

The Transformation of Da'wah in the Digital Era: An Analysis of FoMO Culture in the Dissemination and Reception of Islamic Messages

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ABSTRACT

The rapid development of digital technology has transformed da'wah practices by expanding the dissemination of Islamic messages through social media, digital platforms, and networked communication environments. Alongside this transformation, Fear of Missing Out (FoMO) has emerged as a prominent feature of digital culture, influencing how individuals engage with, disseminate, and receive information online. This study aimed to analyze the transformation of da'wah in the digital era and examine the role of FoMO culture in shaping the dissemination and reception of Islamic messages within social media ecosystems. The study employed a qualitative literature review approach using a narrative-integrative review design. Data were collected from peer-reviewed journal articles, books, conference proceedings, and scholarly publications published between 2015 and 2026. Relevant literature was identified through major academic databases and analyzed using thematic analysis to identify recurring themes, patterns, and relationships across studies. The findings indicate that digital transformation has shifted da'wah from conventional face-to-face communication toward interactive, algorithm-driven, and socially networked communication practices. FoMO culture was found to increase audience engagement with Islamic content by encouraging continuous connectivity, information-seeking behavior, content sharing, and participation in online religious discussions. However, FoMO also contributes to challenges such as content simplification, misinformation, polarization, and fragmented religious understanding. Furthermore, audience reception of Islamic messages is increasingly influenced by social validation, algorithmic visibility, and trend-driven engagement. The study concludes that FoMO functions as a significant mediating factor between digital communication technologies and contemporary Islamic communication practices. These findings contribute to digital religion and Islamic communication studies while providing insights for developing effective, ethical, and audience-centered digital da'wah strategies.

ARTICLE INFO

Article history:

Received: June 29, 2026

Revised: August 15, 2026

Approved: September 26, 2026

Published: September 30, 2026

Keywords:

Digital Da'wah, Fear Of Missing Out (Fomo), Islamic Communication, Social Media, Digital Religion, Audience Reception.

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INTRODUCTION

The rapid development of digital technology has fundamentally transformed communication practices across various aspects of human life, including religious communication. The emergence of social media, podcasts, video-sharing platforms, websites, and other digital ecosystems has created unprecedented opportunities for the dissemination of religious messages to wider and more diverse audiences. In the context of Islam, this transformation has significantly reshaped da'wah practices, enabling Islamic messages to transcend geographical boundaries and reach audiences regardless of time and location constraints (Sa'adah & Castrawijaya, 2022). Digital technologies not only expand the reach of da'wah but also foster high levels of interactivity, allowing audiences to actively participate through comments, discussions, and content sharing. Such interaction creates opportunities for deeper engagement between preachers and audiences, transforming da'wah from a one-way communication process into a more dialogical and participatory form of religious communication (Peliza & Admizal, 2026).

The growing influence of social media has accelerated the dissemination of Islamic teachings and integrated religious communication into both public and personal spheres of everyday life. Social media platforms have effectively eliminated temporal and spatial barriers, allowing users to access religious content conveniently and continuously. Consequently, da'wah activities have become increasingly adaptive to contemporary communication patterns, utilizing various forms of digital content to influence and guide audiences toward Islamic values without coercion (Mabrur & Hairul, 2022). This transformation reflects a broader shift in religious authority and information-seeking behavior. Whereas religious guidance was traditionally obtained from kyai, ulama, and mainstream Islamic institutions, contemporary audiences increasingly turn to social media preachers and digital influencers as sources of religious knowledge. The internet, supported by search engines and digital information networks, has become a major avenue for obtaining religious information, demonstrating that the transformation of da'wah is an inevitable consequence of digital technological development (Usman, 2019).

The concept of da'wah itself occupies a central position in Islamic teachings. Linguistically, the term da'wah derives from the Arabic words da'a, yad'u, and da'watan, meaning to call, invite, or encourage. The Qur'an mentions the term and its derivatives 198 times across 55 chapters, reflecting both vertical dimensions associated with worship and supplication and horizontal dimensions related to invitation, guidance, and social interaction (Wahyu Budiantoro, 2021). As an essential instrument for guiding humanity toward righteousness, da'wah must continuously adapt to changing social, cultural, and technological contexts. Contemporary communication technologies have provided da'wah practitioners with diverse media channels, including newspapers, magazines, television, radio, films, websites, blogs, social media platforms, and digital publications, enabling Islamic messages to be disseminated more rapidly than ever before (Lestari, 2020). The digital environment has therefore become an important arena for fulfilling the Islamic mission of amar ma'ruf nahi munkar and strengthening religious awareness in contemporary society (Muhaemin et al., 2017).

Despite these opportunities, digital transformation also introduces significant challenges. Excessive reliance on social media may contribute to reduced social interaction, declining sensitivity toward surrounding communities, increased individualism, intolerance, and various behavioral problems among younger generations (Rumata & Iqbal, 2021; Yuhandra et al., 2021). Furthermore, the democratization of religious content production has enabled religious influencers to gain substantial rhetorical authority and audience reach. However, the absence of adequate scholarly verification may result in biased interpretations of Islamic teachings and religious texts,

potentially contributing to misinformation, fragmentation of meaning, and polarization among social media users (Alfani & Anwar, 2024). At the same time, platforms such as TikTok have emerged as highly effective channels for disseminating Islamic messages through short-form videos, music, visual effects, and interactive features that appeal particularly to Millennials and Generation Z audiences (Manik et al., 2024). Consequently, understanding how digital audiences engage with and interpret Islamic messages has become increasingly important.

One phenomenon that has gained considerable attention in contemporary digital culture is Fear of Missing Out (FoMO). FoMO refers to a psychological condition characterized by excessive concern about missing important information, experiences, opportunities, or social interactions perceived as valuable within one's environment (Ali & Wiyono, 2025). The phenomenon is closely associated with intensive social media use, as individuals with higher levels of FoMO tend to monitor online activities continuously to remain informed about current trends and events (Nurhasanah, 2024). Social media intensifies this tendency by constantly presenting idealized representations of other people's lives, achievements, and experiences. As a result, individuals often engage in online activities not because of genuine needs but because of emotional and social pressures to remain relevant and accepted within their communities (Putri Ayu & Safitri, 2025).

Recent studies indicate that FoMO may generate various psychological consequences, including anxiety, stress, reduced self-confidence, decreased motivation, and lower productivity (Zacky Ni et al., 2025). The phenomenon has also been linked to broader social media-related problems, including addiction, cyberbullying, misinformation, social comparison, unhealthy sleep patterns, social isolation, online harassment, and other forms of psychological distress (Rahmawati et al., 2024). Notably, FoMO is not restricted to ordinary social media users; even public figures and celebrities have reported experiencing psychological pressure resulting from constant exposure to idealized online lifestyles (Naviatul Khairiah, 2020). From an Islamic perspective, excessive social comparison and attachment to worldly recognition may reflect spiritual vulnerabilities that require religious guidance and inner self-control, as Islam emphasizes that genuine happiness originates from spiritual tranquility rather than social validation or material achievements (Karuna Khairunnisa et al., 2025).

Previous studies have demonstrated that FoMO is particularly prevalent among adolescents and young adults because of their stronger desire to remain connected with others and their greater exposure to emerging technologies (Nur' Afiyah et al., 2025). From a cognitive perspective, FoMO may also be understood as a manifestation of disruptions within the brain's predictive coding system, whereby unpredictable social rewards keep individuals in a persistent state of alertness that exhausts cognitive and emotional resources (Annisa Riandini Hendri, 2021). These characteristics suggest that FoMO may significantly influence how digital audiences consume, disseminate, and respond to religious content circulating on social media platforms.

Several recent studies have examined various dimensions of digital da'wah and FoMO. Muzayana (2022) found that TikTok-based da'wah influencers complement rather than replace traditional religious authorities by expanding access to Islamic content among younger audiences. Indriyani and Khadiq (2023) demonstrated that digital technologies have transformed religious practices and increased access to Islamic knowledge while simultaneously creating challenges related to religious authority and information validity. Similarly, Manik et al. (2024) revealed that hadith-based da'wah content has undergone mediatization through short-form videos that align with contemporary digital consumption patterns. Wahud et al. (2025) further reported that TikTok effectively facilitates the transmission of Islamic values through attractive and accessible content

formats. Chalim et al. (2025) emphasized that successful digital da'wah depends on content quality, interactivity, visual appeal, and audience adaptation. Meanwhile, studies by Alabri (2022) and Dewi and Sari (2022) confirmed that FoMO is strongly associated with intensive social media engagement and continuous information monitoring behavior.

Although these studies have significantly contributed to understanding digital da'wah and FoMO independently, limited research has explored the intersection between FoMO culture and the dissemination as well as reception of Islamic messages in digital environments. Existing studies tend to focus either on technological transformation in da'wah practices or on the psychological consequences of FoMO without examining how FoMO functions as a mediating cultural mechanism that shapes audience engagement with religious content. Consequently, there remains a significant theoretical and empirical gap concerning the role of FoMO in influencing the circulation, visibility, interpretation, and acceptance of Islamic messages on social media platforms.

This study addresses this gap by investigating the transformation of da'wah in the digital era through the lens of FoMO culture. Unlike previous studies that examine digital da'wah or FoMO separately, this research integrates both perspectives to analyze how psychological motivations associated with FoMO influence the dissemination and reception of Islamic messages in contemporary digital environments. This integrative approach offers a novel contribution to the literature on digital religion, Islamic communication, and social media studies.

Accordingly, this study seeks to answer three research questions: (1) What are the characteristics of da'wah transformation in the digital era? (2) How does FoMO culture affect the dissemination of Islamic messages through social media? and (3) How does FoMO culture influence the reception of Islamic messages among digital audiences? By addressing these questions, the study contributes to a deeper understanding of contemporary Islamic communication practices and provides insights into the opportunities and challenges of digital da'wah within increasingly interconnected social media ecosystems. Furthermore, the findings are expected to contribute to the development of more effective, ethical, and audience-centered da'wah strategies in the digital age while enriching scholarly discussions on digital religion and online religious engagement.

METHODS

1. Research Approach and Design

This study employed a qualitative literature review approach to examine the transformation of da'wah in the digital era and to analyze the influence of Fear of Missing Out (FoMO) culture on the dissemination and reception of Islamic messages. A literature review was considered appropriate because the study sought to synthesize, evaluate, and interpret existing scholarly knowledge concerning digital da'wah, social media culture, FoMO, and Islamic communication. Rather than generating primary data, the research aimed to develop a comprehensive understanding of the relationships among these concepts through the systematic examination of relevant academic publications.

The study adopted a narrative-integrative literature review design. This design enabled the researchers to combine findings from diverse empirical and theoretical studies in order to construct a broader conceptual understanding of the phenomenon under investigation. According to Snyder (2019), literature reviews provide a structured means of identifying, evaluating, and synthesizing previous studies to generate new insights and research directions. Similarly, Booth et al. (2021) emphasized that literature reviews are essential for mapping existing knowledge, identifying theoretical developments, and highlighting gaps that require further investigation.

Therefore, the literature review design was deemed suitable for exploring the contemporary transformation of Islamic communication within digital environments.

2. Data Sources and Literature Selection

The data used in this study consisted of secondary data derived from peer-reviewed journal articles, scholarly books, conference proceedings, and other reputable academic publications related to digital da'wah, FoMO, social media communication, digital religion, and Islamic message reception. The literature search was conducted using several academic databases, including Scopus, Web of Science, Google Scholar, SpringerLink, Taylor & Francis, ScienceDirect, and Emerald Insight.

The selection of literature followed predetermined inclusion and exclusion criteria to ensure the relevance and quality of the reviewed studies. The inclusion criteria were as follows: (1) publications published between 2015 and 2026; (2) studies focusing on digital da'wah, social media communication, FoMO, Islamic communication, or audience reception; (3) empirical studies, theoretical articles, and literature reviews published in peer-reviewed journals; and (4) publications available in English or Indonesian. Meanwhile, studies that lacked direct relevance to the research objectives, duplicated findings, or did not provide sufficient methodological information were excluded from the review process.

The establishment of explicit selection criteria is considered important in literature review research because it enhances transparency and minimizes selection bias. As noted by Xiao and Watson (2019), clearly defined inclusion and exclusion criteria improve the rigor and replicability of review studies. Likewise, Grant and Booth (2022) argued that systematic literature identification procedures strengthen the credibility and reliability of synthesized findings.

3. Data Collection Procedures

The data collection process was conducted through several stages. First, relevant keywords were identified based on the main concepts of the study, including “digital da'wah,” “Islamic communication,” “social media,” “Fear of Missing Out,” “FoMO culture,” “digital religion,” “religious influencers,” and “audience reception.” These keywords were subsequently combined using Boolean operators to broaden and refine the search process.

Second, the identified publications were screened based on titles, abstracts, and keywords to determine their relevance to the research objectives. Third, full-text articles meeting the inclusion criteria were retrieved and examined comprehensively. During this stage, important information related to research objectives, theoretical frameworks, methodologies, key findings, and conclusions was extracted and organized systematically.

According to Okoli (2023), a structured literature search process facilitates comprehensive evidence collection and reduces the likelihood of overlooking significant studies. Furthermore, Creswell and Creswell (2023) emphasized that systematic procedures for identifying and organizing scholarly sources contribute to the overall trustworthiness of qualitative research. Consequently, a structured collection procedure was implemented to ensure that the reviewed literature adequately represented contemporary discussions on digital da'wah and FoMO culture.

4. Data Analysis Techniques

The collected literature was analyzed using thematic analysis. This technique was employed to identify recurring patterns, concepts, themes, and relationships across the selected studies. The analysis began with an in-depth reading of the literature, followed by coding and categorization of relevant information. Similar concepts and findings were grouped into broader thematic categories related to (1) the transformation of da'wah in the digital era, (2) FoMO culture and social media engagement, and (3) the dissemination and reception of Islamic messages in digital environments.

After the thematic categories had been established, the findings from different studies were compared, interpreted, and synthesized to generate a comprehensive understanding of the phenomenon. The analysis also focused on identifying convergences, divergences, and research gaps within the existing literature. Through this process, the study developed an integrated conceptual framework explaining the relationship between digital transformation, FoMO culture, and Islamic communication practices.

Thematic analysis is widely recognized as an effective method for identifying meaningful patterns within qualitative data and synthesizing findings from diverse sources. Braun and Clarke (2022) noted that thematic analysis enables researchers to systematically interpret complex qualitative information while maintaining analytical flexibility. Similarly, Ravitch and Carl (2021) argued that qualitative thematic analysis facilitates the construction of coherent interpretations from multiple sources of evidence, making it particularly appropriate for literature review research. Therefore, thematic analysis was selected as the primary analytical technique to achieve the objectives of this study.

RESULTS

1. Characteristics of Da'wah Transformation in the Digital Era

a. The Shift from Conventional to Digital Da'wah

(1) Evolution of Da'wah Communication Channels

The findings indicate that the transformation of da'wah in the digital era is characterized by a significant shift in communication channels, from conventional face-to-face preaching toward technology-mediated communication. Traditionally, da'wah was predominantly conducted through mosques, Islamic study circles (*majelis taklim*), religious institutions, and public sermons. However, the rapid development of digital technologies has expanded the scope of Islamic communication into virtual environments, enabling religious messages to be disseminated through websites, blogs, social networking platforms, podcasts, and video-sharing applications. This transformation has altered not only the medium of communication but also the speed, scale, and accessibility of Islamic message dissemination (Indriyani & Khadiq, 2023).

The literature further reveals that digitalization has reshaped the relationship between preachers and audiences by reducing geographical and temporal limitations. Islamic messages can now be accessed anytime and anywhere, creating a more flexible and continuous process of religious engagement. As noted by Campbell (2021), digital religion represents the integration of religious practices into networked communication environments, where religious knowledge is increasingly mediated through digital technologies. Consequently, da'wah has evolved from localized religious instruction into a globally connected communication practice.

(2) The Emergence of Social Media as a Da'wah Platform

The review demonstrates that social media has emerged as one of the most influential platforms for contemporary da'wah activities. Platforms such as TikTok, Instagram, YouTube, Facebook, and X facilitate the rapid circulation of Islamic content among diverse audiences, particularly younger generations. Social media offers unique advantages for da'wah because it combines text, audio, video, and interactive features within a single communication ecosystem. This multimodal environment enables religious messages to be delivered in more engaging and accessible formats.

Several studies indicate that TikTok has become particularly prominent in digital da'wah due to its short-video format, algorithmic recommendation system, and high user engagement. Muzayana (2022) found that TikTok-based religious influencers function as complementary sources of Islamic knowledge, expanding access to religious content without necessarily replacing

traditional religious authorities. Similarly, Wahud et al. (2025) reported that visually attractive and concise religious content significantly increases audience exposure to Islamic values, particularly among Generation Z users. These findings suggest that social media has become an important infrastructure for the transformation of contemporary Islamic communication.

(3) Accessibility and Expansion of Da'wah Audiences

Another significant characteristic of digital da'wah transformation is the expansion of audience accessibility. Unlike conventional preaching, which is often limited by physical location and attendance capacity, digital platforms allow Islamic messages to reach global audiences instantaneously. The literature suggests that digital technologies have democratized access to religious knowledge by enabling individuals from different geographical, social, and educational backgrounds to engage with Islamic teachings (Sa'adah & Castrawijaya, 2022).

This expanded accessibility has also encouraged greater audience participation. Digital platforms allow users not only to consume religious content but also to comment, share, discuss, and reinterpret Islamic messages within their online communities. According to Peliza and Admizal (2026), the interactive nature of digital communication creates opportunities for deeper dialogue between preachers and audiences, fostering a more participatory model of da'wah. Therefore, the transformation of communication channels has contributed to a broader and more inclusive dissemination of Islamic messages.

b. Digitalization of Islamic Communication Practices

(1) Short-Form Religious Content and Visual Communication

The findings reveal that digital da'wah increasingly relies on short-form content and visual communication strategies. Contemporary social media users tend to prefer concise, visually appealing, and easily consumable information. Consequently, Islamic messages are frequently presented through short videos, infographics, animated content, and motivational clips designed to capture audience attention within a limited timeframe.

This transformation reflects broader changes in digital communication culture, where information is often consumed rapidly through mobile devices and social media feeds. Manik et al. (2024) demonstrated that religious content, including hadith-based teachings, is increasingly reconstructed into short-form digital formats that align with contemporary media consumption patterns. While these formats enhance audience reach and engagement, they may also simplify complex religious discussions into brief and fragmented messages. Nevertheless, visual communication remains an effective strategy for increasing the visibility and attractiveness of Islamic content in competitive digital environments.

(2) Interactive Communication Between Preachers and Audiences

The literature indicates that interactivity has become a defining characteristic of digital da'wah. Unlike traditional preaching models that primarily involve one-way communication, digital platforms facilitate reciprocal interactions between content creators and audiences. Through comment sections, live-streaming features, direct messaging, and online discussions, audiences can actively participate in religious conversations and seek clarification regarding Islamic teachings.

According to Peliza and Admizal (2026), digital technologies create opportunities for collaborative communication in which audiences become active contributors rather than passive recipients of religious messages. This interactive environment strengthens audience engagement and encourages the formation of online religious communities. Moreover, it allows preachers to adapt their content according to audience feedback, preferences, and emerging social issues. As a result, digital da'wah increasingly reflects participatory communication principles that emphasize dialogue, responsiveness, and mutual interaction.

(3) The Role of Algorithms in Religious Content Visibility

The review further reveals that algorithms play a crucial role in determining the visibility and dissemination of Islamic messages. Social media platforms employ recommendation systems that prioritize content based on user behavior, engagement patterns, and platform-specific metrics. Consequently, the reach of religious content is increasingly influenced by algorithmic processes rather than solely by theological relevance or scholarly authority.

Research on digital religion suggests that algorithmic systems can amplify religious messages that generate high levels of engagement, including likes, comments, shares, and viewing duration (Campbell, 2021). This mechanism enables Islamic content to spread rapidly across digital networks but also creates incentives for content creators to prioritize popularity and audience appeal. Therefore, algorithmic visibility has become a significant factor shaping contemporary da'wah practices and influencing which religious narratives gain prominence within online spaces.

c. Changes in Religious Authority and Knowledge Acquisition

(1) The Rise of Digital Preachers and Religious Influencers

One of the most significant transformations identified in the literature is the emergence of digital preachers and religious influencers as important actors in contemporary Islamic communication. Social media platforms have enabled individuals with strong communication skills and substantial online followings to disseminate religious messages to large audiences. This phenomenon has contributed to the diversification of religious authority beyond traditional Islamic institutions.

Muzayana (2022) observed that digital religious influencers often serve as intermediaries between Islamic teachings and younger audiences by presenting religious content in accessible and relatable forms. Their popularity is largely driven by their ability to adapt Islamic messages to contemporary digital culture. However, this development also raises questions regarding the legitimacy, qualifications, and accountability of online religious figures in interpreting Islamic teachings.

(2) Transformation of Religious Learning Behavior

The findings indicate that digitalization has transformed patterns of religious learning and information-seeking behavior. Instead of relying exclusively on formal religious education or direct consultation with scholars, many individuals now obtain religious knowledge through social media content, online lectures, podcasts, and digital discussion forums.

Indriyani and Khadiq (2023) reported that digital media have significantly altered how Muslims access, consume, and engage with religious information. Search engines, recommendation algorithms, and social media feeds increasingly function as gateways to Islamic knowledge. This shift reflects broader changes in contemporary information culture, where religious learning is integrated into everyday digital practices. Consequently, religious education has become more accessible, personalized, and responsive to individual interests.

(3) Opportunities and Challenges of Online Religious Authority

The literature suggests that online religious authority presents both opportunities and challenges for contemporary da'wah. On the one hand, digital platforms facilitate wider dissemination of Islamic teachings, encourage public participation, and increase access to religious knowledge. On the other hand, the absence of institutional gatekeeping may contribute to the spread of inaccurate interpretations, misinformation, and ideological polarization.

Alfani and Anwar (2024) argued that religious influencers often possess considerable rhetorical influence but may lack sufficient scholarly expertise to interpret Islamic texts comprehensively. This situation creates risks of fragmented understanding and contested religious

narratives among digital audiences. Furthermore, the rapid circulation of religious content can make it difficult for users to distinguish between credible and non-credible sources. Therefore, while digital platforms offer unprecedented opportunities for expanding da'wah outreach, they also necessitate stronger digital literacy and critical religious engagement among users.

2. The Influence of FoMO Culture on the Dissemination of Islamic Messages Through Social Media

a. FoMO as a Driver of Social Media Engagement

(1) Concept and Characteristics of FoMO Culture

The literature review indicates that Fear of Missing Out (FoMO) has become one of the defining characteristics of contemporary digital culture. FoMO refers to a pervasive anxiety that others may be experiencing rewarding events, opportunities, or information from which an individual is absent, thereby creating a persistent desire to remain continuously connected to social networks (Przybylski et al., 2013). Although originally conceptualized within the context of social interaction, FoMO has increasingly become embedded in digital communication practices, particularly through social media platforms that provide constant streams of real-time information and social updates.

Recent studies suggest that FoMO is characterized by excessive monitoring of online activities, heightened sensitivity to social trends, and an ongoing need to stay informed about current events and discussions (Ali & Wiyono, 2025). In digital religious environments, these characteristics influence how users engage with Islamic content. Religious messages that appear frequently in social media feeds, gain substantial engagement, or become part of trending discussions are more likely to attract attention from users experiencing FoMO. Consequently, FoMO functions not only as a psychological phenomenon but also as a cultural mechanism that shapes information consumption patterns in digital spaces.

(2) Psychological Motivations Behind Continuous Connectivity

The findings reveal that continuous connectivity is driven by several psychological motivations closely associated with FoMO. Individuals experiencing FoMO often seek social belonging, recognition, and validation through their online interactions. Alabri (2022) found that the need to belong, perceived social connectedness, and fear of social exclusion significantly contribute to FoMO-related behaviors. As a result, users frequently monitor social media platforms to ensure that they remain informed about developments within their social networks.

Within the context of Islamic communication, these motivations encourage audiences to engage with religious content that is actively discussed within their online communities. Digital audiences may follow religious influencers, subscribe to Islamic content channels, and participate in online discussions not solely because of spiritual interests but also because of the desire to remain socially connected and informed. Furthermore, cognitive studies suggest that FoMO is associated with a heightened state of psychological alertness, where individuals continuously anticipate potentially rewarding information and experiences (Annisa Riandini Hendri, 2021). This condition increases the likelihood of repeated exposure to Islamic content circulating on social media platforms.

(3) FoMO and Information-Seeking Behavior

The literature further demonstrates that FoMO significantly influences information-seeking behavior in digital environments. Individuals with high levels of FoMO tend to consume information more frequently and intensively than those with lower levels of FoMO (Dewi & Sari, 2022). They actively seek updates, monitor trending topics, and engage with content that appears relevant to ongoing discussions within their social networks.

In the context of digital da'wah, this behavior contributes to increased exposure to Islamic messages. Users are more likely to access religious content when it becomes part of popular online conversations or receives widespread engagement. Consequently, FoMO encourages audiences to consume religious information not only as a matter of personal religious interest but also as a means of maintaining social awareness and participation. This finding suggests that FoMO serves as an important driver of digital engagement, facilitating the circulation of Islamic messages across social media ecosystems.

b. FoMO and the Virality of Islamic Content

(1) Trend-Driven Consumption of Religious Messages

The review indicates that FoMO contributes significantly to the trend-driven consumption of religious content. In contemporary social media environments, users frequently encounter Islamic messages through algorithmically curated feeds that prioritize popular and highly engaged content. As a result, religious messages that align with current trends, viral discussions, or social issues often receive greater visibility and audience attention.

Studies on digital religion suggest that users increasingly engage with religious content because it is perceived as socially relevant and widely discussed rather than solely because of its theological significance (Campbell, 2021). This phenomenon is particularly evident among younger audiences, who are highly responsive to trending content on platforms such as TikTok, Instagram, and YouTube. Therefore, FoMO reinforces the tendency to consume religious messages that are already receiving substantial public attention, contributing to the rapid dissemination of Islamic content in digital spaces.

(2) Sharing Behavior and Digital Religious Participation

Another important finding concerns the relationship between FoMO and content-sharing behavior. Social media users experiencing FoMO are more likely to share information that they perceive as valuable, relevant, or socially significant because sharing enables them to participate in ongoing digital conversations. In religious contexts, this behavior facilitates the dissemination of Islamic messages beyond their original audiences.

Chalim et al. (2025) emphasized that the effectiveness of digital da'wah is strongly influenced by audience participation, including commenting, sharing, and recommending religious content. Through these participatory practices, users become active agents in the dissemination process rather than passive recipients of information. FoMO amplifies this behavior because users seek to demonstrate awareness of current religious discussions and maintain their presence within online communities. Consequently, digital religious participation contributes to the broader circulation and visibility of Islamic messages.

(3) Algorithmic Amplification of Islamic Content

The findings further reveal that the virality of Islamic content is closely linked to algorithmic amplification mechanisms. Social media algorithms prioritize content that generates high levels of engagement, including views, likes, comments, shares, and watch time. As users experiencing FoMO increasingly interact with trending religious content, algorithms interpret these interactions as indicators of relevance and subsequently promote such content to larger audiences.

This process creates a feedback loop in which popular Islamic messages become increasingly visible, attracting further engagement and expanding their reach. According to Gillespie (2018), algorithms function as powerful mediators of visibility by shaping which information users encounter within digital platforms. In the context of digital da'wah, algorithmic amplification enables religious content to spread rapidly across networked audiences. However, it also

encourages content creators to adapt their communication strategies to platform dynamics, potentially prioritizing engagement metrics over theological depth.

c. Opportunities and Risks of FoMO-Based Da'wah Dissemination

(1) Increasing the Reach of Islamic Messages

One of the primary opportunities associated with FoMO-driven engagement is the expansion of Islamic message dissemination. The desire to remain informed about trending topics encourages users to engage with and share religious content, thereby increasing its visibility across digital networks. As social media platforms facilitate rapid information exchange, Islamic messages can reach audiences that may not have been accessible through conventional da'wah channels.

The literature suggests that FoMO indirectly supports the diffusion of religious knowledge by motivating users to remain connected to online discussions and continuously consume new information (Nurhasanah, 2024). This dynamic enables Islamic messages to circulate more widely and efficiently, particularly among younger generations who spend significant amounts of time on social media platforms.

(2) Simplification of Religious Content

Despite these advantages, the findings indicate that FoMO-based dissemination may encourage the simplification of religious content. Social media platforms reward brevity, visual appeal, and immediate engagement, leading content creators to condense complex theological discussions into short and easily digestible formats. While such strategies increase accessibility, they may also reduce opportunities for comprehensive understanding.

Manik et al. (2024) found that religious teachings are frequently reconstructed into concise video formats that align with contemporary digital consumption habits. Although this transformation enhances audience engagement, it may oversimplify religious concepts and limit critical reflection. Consequently, audiences may develop fragmented understandings of Islamic teachings based primarily on brief and context-limited content.

(3) Misinformation, Polarization, and Religious Fragmentation

The literature also highlights several risks associated with FoMO-driven dissemination of Islamic messages. The pressure to remain relevant and participate in trending discussions may encourage the rapid sharing of religious content without adequate verification. This environment increases the potential for misinformation, selective interpretation, and the circulation of inaccurate religious narratives.

Rahmawati et al. (2024) identified misinformation, social polarization, and digital echo chambers as significant challenges associated with intensive social media use. Similarly, Alfani and Anwar (2024) argued that religious influencers often possess substantial communicative power but may lack sufficient scholarly expertise to provide comprehensive interpretations of Islamic teachings. As a result, digital audiences may encounter competing religious narratives that contribute to fragmentation and ideological polarization.

Therefore, while FoMO culture creates important opportunities for expanding the reach of digital da'wah, it simultaneously introduces challenges related to information quality, religious authority, and the integrity of Islamic message dissemination. These findings suggest that effective digital da'wah requires not only technological adaptation but also strong commitments to scholarly credibility, digital literacy, and ethical communication practices.

3. The Influence of FoMO Culture on the Reception of Islamic Messages Among Digital Audiences

a. Patterns of Islamic Message Reception in Digital Environments

(1) Audience Exposure to Religious Content Through Social Media

The findings indicate that social media has become one of the primary gateways through which contemporary audiences encounter Islamic messages. Unlike traditional religious learning environments that require physical attendance and scheduled participation, digital platforms expose users to religious content continuously through algorithmically curated feeds, recommendations, and social interactions. Consequently, exposure to Islamic messages increasingly occurs as part of everyday digital activities rather than through intentional religious engagement alone.

Studies have shown that platforms such as TikTok, Instagram, YouTube, and Facebook facilitate frequent encounters with religious content by integrating Islamic messages into users' daily media consumption patterns (Campbell, 2021; Indriyani & Khadiq, 2023). This continuous exposure broadens access to religious knowledge while simultaneously transforming the context in which Islamic messages are received. Rather than being confined to formal educational settings, religious content is now consumed alongside entertainment, news, and lifestyle information, creating a hybrid digital environment for religious learning.

(2) Selective Attention and Content Preference

The review further reveals that audience reception is strongly influenced by selective attention mechanisms. In digital environments characterized by information abundance, users cannot engage with all available content and therefore prioritize information that aligns with their interests, beliefs, emotions, and social concerns. Social media algorithms reinforce this process by presenting content that corresponds to users' previous engagement patterns.

Within the context of digital da'wah, audiences tend to prefer Islamic content that is concise, visually appealing, emotionally resonant, and relevant to their daily experiences. According to Sundar (2020), digital users frequently rely on cognitive shortcuts when selecting online content, often favoring information that appears immediately relevant and easily accessible. As a result, religious messages presented through attractive visual formats and practical life applications are more likely to capture audience attention than lengthy theological discussions. This finding suggests that audience preferences significantly shape the effectiveness of contemporary digital da'wah.

(3) Emotional Engagement with Islamic Messages

The findings also demonstrate that emotional engagement plays a crucial role in the reception of Islamic messages. Digital audiences are more likely to interact with content that evokes emotional responses such as inspiration, hope, gratitude, empathy, fear, or spiritual reflection. Social media platforms encourage such engagement through interactive features that enable users to express reactions, share personal experiences, and participate in religious discussions.

Recent studies indicate that emotionally engaging religious content often generates higher levels of interaction and audience retention than purely informational content (Manik et al., 2024). This phenomenon is particularly relevant within FoMO-driven environments, where emotionally charged content tends to attract greater attention and visibility. Consequently, emotional engagement has become an important factor influencing how Islamic messages are interpreted, remembered, and shared among digital audiences.

b. FoMO and Audience Interpretation of Islamic Messages

(1) Religious Content Consumption and Social Validation

The literature suggests that FoMO significantly influences how audiences interpret and evaluate Islamic messages. Individuals experiencing FoMO often consume content not only to obtain information but also to maintain social relevance and connection. In digital environments,

engagement with religious content may therefore be motivated by a desire for social validation and participation in collective discussions.

Alabri (2022) found that the need for social belonging and fear of exclusion are among the strongest predictors of FoMO-related behaviors. Within religious contexts, these motivations encourage users to engage with popular Islamic content that is widely discussed within their social networks. Consequently, the perceived importance of a religious message may be influenced not only by its theological content but also by its social visibility and popularity among peers.

(2) The Impact of Trending Religious Content on Meaning-Making

The findings indicate that trending religious content plays a significant role in shaping audience meaning-making processes. Social media users often interpret information within the context of prevailing online discussions, viral narratives, and collective audience reactions. As a result, religious messages that receive substantial engagement may be perceived as more relevant, credible, or important than less visible content.

Campbell (2021) argued that digital environments increasingly influence how religious meanings are constructed through networked interactions and participatory communication. In FoMO-driven contexts, audiences may interpret Islamic messages through the lens of current social trends, leading to dynamic and socially mediated understandings of religion. While this process can increase engagement with Islamic teachings, it may also encourage superficial interpretations based on popularity rather than theological depth.

(3) The Relationship Between FoMO and Religious Engagement

The review further reveals that FoMO has a complex relationship with religious engagement. On one hand, FoMO encourages users to remain connected to religious discussions, increasing exposure to Islamic teachings and opportunities for participation in digital religious communities. On the other hand, such engagement may be driven more by social motivations than by genuine spiritual reflection.

Przybylski et al. (2013) noted that individuals experiencing FoMO are motivated by concerns about missing rewarding experiences and valuable information. Applied to digital religion, this motivation may encourage frequent consumption of religious content and participation in online faith-related discussions. However, the quality and depth of engagement may vary considerably depending on whether users prioritize spiritual learning or social inclusion. Therefore, FoMO can simultaneously facilitate and complicate meaningful religious engagement within digital environments.

c. Implications of FoMO for Contemporary Islamic Communication

(1) Positive Implications for Religious Awareness and Participation

The findings suggest that FoMO generates several positive implications for contemporary Islamic communication. By motivating individuals to remain informed about current discussions and developments, FoMO increases exposure to Islamic messages and encourages participation in religious communities. Social media users are more likely to encounter religious content, follow Islamic influencers, and engage with faith-based discussions when such content becomes socially visible and widely shared.

This increased engagement contributes to greater religious awareness, particularly among younger generations who rely heavily on digital media for information and communication. According to Chalim et al. (2025), digital platforms provide significant opportunities for expanding the reach of da'wah and strengthening audience participation in religious discourse. Therefore, FoMO can function as a catalyst for broader dissemination and reception of Islamic teachings.

(2) Challenges for Critical Religious Understanding

Despite these benefits, the literature highlights several challenges associated with FoMO-driven religious engagement. The pressure to remain continuously connected and informed may encourage rapid content consumption without sufficient reflection or critical evaluation. In such environments, users may prioritize immediacy and popularity over accuracy and scholarly credibility.

Research on digital media has consistently shown that information overload and algorithmic personalization can limit critical thinking and encourage selective exposure to familiar viewpoints (Couldry & Hepp, 2018). Within Islamic communication, this tendency may contribute to fragmented understanding, reduced theological depth, and increased vulnerability to misinformation. Consequently, digital audiences require stronger media literacy and critical religious literacy to navigate the growing volume of online religious content effectively.

(3) Developing Effective and Ethical Digital Da'wah Strategies

The findings underscore the importance of developing digital da'wah strategies that balance audience engagement with theological integrity. While social media dynamics encourage concise and attractive content formats, religious communicators must ensure that accessibility does not come at the expense of accuracy and depth. Effective digital da'wah should therefore integrate engaging communication techniques with credible religious scholarship.

Furthermore, ethical digital da'wah requires awareness of the psychological mechanisms underlying audience behavior, including FoMO-driven engagement patterns. By understanding how social validation, algorithmic visibility, and digital participation influence audience reception, preachers and Islamic organizations can design communication strategies that promote meaningful learning rather than merely maximizing engagement metrics. Such an approach is essential for ensuring that digital transformation contributes positively to religious understanding and spiritual development in contemporary society.

DISCUSSION

1. Results Analysis

a. Characteristics of Da'wah Transformation in the Digital Era

The findings indicate that the transformation of da'wah in the digital era is not merely a technological shift but represents a broader reconfiguration of Islamic communication practices, religious authority, and audience engagement. This transformation is reflected in the movement from conventional face-to-face preaching toward digitally mediated communication environments that enable religious messages to circulate across geographical and temporal boundaries. The findings answer the first research question by demonstrating that contemporary da'wah increasingly operates within networked digital ecosystems where accessibility, interactivity, and algorithmic visibility become defining characteristics of religious communication.

From a communication perspective, the emergence of social media as a dominant platform for da'wah has fundamentally altered the mechanisms through which Islamic knowledge is produced, distributed, and consumed. Digital platforms facilitate continuous access to religious content while simultaneously encouraging participatory forms of engagement through comments, discussions, and content sharing. This finding reinforces the argument that digital technologies have transformed da'wah from a predominantly one-directional communication process into a dialogical and interactive practice that allows audiences to become active participants in religious discourse (Peliza & Admizal, 2026). Consequently, religious communication is increasingly shaped by audience interaction and digital engagement patterns rather than solely by traditional institutional structures.

The findings further reveal that digitalization has contributed to significant changes in patterns of religious learning and authority construction. Audiences increasingly rely on social media platforms, search engines, podcasts, and digital religious influencers to access Islamic knowledge. This trend reflects a broader transformation in information-seeking behavior in which religious learning becomes integrated into everyday digital practices. Such developments support the view that the expansion of digital technologies has redefined how religious information is accessed and interpreted, creating new pathways for acquiring Islamic knowledge beyond traditional educational institutions (Usman, 2019; Indriyani & Khadiq, 2023). At the same time, this transformation highlights the growing importance of digital literacy in evaluating the credibility of religious sources.

Another important finding concerns the increasing role of visual communication and algorithmic systems in shaping contemporary da'wah practices. The prevalence of short-form videos, infographics, and visually attractive religious content demonstrates that Islamic communication is adapting to contemporary digital consumption habits. Furthermore, algorithmic recommendation systems influence which religious narratives gain visibility and wider dissemination. This finding suggests that the effectiveness of digital da'wah is increasingly determined by its ability to align with platform logics and audience preferences while maintaining theological accuracy. Therefore, the transformation of da'wah should be understood not only as technological adaptation but also as a restructuring of communication processes within digitally mediated environments (Lestari, 2020; Manik et al., 2024).

b. The Influence of FoMO Culture on the Dissemination of Islamic Messages Through Social Media

The findings reveal that FoMO culture functions as an important psychological and socio-cultural mechanism influencing the dissemination of Islamic messages through social media. In response to the second research question, the study demonstrates that individuals experiencing FoMO tend to maintain continuous connectivity with digital platforms in order to avoid missing relevant information, discussions, or social trends. This condition increases audience exposure to religious content and encourages more frequent engagement with Islamic messages circulating within digital environments. As a result, FoMO contributes indirectly to the acceleration of religious content dissemination by motivating users to remain actively involved in online information flows.

The findings further indicate that FoMO strengthens trend-oriented consumption of religious content. In contemporary social media ecosystems, Islamic messages often gain visibility not solely because of their theological significance but also because they become part of broader online conversations and viral trends. Users with higher levels of FoMO are more likely to pay attention to religious content that attracts substantial engagement, appears frequently in social media feeds, or becomes widely discussed among their online communities. This finding aligns with the understanding that FoMO emerges from an excessive concern about missing socially valuable information and experiences, leading individuals to monitor digital platforms continuously (Ali & Wiyono, 2025; Nurhasanah, 2024). Consequently, religious content dissemination increasingly intersects with the dynamics of social visibility and digital popularity.

Another important finding is that FoMO encourages active participation in the circulation of Islamic messages. Users are not merely consumers of religious content but also become agents of dissemination through sharing, reposting, commenting, and recommending content to others. Such participatory behavior expands the reach of Islamic messages beyond their original audiences and contributes to the viral spread of religious information. This phenomenon is particularly

evident within social media environments where algorithmic systems reward engagement and amplify content receiving significant interaction. Therefore, FoMO operates as a catalyst that stimulates both information consumption and information distribution within digital religious communication networks.

However, the findings also reveal that FoMO-driven dissemination creates several challenges for contemporary da'wah. The pressure to remain relevant within fast-moving digital environments often encourages the production and circulation of simplified religious messages designed to attract immediate attention. While concise and visually appealing content increases accessibility, it may reduce opportunities for deeper theological understanding. Moreover, the tendency to share information rapidly without sufficient verification may contribute to the spread of misinformation, fragmented interpretations, and ideological polarization. These findings support concerns that intensive social media engagement is associated with various digital risks, including misinformation and echo-chamber effects that can influence the quality of religious communication (Rahmawati et al., 2024; Alfani & Anwar, 2024). Thus, FoMO simultaneously creates opportunities for broader da'wah dissemination and challenges related to the credibility and integrity of Islamic messages.

c. The Influence of FoMO Culture on the Reception of Islamic Messages Among Digital Audiences

The findings indicate that FoMO culture significantly influences how digital audiences receive, interpret, and engage with Islamic messages in contemporary online environments. Addressing the third research question, the study demonstrates that social media platforms have become the primary spaces through which audiences encounter religious content. Continuous exposure to algorithmically curated Islamic messages increases opportunities for religious engagement while simultaneously shaping the conditions under which religious meanings are constructed. In this context, the reception of Islamic messages is no longer determined solely by theological content but is increasingly influenced by digital communication patterns, social interactions, and audience perceptions of relevance.

The findings further reveal that FoMO affects audience interpretation through mechanisms of social validation and collective attention. Individuals experiencing FoMO often engage with religious content because it is widely discussed, highly visible, or perceived as socially important within their online communities. Consequently, the meaning and significance attributed to Islamic messages are influenced not only by religious considerations but also by their popularity and visibility within digital networks. This tendency reflects broader characteristics of FoMO culture, in which individuals continuously seek information and participation opportunities to avoid social exclusion or informational disadvantage (Alabri, 2022; Ali & Wiyono, 2025). As a result, audiences may evaluate religious content based on its social prominence rather than exclusively on its theological substance.

Another important finding concerns the relationship between FoMO and religious engagement. The study found that FoMO can increase audience involvement with Islamic content by encouraging users to follow religious discussions, monitor trending topics, and participate in online faith-based communities. Increased exposure may contribute positively to religious awareness, particularly among younger generations who rely heavily on digital platforms for information and communication. This finding supports the argument that digital media provide unprecedented opportunities for extending religious outreach and strengthening participation in Islamic discourse (Sa'adah & Castrawijaya, 2022). Nevertheless, the nature of such engagement often varies, as participation may be driven by social motivations and fear of exclusion rather than by deep spiritual commitment.

The findings also reveal several challenges associated with FoMO-driven reception of Islamic messages. The abundance of information available on social media encourages selective attention, rapid content consumption, and dependence on algorithmically promoted narratives. Consequently, audiences may prioritize concise and emotionally appealing content while overlooking more comprehensive religious explanations. This situation may contribute to superficial understanding, fragmented religious knowledge, and reduced critical evaluation of online religious information. Furthermore, excessive exposure to digital content has been associated with psychological pressures such as anxiety, social comparison, and emotional exhaustion, all of which may influence how audiences process and internalize Islamic teachings (Rahmawati et al., 2024; Zacky Ni et al., 2025). Therefore, FoMO not only facilitates religious engagement but also shapes the quality and depth of audience reception in complex ways.

2. Comparison with Previous Studies

The findings of this study are consistent with previous research emphasizing the transformative impact of digital technology on Islamic communication. Indriyani and Khadiq (2023) similarly found that digital technologies have significantly changed how Muslims obtain religious knowledge, practice religious activities, and engage with Islamic teachings. The present study extends this understanding by demonstrating that such transformations also involve shifts in communication structures, audience participation, and religious authority formation within social media ecosystems.

The results also support the findings of Muzayana (2022), who reported that digital religious influencers function as complementary actors in the dissemination of Islamic teachings rather than replacing traditional religious authorities. Likewise, the present study found that social media preachers and influencers increasingly serve as accessible intermediaries between Islamic knowledge and digital audiences. However, the current study further highlights how algorithmic visibility and audience engagement contribute to the growing influence of these actors within contemporary religious communication.

In addition, the findings corroborate the work of Manik et al. (2024), who demonstrated that religious content is increasingly reconstructed into short-form digital formats that align with contemporary media consumption patterns. The present study similarly found that visual communication, concise messaging, and platform-specific content strategies have become central features of digital da'wah. Collectively, these findings suggest that the transformation of da'wah is characterized not only by technological innovation but also by substantial changes in how religious messages are produced, circulated, and interpreted in digital environments.

The findings of this study are consistent with previous research emphasizing the relationship between FoMO and intensive social media engagement. Alabri (2022) found that the need for social belonging, perceived connectedness, and fear of exclusion significantly contribute to FoMO-related behaviors. Similarly, the present study demonstrates that individuals experiencing FoMO actively engage with digital platforms to remain informed about ongoing discussions, including religious content that gains social visibility and public attention.

The results also support the findings of Dewi and Sari (2022), who reported a positive relationship between social media use intensity and FoMO among young users. The current study extends this perspective by showing that FoMO not only influences general social media behavior but also affects how Islamic messages are disseminated across digital networks. Through continuous monitoring, sharing activities, and engagement with trending content, users contribute to the rapid circulation of religious messages within social media ecosystems.

Furthermore, the findings corroborate the work of Chalim et al. (2025), who argued that audience participation plays a critical role in the effectiveness of digital da'wah. While previous studies primarily focused on content quality, interactivity, and communication strategies, the present study introduces FoMO as an additional explanatory factor that stimulates audience participation and enhances content visibility. In this regard, FoMO can be understood as a psychological driver that strengthens the dissemination capacity of digital da'wah while simultaneously introducing challenges related to content simplification, information quality, and religious fragmentation. Therefore, the study contributes a more nuanced understanding of how psychological motivations intersect with technological mechanisms in shaping the dissemination of Islamic messages within contemporary digital environments.

The findings are consistent with previous studies highlighting the relationship between FoMO and digital information consumption. Dewi and Sari (2022) found that higher levels of social media engagement are associated with stronger FoMO tendencies and increased monitoring of online activities. The present study extends these findings by demonstrating that such behavioral patterns also influence the reception of religious content, where audiences actively engage with Islamic messages to remain informed about ongoing discussions and socially significant topics.

The results also support the work of Alabri (2022), who emphasized that social belonging and fear of exclusion are central drivers of FoMO-related behavior. Similarly, the current study found that digital audiences frequently interact with religious content because it facilitates participation in collective conversations and strengthens their sense of inclusion within online communities. However, this study advances existing knowledge by illustrating how these motivations shape religious meaning-making processes and influence perceptions of Islamic messages in digital environments.

Furthermore, the findings align with the broader literature on digital religion, which argues that networked communication environments increasingly influence how religious knowledge is interpreted and negotiated (Campbell, 2021). While previous studies primarily examined the role of technology in facilitating religious communication, the present study identifies FoMO as an important mediating factor that affects audience reception and engagement. This contribution is particularly significant because it integrates psychological, technological, and religious communication perspectives into a single analytical framework. The findings therefore suggest that understanding contemporary Islamic communication requires not only examining digital platforms and content strategies but also considering the psychological motivations that shape how audiences encounter, interpret, and respond to religious messages.

3. Implications of Findings

The findings contribute theoretically to the growing literature on digital religion, Islamic communication, and social media studies by demonstrating that FoMO functions as a mediating cultural and psychological mechanism connecting digital communication technologies with religious engagement. While previous studies have generally examined digital da'wah and FoMO as separate phenomena, this study highlights their interrelationship and shows how audience motivations associated with FoMO influence both the dissemination and reception of Islamic messages. This integrative perspective expands existing conceptual understandings of religious communication within digitally mediated environments.

Practically, the findings suggest that contemporary da'wah practitioners, Islamic organizations, and religious educators should develop communication strategies that acknowledge the realities of digital audience behavior without compromising theological integrity. Engaging content formats, interactivity, and social media optimization are important for reaching wider

audiences; however, these strategies should be accompanied by efforts to promote critical religious literacy, source verification, and deeper theological understanding. By balancing accessibility with scholarly credibility, digital da'wah can maximize its educational potential while minimizing the risks associated with misinformation, oversimplification, and religious polarization.

4. Limitations of the Study

This study was limited by its reliance on secondary data derived from existing literature. As a literature review, the findings are dependent upon the scope, quality, and availability of previous studies addressing digital da'wah, FoMO, and Islamic communication. The study did not include primary empirical data from social media users, religious influencers, or digital audiences, which may limit the ability to capture context-specific experiences and perceptions. In addition, the rapidly evolving nature of digital platforms means that patterns of audience behavior and content dissemination may continue to change beyond the timeframe covered by the reviewed literature.

5. Partial Conclusion

Based on the discussion, FoMO culture plays a dual role in contemporary Islamic communication. On the one hand, it increases audience exposure, participation, and engagement with Islamic messages, thereby expanding the reach and influence of digital da'wah. On the other hand, it creates challenges related to content quality, superficial understanding, misinformation, and the construction of religious authority. These findings indicate that the transformation of da'wah in the digital era cannot be understood solely through technological developments but must also be examined through the psychological and cultural dynamics that shape audience behavior in networked digital environments.

CONCLUSION

This study examined the transformation of da'wah in the digital era through an analysis of Fear of Missing Out (FoMO) culture and its influence on the dissemination and reception of Islamic messages within social media environments. The findings demonstrate that the digital transformation of da'wah has fundamentally reshaped Islamic communication practices by shifting religious dissemination from conventional face-to-face interactions toward networked, technology-mediated platforms. Social media, digital content ecosystems, and algorithm-driven communication systems have expanded the accessibility, reach, and interactivity of Islamic messages, enabling broader audience participation and transforming patterns of religious learning, authority, and engagement.

The study further reveals that FoMO culture functions as an important psychological and sociocultural mechanism influencing the dissemination of Islamic messages on social media. Individuals experiencing FoMO tend to engage continuously with online content in order to remain informed about current trends, discussions, and socially relevant information. This behavior contributes to the increased visibility, circulation, and virality of Islamic content through audience participation, content sharing, and algorithmic amplification. However, while FoMO-driven engagement enhances the dissemination of Islamic messages, it also encourages the simplification of religious content and increases the risk of misinformation, ideological polarization, and fragmentation of religious understanding.

Moreover, the findings indicate that FoMO significantly affects the reception of Islamic messages among digital audiences. Exposure to religious content is increasingly shaped by social media algorithms, selective attention patterns, emotional engagement, and social validation processes. As a result, audiences often interpret and evaluate Islamic messages not only on the basis of theological substance but also according to their visibility, popularity, and relevance within digital communities. Although FoMO can increase religious awareness and participation, it may

simultaneously reduce critical reflection and encourage superficial engagement with religious teachings.

Theoretically, this study contributes to the growing scholarship on digital religion, Islamic communication, and social media studies by integrating the concepts of digital da'wah and FoMO culture into a unified analytical framework. Unlike previous studies that examined these phenomena separately, this research demonstrates how psychological motivations associated with FoMO mediate the relationship between digital communication technologies and contemporary Islamic communication practices. The findings therefore enrich current understandings of how religious messages are disseminated, interpreted, and negotiated within digitally mediated environments.

Practically, the study highlights the need for contemporary da'wah practitioners, Islamic institutions, and religious content creators to develop communication strategies that effectively utilize digital platforms while maintaining theological accuracy, ethical responsibility, and scholarly credibility. Digital da'wah should not merely prioritize visibility and engagement metrics but should also foster critical religious literacy, meaningful participation, and deeper spiritual understanding among audiences.

Despite its contributions, this study is limited by its reliance on secondary data and literature-based analysis. Future research may employ empirical approaches involving surveys, interviews, digital ethnography, or social media analytics to investigate how FoMO influences religious behavior across different demographic groups and digital platforms. Comparative studies involving various social media ecosystems, cultural contexts, and religious communities may also provide a more comprehensive understanding of the relationship between digital culture and religious communication.

In conclusion, the transformation of da'wah in the digital era cannot be understood solely as a technological phenomenon. Rather, it represents a complex interaction between digital infrastructures, audience psychology, social media culture, and religious communication practices. FoMO culture has emerged as a significant factor shaping both the dissemination and reception of Islamic messages in contemporary society. Understanding this dynamic is essential for developing effective, ethical, and sustainable digital da'wah strategies capable of responding to the opportunities and challenges of an increasingly interconnected digital world.

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