

Bulletin of Islamic Research ISSN (Online): 3031-4526 Received: 29-03-2023, Revised: 04-04-2023 Accepted: 05-05-2023, Published: 06-06-2023 DOI: <u>https://doi.org/10.69526/bir.v1i2.338</u>

Sustaining Digital Faith: How Technology Impacts Religious Activities and Participation in the Digital Era

Md. Ishaque¹; Mahmudulhassan²; Muhammad Abuzar³

Abstract

The digital age has significantly transformed religious practices, presenting both opportunities and challenges for individuals and communities. This study examines the impact of technology on religiosity, focusing on the shift from traditional religious practices to digital formats. Using secondary data, the research explores how digital tools like online platforms and virtual communities have reshaped religious engagement and community building. Despite the benefits of accessibility, such as the convenience of attending services remotely and accessing religious resources online, challenges also emerge. These include misinformation, distractions, and the potential erosion of personal spiritual experiences, which can undermine the authenticity of religious practices. The findings suggest that while technology offers greater accessibility to religious resources, religious organizations and leaders must balance virtual engagement with maintaining the integrity of traditional spiritual practices. The study concludes with recommendations for integrating faith into the digital landscape while preserving the core values of spirituality. This includes promoting responsible use of technology, fostering virtual spaces that encourage meaningful engagement, and ensuring that digital tools serve as enhancements, not replacements, for authentic spiritual experiences.

Keywords: Digital Faith; Technology and Religiosity; Virtual Worship, Online Spiritual Communities; Religious Leaders and Technology.

¹ Shanto-Mariam University, Dhaka, Bangladesh, Email: <u>hod_is@smcut.ac.bd2</u> ² Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Email: 030023000@student.ums.ac.id, Orchid: https://orcid.org/0009-0006-0473-87923

³ University of Malakand, Chakdara, Pakistan, Email: <u>abuzarghafari885@gmail.com</u>, Orchid: https://orcid.org/0009-0004-9999-7943

Introduction

The digital age has significantly transformed various aspects of human life, including religion and spirituality. With rapid advancements in technology, religious practices have evolved from traditional, in-person rituals to digital formats that are accessible through the internet and mobile devices. Platforms like YouTube, Zoom, and social media have become essential tools for religious leaders to engage with their followers, enabling them to broadcast sermons, prayer meetings, and spiritual teachings to a global audience [1],[2],[3],[4].

Additionally, the emergence of religious apps and online communities has provided a new dimension to religious engagement, allowing individuals to integrate spiritual practices into their everyday routines. However, despite the increased accessibility of religious resources, this shift toward digital religiosity introduces both opportunities and challenges. While digital tools enable broader access to faith-based content, offering convenience and flexibility for individuals, they also bring issues such as misinformation, distractions, and spiritual disengagement, which may undermine the authenticity of religious practices [5],[6],[7],[8].

The primary research problem addressed in this study is: How does the digital age affect the practices, engagement, and authenticity of religiosity? Although numerous studies have explored technology's role in various fields, the specific impact on religiosity, particularly regarding virtual religious communities, the challenges of misinformation, and the potential for spiritual disconnection remain underexplored [9],[10].

Furthermore, the increasing reliance on digital tools by religious organizations presents a need to understand how these tools are reshaping religious practices and whether they are enhancing or diminishing the depth of spiritual engagement. This study aims to explore these dimensions in greater detail [11],[12],[13],[14].

This research is significant as it contributes to the growing body of literature on the intersection of religion and technology, providing insights into how digital tools are reshaping religious practices and communities. By investigating the positive and negative impacts of the digital era on religiosity, the study will help religious organizations, leaders, and practitioners understand how to leverage technology effectively without compromising the authenticity and depth of their spiritual lives.

Additionally, the findings of this study can inform policymakers, religious institutions, and technology developers about the evolving needs of digital-age worshippers. As more individuals turn to online platforms for religious

guidance, understanding how to integrate technology into spiritual practices can help maintain the core values of faith and devotion. This research offers a novel perspective by combining technological advancements with the traditional study of religiosity. While many studies have explored the general impact of technology on religion, there is limited research specifically focused on the digital transformation of religiosity in the context of virtual religious communities, online distractions, and the authenticity of digital religious practices [15],[16].

The novelty of this research lies in its exploration of the dual nature of digital technology in religion: both as a facilitator of spiritual growth and as a potential disruptor of authentic religiosity. By examining both the opportunities and challenges posed by the digital era, this study offers new insights into how religious engagement can be maintained in an increasingly technology-driven world.

The main objectives of this research are: (1) to examine how digital platforms (such as social media, YouTube, Zoom, and religious apps) influence religious practices and engagement, (2) to explore the rise of virtual religious communities and their impact on individuals' faith experiences, (3) to identify the challenges posed by misinformation and distractions in the digital realm that affect religiosity, (4) to assess the role of religious leaders in navigating the digital landscape and maintaining spiritual authenticity in a technology-driven world, and (5) to provide recommendations for balancing digital engagement with traditional forms of spiritual practices.

Method

This study utilizes secondary data collected from existing literature, reports, and case studies on the intersection of technology and religiosity. The data was sourced from academic journals, articles, and reports on religious practices in the digital age. The research employs a qualitative analysis approach, focusing on thematic trends that highlight the influence of technology on religious engagement, the rise of virtual communities, and the challenges related to misinformation and distraction [17].

By analyzing secondary data, the study examines both the positive and negative impacts of digital tools and platforms on religious beliefs and practices. The methodology involves categorizing findings related to the use of digital platforms (such as YouTube, Zoom, and social media), the development of virtual religious communities, and the implications for spiritual leaders.

Result and Discussion

The findings reveal several key trends in the impact of digital technology on religiosity:

1. Digital Accessibility and Convenience



Figure 1. Digital Pathways to Faith

Digital platforms have revolutionized the way religious services and teachings are accessed, making it more convenient for individuals to engage with their faith remotely. The advent of technologies like live-streamed sermons, virtual prayer meetings, and religious apps allows individuals to practice their religion from the comfort of their own homes [18],[19]. This is especially beneficial for people who are unable to attend physical services due to geographical distance, physical limitations, or social barriers, such as those living in remote areas, people with disabilities, or those facing social stigmas. With these technologies, people can continue to engage in spiritual practices without needing to be physically present in a place of worship. The convenience and flexibility offered by these digital tools have made religious engagement more inclusive and accessible to a wider audience [20],[21],[22].

2. Rise of Virtual Religious Communities

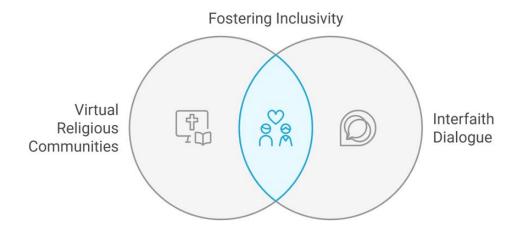
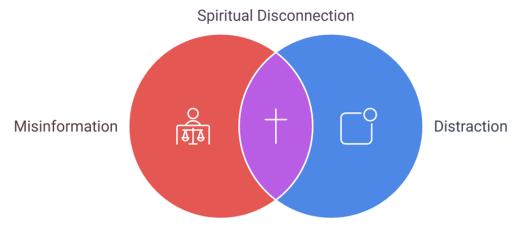


Figure 2. Fostering Inclusivity through Digital Platforms

The digital age has also seen the rise of virtual religious communities, which are formed through social media, blogs, podcasts, and online forums. These platforms provide a space where individuals can share their spiritual experiences, ask questions, and engage in discussions about faith, often breaking geographical or cultural boundaries. For individuals who may feel isolated in their local communities, these virtual spaces provide a sense of belonging and offer opportunities to connect with others who share similar beliefs [23],[24],[25].

Additionally, these digital platforms allow for interfaith dialogue, where people from different religious backgrounds can engage in meaningful conversations and learn about each other's belief systems. This fosters a more inclusive and open environment for exploring faith, promoting tolerance, and building understanding across different cultures and traditions [26],[27], [28].



3. Challenges of Misinformation and Distraction

Figure 3. Navigating Digital Faith Challenges

While digital platforms provide greater access to religious resources, they also introduce challenges, such as misinformation and distraction. The internet is flooded with an overwhelming amount of content, much of which may be unverified or contradictory. This makes it difficult for individuals to differentiate religious and between authentic teachings distorted or misleading interpretations. The spread of misinformation can create confusion or lead to misunderstandings about faith [29],[30],[31]. In addition, digital platforms, particularly social media and entertainment websites, can act as distractions. The constant flow of information, entertainment, and notifications can divert individuals' attention away from spiritual practices, leading to a sense of spiritual disconnection. This can erode the depth of religious engagement, as individuals may prioritize digital distractions over meaningful spiritual reflection and practice [32],[33],[34].

Impact of Digital Technology on Religiosity Challenges of Misinformation and Distraction Challenges of Challenges

4. The Role of Religious Leaders

Figure 4. Key Trends in the Effect of Digital Technology on Religion

Religious leaders play a critical role in helping their communities navigate the digital landscape. In the digital age, religious leaders can remain connected with their followers by using tools like social media, live-streaming, and online content. This is especially important for reaching younger generations, who may not be as inclined to attend traditional services in person. Digital platforms allow leaders to maintain an ongoing presence in the lives of their followers, offering spiritual guidance, reflections, and teachings [35],[36]. However, religious leaders need to balance online engagement with the need for in-person connections. While digital tools can enhance engagement, they cannot replace the depth of personal, face-to-face interactions. Leaders must ensure that the spiritual growth fostered online is genuine and not superficial. By maintaining this balance, religious leaders can help their communities continue to grow spiritually while embracing the benefits of technology [37],[38].

The discussion emphasizes that while the digital era provides unprecedented opportunities for religious engagement, it also raises concerns about the authenticity and depth of faith. The challenge lies in striking a balance between the benefits of accessibility and the potential distractions that technology introduces.

Conclusion

The digital age has significantly transformed religiosity, offering both opportunities and challenges for individuals and religious communities. Digital platforms have revolutionized how people engage with their faith, providing greater accessibility to religious services and fostering the creation of virtual religious communities. These developments have allowed individuals to practice their faith more conveniently and connect with others across the globe. However, the rise of digital religiosity also brings challenges, such as misinformation and distractions, which can hinder genuine spiritual engagement. Furthermore, the role of religious leaders remains crucial in navigating the digital landscape, as they help guide their communities in balancing virtual and in-person spiritual practices. This research highlights the complexities of religiosity in the digital age, demonstrating that while technology offers unprecedented opportunities for spiritual growth and community building, it also requires careful consideration of its potential drawbacks. As digital tools continue to evolve, religious organizations and leaders need to find ways to integrate technology effectively without compromising the authenticity and depth of spiritual practices. Future research in this area could explore several key areas to further understand the evolving relationship between technology and religiosity. First, studies could investigate the long-term effects of digital religiosity on individual spiritual practices and beliefs. Specifically, how do virtual religious communities influence personal faith development over time? Additionally, research could examine the psychological impacts of digital distractions on spiritual engagement, exploring whether the constant flow of information online diminishes the emotional and spiritual benefits of religious practices.

Author Contributions

Md. Ishaque: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Mahmudulhassan**: Methodology, Writing – review & editing, Investigation. **Muhammad Abuzar**: Conceptualization, Methodology, Writing – review & editing, Investigation.

Acknowledgement

We would like to thank Shanto-Mariam University, Universitas Muhammadiyah Surakarta, University of Malakand, and an anonymous reviewer for providing valuable input on these papers.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

Bibliography

- [1] K. Barzilai-Nahon and G. Barzilai, "Cultured Technology: The Internet and Religious Fundamentalism," Inf. Soc., vol. 21, no. 1, pp. 25–40, Jan. 2005, doi: https://doi.org/10.1080/01972240590895892.
- [2] I. Levin and D. Mamlok, "Culture and Society in the Digital Age," Information, vol. 12, no. 2, p. 68, Feb. 2021, doi: https://doi.org/10.3390/info12020068.
- [3] M. M. A. Sholeh, Waston, A. Nirwana, and M. Mahmudulhassan, "The Reasons of Lifelong Education for the Sustainable Development Goals (SDGs): The Islamic Epistemology Perspective," J. Lifestyle SDGs Rev., vol. 5, no. 2, p. e02988, Nov. 2024, doi: https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe02988.
- [4] A. N. A.N., M. Mahmudulhassan, F. D. Marshal, M. Muthoifin, and N. Fadli, "Human rights and social justice in Quranic contexts: a global trend," Leg. J. Ilm. Huk., vol. 32, no. 2, pp. 453-471, Sep. 2024, doi: https://doi.org/10.22219/ljih.v32i2.35088.
- [5] K. Tran and T. Nguyen, "Preliminary Research on the Social Attitudes toward AI's Involvement in Christian Education in Vietnam: Promoting AI Technology for Religious Education," Religions, vol. 12, no. 3, p. 208, Mar. 2021, doi: https://doi.org/10.3390/rel12030208.
- [6] D. Guest, A. Knox, and C. Warhurst, "Humanizing work in the digital age: Lessons from socio-technical systems and quality of working life initiatives," Hum. Relations, vol. 75, no. 8, pp. 1461–1482, Aug. 2022, doi: https://doi.org/10.1177/00187267221092674.
- [7] Ardiansyah et al., "Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database," Pakistan J. Life Soc. Sci., vol. 22, no. 2, pp. 1493–1509, 2024, doi: https://doi.org/10.57239/PJLSS-2024-22.2.00105.
- [8] Mahmudulhassan, W. Waston, A. Nirwana, S. Amini, M. M. A. Sholeh, and M. Muthoifin, "A moral-based curriculum to improve civilization and human resource development in Bangladesh," Multidiscip. Rev., vol. 7, no. 8, p. 2024137, May 2024, doi: https://doi.org/10.31893/multirev.2024137.
- [9] A. Akrim, "A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in the Industrial Revolution Era 4.0," Edukasi Islam. J. Pendidik. Islam, vol. 11, no. 01, p. 35, Feb. 2022, doi: https://doi.org/10.30868/ei.v11i01.1799.
- [10] P. Phillips, K. Schiefelbein-Guerrero, and J. Kurlberg, "Defining Digital Theology: Digital Humanities, Digital Religion and the Particular Work of the CODEC Research Centre and Network," Open Theol., vol. 5, no. 1, pp. 29–43, Jan. 2019, doi: https://doi.org/10.1515/opth-2019-0003.
- [11] C. Helland, "Digital Religion," in Handbooks of Sociology and Social Research,

2016, pp. 177-196. doi: https://doi.org/10.1007/978-3-319-31395-5_10.

- [12] H. O. Brien, "What does the rise of digital religion during Covid-19 tell us about religion's capacity to adapt?," Irish J. Sociol., vol. 28, no. 2, pp. 242–246, Aug. 2020, doi: https://doi.org/10.1177/0791603520939819.
- A. N. AN, . M., . M., and . W., "Bibliometric Analysis of Islamic Education and [13] Character Development in Religious Education Practices in Indonesia," Pakistan Life Soc. Sci., vol. 22, no. 2, pp. 1231-1245, 2024. doi: I. https://doi.org/10.57239/PJLSS-2024-22.2.0086.
- [14] Muthoifin et al., "Fostering Multicultural Community Harmony to Enhance Peace and Sustainable Development Goals (SDG's)," J. Lifestyle SDGs Rev., vol. 5, no. 1, p. e01687, Oct. 2024, doi: https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe01687.
- [15] Sukisno, Waston, A. Nirwana, Mahmudulhassan, and M. Muthoifin, "Parenting problems in the digital age and their solution development in the frame of value education," Multidiscip. Rev., vol. 7, no. 8, p. 2024163, Apr. 2024, doi: https://doi.org/10.31893/multirev.2024163.
- [16] S. U. A. Khondoker, Waston, A. N. An, Mahmudulhassan, and Muthoifin, "The Role of Faith-Based Education in Bangladesh's Multicultural System and Its Impact on the Sustainable Development Goals (SDGs)," J. Lifestyle SDGs Rev., vol. 5, no. 2, p. e03472, Dec. 2024, doi: https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03472.
- [17] Muthoifin et al., "An Interfaith Perspective on Multicultural Education for Sustainable Development Goals (SDGS)," J. Lifestyle SDGs Rev., vol. 4, no. 3, p. e01720, Sep. 2024, doi: https://doi.org/10.47172/2965-730X.SDGsReview.v4.n03.pe01720.
- [18] M. Ossewaarde, "Digital transformation and the renewal of social theory: Unpacking the new fraudulent myths and misplaced metaphors," Technol. Forecast. Soc. Change, vol. 146, no. October 2018, pp. 24–30, Sep. 2019, doi: https://doi.org/10.1016/j.techfore.2019.05.007.
- [19] R. W. Joubert, "Occupational catastrophe! The digital revolution, global warming, unrest and pandemics: are we prepared?," South African J. Occup. Ther., vol. 50, no. 2, pp. 77–83, Sep. 2020, doi: https://doi.org/10.17159/2310-3833/2020/vol50no2a10.
- [20] S. Ekasari, S. Orba Manullang, A. Wahab Syakhrani, and H. Amin, "Understanding Islamic Education Management in Digital Era: What Experts Say," Nidhomul Haq J. Manaj. Pendidik. Islam, vol. 6, no. 1, pp. 127–143, 2021, doi: https://doi.org/10.31538/ndh.v6i1.1336.
- [21] D. Vicky, H. Adrianna, and B. Phan, "Use of Gadgets by Early Childhood in the Digital Age to Increase Learning Interest," Sci. J. Sci. Technol., vol. 2, no. 1, pp. 17– 34, Apr. 2023, doi: https://doi.org/10.55849/scientechno.v2i1.58.

- [22] A. N. AN, Mahmudulhassan, Muthoifin, Waston, and S. Hidayat, "Research Trends In Quranic And Biblical Studies: A Bibliometric Analysis Of Islamic And Christian Scholarship (2019-2024) Andri Nirwana. AN*, Mahmudulhassan, Muthoifin, Waston, Syamsul Hidayat Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta," Rev. Iberoam. Psicol. DEL Ejerc. Y EL Deport., vol. 19, no. 4148, pp. 343–349, 2024.
- [23] F. Mubarak and R. Suomi, "Elderly Forgotten? Digital Exclusion in the Information Age and the Rising Grey Digital Divide," Inq. J. Heal. Care Organ. Provision, Financ., vol. 59, pp. 1–7, Jan. 2022, doi: https://doi.org/10.1177/00469580221096272.
- [24] K. Hutchison, L. Paatsch, and A. Cloonan, "Reshaping home-school connections in the digital age: Challenges for teachers and parents," E-Learning Digit. Media, vol. 17, no. 2, pp. 167–182, Mar. 2020, doi: https://doi.org/10.1177/2042753019899527.
- [25] M. Mahmudulhassan, W. Waston, and A. Nirwana AN, "The Rights and Status of Widows in Islam: A Study from the Perspective of Multicultural Islamic Education in the Context of Bangladesh," Multicult. Islam. Educ. Rev., vol. 1, no. 1, pp. 01–14, Sep. 2023, doi: https://doi.org/10.23917/mier.v1i1.2674.
- [26] M. R. Rifat, T. Toriq, and S. I. Ahmed, "Religion and Sustainability," Proc. ACM Human-Computer Interact., vol. 4, no. CSCW2, pp. 1–32, Oct. 2020, doi: https://doi.org/10.1145/3415199.
- [27] S. Gupta, A. Leszkiewicz, V. Kumar, T. Bijmolt, and D. Potapov, "Digital Analytics: Modeling for Insights and New Methods," J. Interact. Mark., vol. 51, no. 1, pp. 26–43, Aug. 2020, doi: https://doi.org/10.1016/j.intmar.2020.04.003.
- [28] M. Mahmudulhassan, W. Waston, M. Muthoifin, and S. U. Ahmed Khondoker, "Understanding the Essence of Islamic Education: Investigating Meaning, Essence, and Knowledge Sources," Solo Univers. J. Islam. Educ. Multicult., vol. 2, no. 01, pp. 27–36, Mar. 2024, doi: https://doi.org/10.61455/sujiem.v2i01.115.
- [29] G. M. Harari et al., "Personality Sensing for Theory Development and Assessment in the Digital Age," Eur. J. Pers., vol. 34, no. 5, pp. 649–669, Sep. 2020, doi: https://doi.org/10.1002/per.2273.
- [30] M. Becker, "Privacy in the digital age: comparing and contrasting individual versus social approaches towards privacy," Ethics Inf. Technol., vol. 21, no. 4, pp. 307–317, Dec. 2019, doi: https://doi.org/10.1007/s10676-019-09508-z.
- [31] Mahmudulhassan, M. Abuzar, L. Yafi, I. Afiyah, and I. Amelia, "Strategy and Implementation of Islamic Personality Development through the Internalization of Religious Values at Madrasah Aliyah Dakka, Bangladesh," Solo Univers. J. Islam. Educ. Multicult., vol. 2, no. 2, pp. 167–180, 2024, doi: https://doi.org/10.61455/sujiem.v2i02.201.
- [32] L. Fitouchi, M. Singh, J.-B. André, and N. Baumard, "Prosocial religions as folk-

technologies of mutual policing.," Psychol. Rev., Feb. 2025, doi: https://doi.org/10.1037/rev0000531.

- [33] S. Suherlan and M. O. Okombo, "Technological Innovation in Marketing and its Effect on Consumer Behaviour," Technol. Soc. Perspect., vol. 1, no. 2, pp. 94–103, Oct. 2023, doi: https://doi.org/10.61100/tacit.v1i2.57.
- [34] Mahmudulhassan, Muthoifin, and S. Begum, "Artificial Intelligence in Multicultural Islamic Education: Opportunities, Challenges, and Ethical Considerations," Solo Univers. J. Islam. Educ. Multicult., vol. 2, no. 1, pp. 19–26, 2024, doi: https://doi.org/10.61455/sujiem.v2i01.114.
- [35] A. E. Cladis, "A shifting paradigm: An evaluation of the pervasive effects of digital technologies on language expression, creativity, critical thinking, political discourse, and interactive processes of human communications," E-Learning Digit. Media, vol. 17, 341-364, Sep. 2020, doi: no. 5, pp. https://doi.org/10.1177/2042753017752583.
- [36] S. Ashton, K. McDonald, and M. Kirkman, "What does 'pornography' mean in the digital age? Revisiting a definition for social science researchers," Porn Stud., vol. 6, no. 2, pp. 144–168, Apr. 2019, doi: https://doi.org/10.1080/23268743.2018.1544096.
- [37] C. Nikmatullah, W. Wahyudin, N. Tarihoran, and A. Fauzi, "Digital Pesantren: Revitalization of the Islamic Education System in the Disruptive Era," Al-Izzah J. Hasil-Hasil Penelit., p. 1, Jun. 2023, doi: https://doi.org/10.31332/ai.v0i0.5880.
- [38] A. Diana, M. Z. Azani, and M. M, "The Concept And Context Of Islamic Education Learning In The Digital Era: Relevance And Integrative Studies," Profetika J. Stud. Islam, vol. 25, no. 01, pp. 33–44, Feb. 2024, doi: https://doi.org/10.23917/profetika.v25i01.4239.

Copyright

© 2023 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See http://creativecommons.org/licenses/by/4.0/.