing substantive relevance, methodological clarity, and source credibility, particularly peer-reviewed publications. Meanwhile, TikTok content data were collected through purposive digital observation. The researcher curated da'wah videos containing explicit educational messages regarding Islamic lifestyles and psychological support. The observation focused on two major thematic clusters: Spiritual Motivation and Social Relations.

The Spiritual Motivation theme included narratives concerning self-resilience, istiqamah in worship, purpose in life, and anxiety management through a theocentric perspective. The Social Relations theme covered discussions on social etiquette (adab), family harmony, social empathy, and conflict resolution grounded in prophetic (nubuwwah) values. Each video was treated as a holistic unit of analysis. The researcher examined verbal elements (spoken messages), visual elements (gestures, captions, and on-screen text), and contextual elements surrounding the content. Quantitative engagement metrics such as likes and shares were not analyzed in depth, except as limited supporting indicators to identify trends in message popularity.

2.4 Data analysis technique

The study employed a qualitative content analysis approach combining inductive and deductive analytical processes. The analysis began with data reduction by codifying the selected literature to establish a clear conceptual framework. Subsequently, message units within TikTok videos were identified to detect recurring patterns related to mental health issues and Islamic behavioral practices. The identified data were then categorized into broader thematic classifications, followed by hermeneutic interpretation to uncover latent meanings embedded within the da'wah narratives. The final stage involved data synthesis, where findings from TikTok observations were compared and integrated with theories and arguments derived from the scholarly literature. This triangulation process enabled the researcher to formulate comprehensive conclusions regarding the role of digital da'wah not only as a medium of religious information dissemination but also as a form of psychospiritual intervention for Muslim Generation Z.

2.5 Trustworthiness of the study and ethical considerations

To ensure the trustworthiness of the findings, this study applied source triangulation by comparing insights obtained from TikTok content with findings from scholarly literature published between 2021 and 2025. Analytical consistency was maintained by applying stable thematic categories and indicators throughout the coding and interpretation process, ensuring that the interpretation remained aligned with the study focus. In addition, the analytical procedures were described transparently and systematically, enabling readers to trace the logical progression of the research and evaluate the coherence between data collection, interpretation, and the resulting conclusions.

This study utilized content available in the public digital sphere and did not focus on identifying or exposing individual users. The research did not aim to evaluate specific persons but rather to analyze digital da'wah messages as a form of contemporary religious communication practice. Through this ethical approach, the study is expected to contribute academically by mapping the characteristics and thematic patterns of digital da'wah content while also providing strategic recommendations for strengthening Islamic lifestyle practices and supporting the psychological well-being of Muslim Generation Z in the digital era.

3. Results and Discussion

3.1 Overview of digital da'wah on TikTok (muslim generation z 2021–2025)

Based on a review of the literature from the past five years and a content analysis of TikTok videos with da'wah themes as the unit of analysis, digital da'wah on this platform demonstrates several key characteristics: concise messaging, strong visual elements, an informal yet persuasive linguistic style, and narrative packaging that is contextualized to the everyday lives of Generation Z. In general, da'wah on TikTok employs a "micro-learning" communication pattern, namely the delivery of Islamic values through short content segments that are easy to understand and quickly consumed. The most frequently encountered formats include short sermons, voice-overs accompanied by quoted text, storytelling of hijrah experiences, excerpts of question-and-answer sessions, and religious motivational content that emphasizes gradual self-improvement.

The content analysis then focuses on two dominant themes most relevant to the research objectives, namely motivation and social relations. These two themes are used as entry points to examine how digital da'wah content can encourage Islamic lifestyle patterns (e.g., consistency in worship, self-control, and etiquette) while also intersecting with psychological well-being (e.g., inner peace, meaning in life, and social support). To clarify the results of the analysis, Table 1 summarizes the main themes, message indicators, and narrative patterns commonly used in TikTok da'wah content during the 2021–2025 period.

The narrative patterns presented are positioned as typical forms of presentation based on a synthesis of the literature and the coding framework; thus, the table functions as a thematic map that guides the interpretation of the results and subsequent discussion. In this way, the findings are presented more systematically and facilitate linkage to the conceptual framework of Islamic lifestyle patterns and psychological well-being.

Table 1. Mapping of themes and indicators in the content analysis of TikTok da'wah

Theme	Subtheme	Message indicators	Form of video narrative
Motivation	Istiqomah and consistency in worship	Encouragement to maintain prayer/worship; emphasis on gradual processes; reminders of intention	Generally begins with a personal problem, followed by emotional normalization, then provides religious framing (patience, trust in God, gratitude), and concludes with a practical call for self-improvement such as performing prayer, engaging in dhikr, and increasing supplication
Motivation	Reframing trials and the meaning of life	Interpreting difficulties as trials; fostering hope; strengthening life purpose	Usually employs reflective and affirmative statements, accompanied by brief storytelling or analogies, then conveys messages about life meaning or purpose, and ends with reinforcement of hope and encouragement to remain istiqomah
Social relations	Communication etiquette and guarding speech	Avoiding gossip; speaking kindly; controlling emotions during conflict	Commonly presented through short scenarios, dialogues, or narration, followed by principles of etiquette (guarding speech, tabayyun), and concluded with practical steps such as restraining responses, seeking clarification, or increasing istighfar
Social relations	Family and filial piety toward parents	Respecting parents; improving family communication; empathy	Typically uses an emotional approach (family stories), emphasizes the virtue of proper conduct toward parents, then offers simple communication advice (apologizing, yielding), and concludes with a prayer or a call for attitudinal improvement

3.2 Motivational messages and the formation of an Islamic lifestyle

Content analysis indicates that motivational themes constitute one of the central pillars of digital da'wah on TikTok, targeting Muslim Generation Z audiences. Motivational messages generally position the audience's personal experiences as the entry point, such as emotional exhaustion, anxiety, uncertainty about life direction, guilt, and a desire for self-improvement (Fitri & Rahmawati, 2023). Motivational content subsequently directs

audiences toward a religious framework that emphasizes gradual self-betterment, the importance of intention, and consistency in worship as forms of self-strengthening. Within a typical narrative pattern, motivational messages tend to be constructed through the sequence of everyday problems → emotional validation → religious framing (e.g., patience, gratitude, reliance on God) → practical calls to action that can be implemented immediately (e.g., improving prayer, increasing remembrance/istighfar, and restraining oneself from negative habits). In addition, frequently occurring motivational subthemes include *istiqamah* (steadfastness), reframing life trials as learning processes, strengthening hope, and self-control in daily behavior, including digital habits.

Substantively, these findings indicate that motivational da'wah on TikTok does not merely emphasize ritual aspects but also encourages behavioral change related to Islamic lifestyle patterns, such as self-discipline, time management, impulse control, and efforts to avoid behaviors perceived as inconsistent with Islamic values. In other words, motivation in TikTok da'wah tends to operate at the level of "strengthening intentions and habits," rather than solely conveying normative information.

The dominance of motivational messages can be understood as a form of adaptation of digital da'wah to the psychosocial needs of Generation Z, who live in fast-paced, competitive environments with constant exposure to information. Within the uses and gratifications framework, audiences consume content not only to obtain information but also to receive emotional support, identity reinforcement, and a sense of direction (Katz, Blumler, & Gurevitch, 1973). Accordingly, religious motivational messages that combine emotional validation with calls for self-improvement become highly relevant for Generation Z, as they address both the need to feel "understood" and the need to be "guided" in making everyday decisions.

However, the literature also cautions that the relationship between social media and mental health is complex and may vary depending on usage contexts and individual conditions. Therefore, the effectiveness of motivational da'wah cannot be separated from the quality of message communication. Messages that are overly simplistic or frame psychological problems merely as a matter of "insufficient faith" risk increasing emotional burden, triggering excessive guilt, or creating oppressive moral standards. Conversely, motivational messages that allow room for process, offer proportionate practical steps, and maintain psychological sensitivity are more likely to function as healthy support for young audiences. Within the context of algorithmic platforms, repeated exposure to motivational content may also strengthen internalization, yet it still requires media literacy for audiences to critically assess references, context, and the depth of meaning in the messages they consume (Bucher, 2018).

Overall, the findings on the motivational theme indicate that TikTok-based digital da'wah has descriptive-qualitative potential to effectively encourage Islamic lifestyle patterns and support the psychological well-being of Muslim Generation Z by strengthening intentions, fostering habit formation, and creating a calming meaning framework. This effectiveness will be stronger when motivational messages are framed empathetically, grounded in clear Islamic values, and attentive to the complexity of the audience's psychological experiences.

3.3 Social relationships, Islamic ethics, and psychological well-being

The theme of social relations emerges as the second principal theme in TikTok digital da'wah and tends to position social ethics (*adab*) as a tangible indicator of everyday religiosity. In content centered on social relationships, dominant messages emphasize the importance of guarding one's speech, avoiding destructive conflict, improving communication, honoring parents, and cultivating healthy friendships. Such content also frequently highlights the practice of selecting one's social environment (*circle*) as part of self-preservation, including an emphasis on boundaries in interactions and the importance of constructive social support. Thus, social-relational da'wah does not merely address "what

should be done” in a moral sense, but also “how to interact” ethically within the dynamics of family and friendship relationships.

Narratively, the common mode of presentation in this theme typically takes the form of short scenarios, dialogues, or case examples closely aligned with audience experiences, such as friendship conflicts, family misunderstandings, or situations in which emotions are easily provoked. Messages are then directed toward principles of adab (e.g., tabayyun, safeguarding dignity, speaking kindly, avoiding ghibah), and conclude with realistic practical steps, such as restraining impulsive responses, apologizing, improving communication styles, or choosing more supportive environments. This pattern illustrates that digital da’wah on TikTok often operates through “situational framing,” wherein content begins with familiar social situations and subsequently presents Islamic values as guidance for taking ethical stances.

Findings within the social relations theme indicate that TikTok digital da’wah functions as a space for reinforcing Islamic ethical norms that directly engage with the psychosocial needs of Generation Z. Within the framework of psychological well-being, the dimension of positive relations with others constitutes a key element associated with feelings of security, emotional support, and overall psychological quality of life. Accordingly, da’wah messages that emphasize empathic communication, respect within families, and social solidarity have the potential to support the psychological well-being of young audiences, particularly during developmental phases characterized by a strong need for social acceptance and identity formation (Ryff, 1989; Ryff, 2013). From the perspective of Islamic lifestyle patterns, the emphasis on adab and relational ethics reinforces the notion that religiosity is not only manifested in ritual worship, but also in consistent interpersonal behavior in everyday life.

Moreover, the dissemination of social-relational messages on TikTok unfolds within an algorithmic context that determines which content becomes visible, how frequently, and to which audiences. This algorithmic environment can rapidly expand the reach of Islamic social ethics content, yet it may also shape homogeneous exposure, whereby audiences repeatedly encounter particular types of messages without exposure to diverse perspectives. In the literature, algorithms are understood to play a role in shaping visibility, accessibility, and message prioritization in digital spaces (Bucher, 2012; Bucher, 2018). Consequently, alongside improving the quality of da’wah content, it is also important to promote media literacy so that audiences are able to critically evaluate messages, understand context, and avoid treating a single piece of content as a singular standard for assessing the complexity of social relationships.

These findings underscore that the theme of social relations constitutes an important pathway linking digital da’wah with the formation of Islamic lifestyle patterns as well as psychological well-being. Social-relational da’wah is descriptively and qualitatively effective when it does not merely rest on prohibitions or normative exhortations, but rather facilitates an empathic and applicable understanding of adab. In the context of Muslim Generation Z, content that assists audiences in managing conflict, maintaining communication, and building healthy social support holds the potential to strengthen relationship quality, reduce social pressures, and foster a sense of connectedness that supports psychological well-being.

3.4 Summary of the effectiveness of TikTok-based digital da’wah on Islamic lifestyles and psychological well-being

Overall, the findings indicate that the form of digital da’wah developing among Muslim Generation Z on TikTok tends to be characterized by concise, visual, and contextual communication, with a preference for brief storytelling, religious affirmations, and situational examples closely aligned with everyday experiences. This mode of presentation reflects an adaptation of da’wah to the information consumption rhythms of Generation Z, in which religious messages are positioned not merely as sources of knowledge, but also as “quick reminders” that can stimulate personal reflection, encourage behavioral change, and shape value orientations in daily life. In this context, the effectiveness of digital da’wah is not

understood solely as a measure of popularity, but rather as the extent to which the packaged messages are able to foster behavioral direction and meaning-making that are operationally aligned with Islamic values.

The findings also demonstrate that the effectiveness of digital da'wah in promoting Islamic lifestyles and intersecting with the psychological well-being of Muslim Generation Z primarily operates through two complementary pathways. The first is an internal pathway through motivational themes, which emphasize the strengthening of intentions, consistency in worship, self-control, and the interpretation of life's trials as processes of self-improvement (Tarmizi, Akhmad; Panambaian, 2022). The second is an interpersonal pathway through social relational themes, which emphasize ethical communication, the quality of family relationships, the selection of supportive peer environments, and the cultivation of empathy and social support (Sari & Lubis, 2024). These two pathways can be understood as two dimensions of Islamic character formation: self-reform and relational reform. Both have the potential to support dimensions of psychological well-being, particularly when da'wah messages are able to foster meaning in life, provide hope, build a sense of social connectedness, and offer realistic and practical steps.

Nevertheless, the synthesis of the discussion underscores critical considerations regarding digital da'wah on TikTok. The short video format and algorithmic dynamics have the potential to encourage message oversimplification, reinforce homogeneous exposure, and promote content that is overly normative or insufficiently sensitive to the psychological complexity of audiences. Therefore, for digital da'wah to be truly effective and responsible, there must be an emphasis on content quality, clarity of value references, and empathetic and contextual communication strategies. From the audience perspective, media literacy is essential so that Muslim Generation Z is able to select credible content, interpret messages proportionally, and utilize them as reinforcement for behavior and psychological well-being, rather than as sources of unhealthy moral pressure. Through this synthesis, the study provides a foundation for formulating strategic recommendations in the conclusion to optimize digital da'wah that is more relevant, safe, and meaningful for Muslim Generation Z.

4. Conclusions

This study concludes that digital da'wah on TikTok, particularly during the 2021–2025 period, constitutes a transformative mode of religious communication that is concise, visual, and highly contextual. Its effectiveness lies in its ability to synchronize the information-consumption rhythms of Muslim Generation Z with the substantive values of Islam. Rather than being a mere medium of information, digital da'wah functions as a psychospiritual catalyst that redefines how young Muslims internalize religiosity in a fast-paced digital era. The findings demonstrate that this effectiveness operates through a dual-pathway mechanism: the internal-motivational pathway, which fosters self-resilience and spiritual meaning-making; and the interpersonal-relational pathway, which reinforces social ethics (*adab*) and communication quality. Both pathways converge to strengthen the dimensions of psychological well-being, specifically in enhancing purpose in life and positive social connectedness.

The novelty of this research is established by its holistic mapping of TikTok's algorithmic discourse as a therapeutic tool, bridging the gap between religious dogma and mental health stability. This study moves beyond the "medium-shift" paradigm to position digital da'wah as an essential practice in shaping a sustainable Islamic lifestyle. Practically, this research underscores a critical mandate for digital preachers to integrate psychological sensitivity into their narratives, ensuring that religious messages provide hope rather than moral burden. Furthermore, the necessity of media literacy is highlighted as a fundamental safeguard for Generation Z to navigate algorithmic biases. In essence, digital da'wah—when delivered with empathy and context—serves not only as a guide for ritual consistency but also as a robust pillar for the psychological and spiritual flourishing of the modern Muslim generation.

Acknowledgement

The authors would like to express their sincere gratitude to the lecturers and IASSSF for providing opportunities and constructive guidance during the preparation of this manuscript. They would also like to thank their friends and colleagues for their helpful discussions and suggestions, which improved this research. Any errors that remain are entirely the responsibility of the authors.

Author Contribution

L.A.B.J. & R.F. contributed to the literature review, data interpretation, manuscript preparation, and editorial revision. All authors have reviewed and approved the final version of the manuscript.

Funding

This research received no external funding.

Ethical Review Board Statement

Not available.

Informed Consent Statement

Not available.

Data Availability Statement

Not available.

Conflicts of Interest

The authors declare no conflict of interest.

Declaration of Generative AI Use

During the preparation of this work, the authors used Grammarly to assist in improving the manuscript's grammar, clarity, and academic tone. After using this tool, the authors reviewed and edited the content as needed and took full responsibility for the content of the publication."

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