

Transformation of Fiqh Learning Patterns of Generation Z Through Digital Interaction

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Abstract: *The development of digital media has changed the learning patterns of Generation Z in fiqh, particularly through Instagram as a source of practical religious reference. The shift from face-to-face classical studies to digital visual content poses challenges related to depth of understanding, scientific authority, and the balance between social interaction and worship practices. This study aims to analyze social interaction patterns and the impact of Instagram usage intensity on Generation Z's learning of worship fiqh. The method used is qualitative with a social phenomenological approach. The research object is the Instagram account @ngajigaes, with Generation Z subjects who actively access fiqh content. Data were collected through online interviews, online observation, and documentation, then analyzed using Miles and Huberman's interactive model. The results show that Instagram visual content is effective in improving practical fiqh understanding and dialogic interaction, but tends to reduce theoretical depth and the intensity of face-to-face interaction. This study emphasizes the importance of implementing blended learning and managing the use of digital media in a balanced manner.*

Keywords: *Digital Da'wah, Fiqh Learning, Generation Z, Instagram Social Media*

Introduction

The development of digital technology has significantly changed the religious learning patterns of the younger generation, especially in the context of fiqh learning. Instagram, one of the most popular visual platforms, is now the main reference for many young users seeking quick, concise, practical fiqh explanations ([Hasan, 2022](#)). Generation Z tends to choose short, concise, and easily accessible media to understand fiqh worship materials, so that the learning process no longer depends on traditional face-to-face meetings ([Ardi Rafsanjani dkk., 2024](#)). Da'wah and fiqh learning are now shifting towards an interactive digital space, where features such as carousels, reels, and live broadcasts play an important role in shaping the way users process information while encouraging active participation through commentary, content storage, and online discussions. This condition marks a sharp shift from the tradition of learning through classical books and face-to-face recitation

to the consumption of visually based religious content. Not only did it influence learning methods, but it also shaped a new model of religious authority, in which the legitimacy of scholarship no longer rested entirely on teachers or classical texts, but also on creators of digital content deemed relevant and easily accessible ([Yunita Sari dkk., 2025](#)). This phenomenon demonstrates an epistemological transformation in understanding fiqh in the digital era, leading to a reduction in the intensity of face-to-face social interaction as some religious activities have moved to the digital space. This shows that there are changes in learning structures and social relations that need to be studied scientifically.

Research on digital da'wah continues to grow, but there is still a significant research gap in understanding how social interaction patterns and the understanding of practical fiqh, presented in the visual format of Instagram, are the main means of consumption for the young generation ([Baidawi & Bin Ismail, 2023](#)). Most of the previous research focused on the role of social media as a means of spreading da'wah in general, without specifically examining the relationship between the intensity of Instagram use and the balance of face-to-face interaction that is the traditional foundation in learning fiqh and visual content influences the process of internalizing Islamic law in a practical nature, in line with Sihabudin Sihabudin's research ([Sihabudin dkk., 2023](#)) and Efridawati ([Harahap, 2024](#)). There is still a lack of research on the intensity of Instagram use, with a balance among social interactions, learning patterns, and daily worship practices ([Anwar & Mujib, 2022](#)). Analysis using a sociology of communication approach, drawing on the theory of Computer-Mediated Communication, is also still limited in assessing the quality of interaction, depth of understanding, and transmission of fiqh knowledge in the digital space ([Venter, 2019](#)). In addition, studies comparing traditional religious authorities with digital authorities remain very limited, so the space for analysis of the shift in scientific legitimacy has not been fully mapped ([Rachmadhani, 2021](#)).

This research is important, as seen in how the digitization of fiqh shapes the mindset and religious practices of Generation Z amid the rapid flow of visual information. The shift in religious references from classical books, ustadz, and taklim assemblies to digital creator content has the potential to affect the authority of scholars and the sustainability of Islamic scientific traditions, so it is necessary to analyze in depth to assess the extent to which social media, especially Instagram, can be a valid source of fiqh learning without causing legal simplification that has the potential to obscure the rigors of sharia. Da'wah institutions urgently need this research to design effective, accurate, and trusted visual content to meet the learning needs of the digital generation. This research also fills a gap in the literature on the integration of online and offline learning in the context of worship science, thereby explaining the new social dynamics that arise when religious activities move to the digital space, as shown on the @ngajigaes.id account.

Computer-Mediated Communication (CMC) Theory, developed by Joseph Walther, provides the main theoretical foundation for understanding the effectiveness and changes in fiqh learning, which is now taking place through digital media such as Instagram @ngajigaes. This theory explains that technology-based interactions have distinctive characteristics, including ease of access, rapid information access, and forms of communication that no longer depend on face-to-face meetings ([Lee &](#)

[Oh, 2015](#)). In digital fiqh learning, the concept richness of media helps explain the role of visuals, such as infographics, illustrations, and short texts, which partially replace nonverbal communication functions in conventional recitation ([Alfurqan & Dwi Susanti, 2021](#)). This mechanism fits perfectly with the character of Instagram content, such as carousels, infographics, and concise videos, which have been proven to enhance knowledge retention among users, especially Generation Z, who tend to learn quickly and visually ([Babeş-Bolyai University, Cluj-Napoca & Lăcătuş, 2025](#)). Through this approach, it can be seen how the younger generation receives, assesses, and learns fiqh knowledge from concise, easy-to-understand content. In addition, the CMC theory explains that the visual content on the @ngajigaes.id account aligns better with the information consumption habits of Generation Z. This theory thus provides a scientific framework for analyzing how users absorb worship fiqh material more efficiently through a structured visual display.

This research focuses on how the social interaction patterns of Instagram users shape the process of learning fiqh of worship among the younger generation through digital communication, participation, and the use of visual content. In addition, the study examines the impact of Instagram use intensity on the balance between face-to-face social interaction and virtual fiqh learning activities. Overall, this study highlights the dynamics of religious learning among the younger generation, which is influenced by the combination of digital and direct social spaces. First, what are the patterns of social interaction of Instagram users in the process of learning fiqh of worship among the younger generation? Second, what is the impact of Instagram use intensity on the balance between face-to-face social interaction and virtual fiqh learning activities?

This research aims to make an important contribution to the development of fiqh learning studies in the digital era and to the sociology of communication by showing that Instagram is not only a medium for conveying information but also an active interaction space that shapes the fiqh learning patterns of the younger generation. This study shows how the characteristics of digital media, especially Instagram, affect the way the younger generation accesses, understands, and interprets practical fiqh. In addition, it shows that visual content can accelerate understanding of worship, while digital communication patterns expand participation in a dialogic learning process. In addition, this study adds a new understanding of how the intensity of social media use can affect the balance of face-to-face social interaction, thus offering a practical framework for da'wah managers, educators, and religious institutions to design integrative learning strategies between online and offline spaces to support the development of a healthier, more reflective, and responsible digital religious literacy.

Method

This research uses a qualitative approach to understand the phenomenon in depth through the perspectives and experiences of the informants ([Singh & Jackson, 2022](#)). The research approach used is social phenomenology to understand the subjective experience of Generation Z in studying fiqh through digital media. The phenomenological approach was chosen because this study seeks to explore informants' meanings, perceptions, and direct experiences of interacting with fiqh

content on Instagram. The focus of the research is not only on the content consumed but also on how informants interpret, understand, and assess practical fiqh learning presented visually. With this approach, the research is expected to capture the social realities that users experience in depth, in a contextually and reflectively rich way, in their digital religious lives ([Remanita & Kholis, 2023](#)).

This study was conducted from August to October, during which Instagram use remained relatively stable. This research was conducted virtually because the objects and subjects were on the Instagram digital space platform. Interviews and observations were conducted via online platforms such as WhatsApp, video calls, and voice notes. In addition, the implementation of research through virtual platforms allows researchers to reach informants flexibly without geographical restrictions and, at the same time, to monitor upload activities, comment interactions, and the features used by @ngajigaes.id accounts to support digital da'wah activities during the research period.

The object of this research is the activity of learning fiqh worship through the Instagram platform, especially @ngajigaes.id accounts that actively present visual content and religious educational materials. The object is analysed in terms of its form, content, presentation patterns, and the material presented. The subject of this study is Generation Z Instagram users who actively follow and access fiqh content from the @ngajigaes.id account. The selection of subjects was purposive, based on age (Generation Z), the intensity of Instagram use, and experience with consuming digital fiqh content. The subject is considered relevant because it represents the main user group for visual religious content in the digital age.

The data collection techniques in this study included in-depth interviews, online observations, and documentation. In-depth virtual interviews were conducted to explore informants' understandings, experiences, and perceptions of using Instagram as a medium for learning fiqh of worship. Observation is carried out by analysing the @ngajigaes.id account activity, including content type, user interaction, audience response patterns, and engagement. Meanwhile, documentation is carried out by collecting posts, image archives, carousel uploads, fiqh thoharoh e-books, and upload archives relevant to the research focus. This combination of techniques is used to obtain rich, in-depth and complementary data.

The data analysis in this study uses the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing ([Miles & Huberman, 2014](#)). In the reduction stage, the researcher selected, identified, and grouped data from interviews and observations according to the research theme, including social interaction patterns, Instagram use intensity, and fiqh understanding. The presentation stage involves compiling findings into narratives and thematic tables. The last stage is the drawing of conclusions, in which the researcher interprets the findings in light of theory, prior research, and the social context of the younger generation in learning fiqh digitally.

The validity of the data is maintained through source, method, and time triangulation. Source triangulation is carried out by comparing data from followers, admins, and founders to assess the validity of the findings. The triangulation method was carried out through a combination of in-depth interviews, content observations, and digital documentation. Meanwhile, time triangulation is carried out by collecting

data across different periods from August to October to ensure consistency in @ngajigaes.id account activity and user interaction. Efforts to maintain the validity of this data aim to ensure that research findings are accurate, comprehensive, and can be accounted for academically.

Result and Discussion

Results

Field data obtained from in-depth interviews, observations, and documentation are divided into two categories: First, the Social Interaction Pattern of Instagram Users @ngajigaes.id in Learning Fiqh Worship. Second, Social Impact and Religious Identity.

a. Social Interaction Patterns of @ngajigaes.id Instagram Users in Learning Fiqh of Worship

Followers of the Instagram account @ngajigaes.id have a high level of digital interaction. Most informants access content almost every day and actively participate by liking, commenting, and saving posts as references for learning fiqh. These activities show that the content is not only consumed momentarily, but also used as a practical learning resource that can be accessed again. The comment section also serves as a space for discussion and clarification of material, fostering a dialogic interaction between the account manager and followers.

"I open @ngajigaes.id content almost every day because the explanations are short and easy to understand. In addition to liking and saving posts, I also often read other comments to add insight. This habit made me feel closer to the fiqh material even though I studied online."

The daily engagement level among Instagram account followers is high, making Instagram an easily accessible source of fiqh learning at any time. This condition can be seen in the habits of followers who routinely open content, interact with it, and save it for later study. This finding aligns with the account administrator's observations, who stated that most followers use Instagram as a practical reference for understanding daily fiqh issues in worship.

"We see followers opening content regularly and responding through likes, comments, and post saves. This activity shows that they rely heavily on Instagram as a source of quick fiqh learning. Consistent interaction helps us assess user needs and tailor the way the material is presented."

The high frequency of access to the @ngajigaes account reflects the ease with which the younger generation can learn fiqh through a practical and flexible digital format. Generation Z tends to use Instagram as a learning medium that can be accessed anytime, anywhere, without being bound by space and time. This finding aligns with the founder's explanation for the @ngajigaes account, who emphasises that presenting fiqh material in short, visual formats and simple language aims to simplify understanding and spark the learning interest of the younger generation.

“From my observation, the daily engagement of followers is quite high. Many actively access content and give a positive response. The intensity of this interaction indicates that the younger generation feels comfortable learning fiqh through a concise visual format, so that Instagram becomes an effective learning space for them.”

The participation of followers in the process of learning fiqh can be seen through the activities of asking questions in the comments, sending direct messages, and participating in live sessions organized by the account

“I often ask questions via comments or DMs when I find material that I don't understand. In addition, I regularly participate in live sessions because the explanations feel closer and interactive. This kind of learning pattern makes me more confident in understanding fiqh than just reading long texts.”

The interaction between followers and the admin of the @ngajigaes account plays an important role in meeting users' needs for quick and easy-to-understand explanations of fiqh. Through the comments section and direct messages, followers can ask questions or request clarification on the material presented. The account admin emphasises that concise, communicative responses help users understand practical fiqh issues without waiting for lengthy explanations.

“Followers usually ask questions via DMs or comment sections, and we try to provide clear answers. They were also enthusiastic about participating in the live study that we held. This active involvement shows that two-way learning is needed by the younger generation in understanding the fiqh of worship.”

As observed by the founder of @ngajigaes, active participation between admins and followers proves that digital platforms are able to create a dialogue learning space that is inclusive and in accordance with the character of Generation Z.

“I see that the participation of followers is quite high, characterized by the number of questions and their participation in the live session. This response shows that they want to make sure the understanding of fiqh is correct before it is practiced. This engagement forms a more dialogical and responsive learning ecosystem.”

Social interaction on @ngajigaes.id account shows a pattern of communication that is fluid, friendly, and not distant from followers. Followers feel comfortable asking questions because of the admin's relaxed and responsive delivery style.

“The admin's relaxed communication style made me feel more comfortable asking questions. Light discussions with other followers also

help add insight. Even though it is only in the digital space, the social relationships that are built feel familiar and support the fiqh learning process with a non-rigid atmosphere.”

The communication approach developed by the admins is deliberately framed in a relaxed, friendly, and responsive style. This approach is intended to create a comfortable interactional atmosphere, so that users feel more at ease and do not hesitate to initiate communication, ask questions, or express their opinions.

“We deliberately use light language so that followers feel close and don't hesitate to ask questions. Interaction between users also develops positively through discussions in the comment section. This pattern of communication creates a warm and inclusive learning community, even though it takes place entirely on social media.”

The main strength in building an inclusive learning community is the communication model, as the interaction that occurs between users is established through comments and light discussions that enrich the religious learning process in the digital space.

“I consider the proximity of communication to be the main strength of this account. Followers seem comfortable discussing because of their friendly language approach. User-to-user interaction also shows that Instagram can be a social space that encourages the formation of a more open fiqh learning community.”

The visual content, presented in carousels, infographics, and short videos, makes it easier for users to understand fiqh material in a clear, practical way. The use of concise text combined with visual elements helps simplify complex concepts, allowing users to grasp key points more effectively. As a result, users can quickly apply the fiqh guidance they receive in their daily worship practices, without needing lengthy explanations or repeated references.

“Visual content such as carousels and infographics make fiqh material much easier to understand. A concise explanation made it easier for me to remember the important points of worship. For me, the visual format is more effective than reading long texts because it directly shows the core of the material clearly.”

In addition, the admin also observed the presentation of visual corousels and infographics that made it easier for followers to understand the material more quickly and accurately.

“We see users understand material faster when it's presented visually. Many followers say that simple illustrations help them practice worship correctly. This response proves that visualization is an important key in the digital delivery of fiqh.”

As reiterated by the Founder of @ngajigaes, visual strategies must be adjusted to the learning character of the younger generation who tend to be fast and practical while maintaining visual simplification and accuracy of fiqh law.

“Visual presentation is indeed our main strategy because it is able to strengthen user understanding. Concise and targeted content makes fiqh material easier to accept for the younger generation. However, we are still careful not to reduce the legal rigor that must be maintained.”

This statement emphasises that visuals are a key strategy for improving user understanding, especially among younger generations. Presenting fiqh material in a concise, focused manner is considered to facilitate information absorption. However, the admin continues to stress the importance of maintaining accuracy and precision in legal matters so that the substance of fiqh is not oversimplified.

b. The Impact of Instagram Use Intensity @ngajigaes.id on the Balance of Face-to-Face Interaction

The increasing intensity of Instagram use, particularly through the account @ngajigaes.id, has become an important phenomenon in shaping contemporary patterns of religious learning. This condition raises questions about how the use of digital platforms affects the balance between face-to-face social interaction and virtual fiqh learning. As Instagram increasingly serves as a source of fiqh learning, there is a visible shift from direct, in-person learning interactions to digitally mediated forms of engagement, which is the main focus of this study.

“I have often studied through Instagram, starting to rarely attend in-person recitations because I feel that I get enough explanation from visual content. Face-to-face discussions with friends or ustadz are also decreasing. Even so, virtual learning still helped me understand the basics of fiqh quickly and practically.”

As observed by the admin, offline discussion activities are declining due to increased consumption of online content. Users increasingly prefer accessing fiqh materials through digital platforms, reducing opportunities for direct, face-to-face discussions and shifting interaction patterns toward virtual learning.

“We realize that the more intensely users access digital materials, the less likely they are to participate in in-person studies. Many followers admit that offline discussions are reduced because online content is considered more practical. This phenomenon shows a shift in learning methods that affect traditional religious interaction habits.”

The founder @ngajigaes.id assesses that this shift phenomenon is a change in the habits of the younger generation that prioritizes efficiency, although it still leaves room for direct learning when needed.

“I see a change in habits, where learning fiqh directly begins to be replaced by digital learning. Followers seem more comfortable asking questions via DM than interacting face-to-face. This shift has not eliminated offline learning, but it has clearly reduced its frequency among younger generations.

The visual content provided is considered sufficient to help followers understand the basic principles of fiqh related to worship practices. The use of visual materials, such as infographics and short videos, helps accelerate learning by presenting information clearly, concisely, and in a structured manner. This approach allows followers to grasp essential fiqh concepts more quickly and apply them in their daily worship without requiring lengthy textual explanations.

“For me, visual explanations on Instagram are enough to understand basic fiqh. I prefer to learn through online content because it is faster and directly shows the core material. Although it is not as deep as learning with ustadz, virtual learning still feels effective for daily worship needs.”

According to the founder, digital learning is effective for practical content, but for more in-depth fiqh materials, face-to-face guidance is needed so that misunderstandings do not occur.

“We design content to remain effective even when presented concisely. Many users find virtual learning to be helpful enough, so they prefer this method over face-to-face. However, I still emphasize that a complex understanding of fiqh requires direct guidance so that there are no errors in practice.”

The intensity of Instagram use affects the rhythm of offline social interactions, particularly the time allocated to direct interaction and to participation in religious activities. As engagement with online activities becomes more frequent, users tend to spend less time in face-to-face social and religious settings. This shift reflects a change in daily interaction patterns, where digital participation increasingly takes precedence over offline communal activities.

“Sometimes I feel that the time for social interaction is reduced because I often focus on online activities, including learning fiqh. Although virtual learning helps, I need to manage my time so that I can still worship and socialize in a balanced way. Instagram makes it easy, but it still needs to be controlled.”

According to the admin, followers need to manage their online engagement so it does not exceed the time allocated for worship and social interaction. Excessive use of digital platforms may reduce opportunities for direct religious practice and face-to-face communication. Therefore, a balanced approach to

online activity is considered important to ensure that virtual engagement supports, rather than replaces, worship and social interaction.

“Some followers admit that their online activities are quite time-consuming, so the space for direct social interaction is slightly reduced. However, they also feel the benefits of virtual learning to maintain their worship routine. The challenge is how to balance the use of social media so as not to interfere with offline religious activities.”

The founder emphasized that virtual learning must be managed in a way that maintains a balance with face-to-face religious activities. While digital platforms provide convenience and broader access to religious knowledge, they should not replace direct participation in offline worship and communal religious practices.

“I see that learning through Instagram makes it easier, but users need to set a rhythm so as not to reduce time for worship and social interaction. Virtual learning should complement, not replace, offline activities. Therefore, the balance between digital space and real space is important to maintain.”

The expressions, statements, and perspectives of respondents gathered through in-depth interviews and observation of user activities indicate that the Instagram account @ngajigaes.id has developed into an active, interactive space for fiqh learning that relies heavily on visual content. Followers, admins, and the founder consistently highlighted that digital learning enables easier, faster access to fiqh materials. However, they also acknowledged that this mode of learning has contributed to a shift in certain face-to-face interactions. Therefore, maintaining a balance between virtual learning and offline religious practices is considered essential to ensure that the understanding of fiqh remains comprehensive, meaningful, and well-grounded.

Table 1. Research Findings

No.	Subtitle Of The Research Question	Research Findings
1	Social Interaction Patterns of Instagram Users @ngajigaes	Followers @ngajigaes.id actively interact digitally, participate through comments and live, and feel friendly communication. Visual content has been proven to accelerate the understanding of fiqh, so that Instagram becomes an effective learning space for the younger generation.
2	The Impact of Instagram Use Intensity on Interaction and Learning Balance	The intense use of Instagram makes this platform a quick reference for learning fiqh and reduces face-to-face activities. Visual learning is considered effective for practical materials, but it requires a balance so as not to interfere with users' offline social interaction and worship.

Discussion

The intense use of Instagram access by @ngajigaes.id followers suggests that digital users are increasingly relying on screen-based communication that directs learning habits to the visual realm for their daily religious learning. This is in line with Walther's theory of Computer Mediated Communication (CMC), where repeated interactions through comments, messages, and visual displays result in a stronger perception of closeness than traditional direct interactions. The dominant visual culture on social media strengthens attention and engagement so that fiqh content is easily accepted by the younger generation ([Laily dkk., 2022](#)). These findings are in line with previous studies that showed that digital da'wah media increases religious engagement in productive age user groups. This research confirms that fiqh can be accessed practically digitally through a concise format without reducing the interest in religious learning ([Jalaluddin dkk., 2024](#)). However, high usage intensity does not always indicate a deep understanding as the younger generation's preferences are more inclined towards fast-paced content.

The change in learning patterns is seen when interaction is no longer one-way, but develops into dialogue through comments, messages, and live sessions. The active participation of followers in learning fiqh through Instagram reflects Freire's dialectical learning model that emphasizes mutual interaction ([Adeni dkk., 2023a](#)). As per the theory of Computer Mediated Communication (CMC), synchronous and asynchronous features allow active participation so that users can still learn even without physical presence. Based on previous research, that two-way interaction shows an increase in online religious participation through digital spaces that support two-way communication ([Minarti dkk., 2023](#)). This research contributes to explaining that social media is not just a space for passive consumption, but can take place interactively because the structure of digital communication opens up a more free question-and-answer space with dynamic religious knowledge. Implicitly, interactive features need to be optimized because the responsive @ngajigaes.id account communication style is proven to encourage the courage of users to ask questions directly. However, not all followers actively participate because of the difference in digital literacy and the courage to ask questions which are still very varied.

The friendly communication style used by @ngajigaes.id account is able to reduce the symbolic distance between ustadz and worshippers in the digital space, and also presents a strong sense of social closeness even though there is no direct physical interaction ([Iskandar dkk., 2025](#)). Based on Walther's theory of Computer Mediated Communication (CMC), this closeness arises because digital communication can mimic or even surpass the quality of interpersonal relationships through more controlled self-presentation ([Adeni dkk., 2023b](#)). Relaxed communication patterns can create a social closeness effect that feels more personal. In previous research, it was explained that this style of non-formal communication has been proven to increase audience loyalty in following religious materials ([Whyte, 2022](#)). This research also shows that the formation of a social media-based fiqh learning community can develop when communication is managed in an interactive, inclusive, responsive and accessible manner to the needs of the younger generation

users. However, some users still prefer formal communication because of their religious educational backgrounds which are very diverse in learning experiences.

The visual content used @ngajigaes.id proven to accelerate the understanding of religious knowledge for the younger generation who are used to fast and concise learning methods. As Walther explained through Computer-Mediated Communication (CMC), the combination of texts and images increases the effectiveness of communication because visual elements can replace the role of nonverbal messages that are usually present in face-to-face interactions ([Borodzhieva, 2020](#)). This is in line with previous research that showed that the carousel format is able to increase *knowledge retention* so that fiqh material is easier to remember by digital users. This study confirms that fiqh can be studied effectively through a concise and systematic visual presentation. However, the need for validation of the saheeh of the material is still important so that visual delivery does not cause excessive simplification of the concept of fiqh that requires precision. Because differences in religious literacy and visual reading ability of users can affect the accuracy of comprehension. Differences in understanding arise due to variations in interests, focuses, and the ability of each user to absorb digital information.

Daily access to @ngajigaes.id content signifies a change in the learning habits of the younger generation from reading books to the use of digital resources that allow users to learn fiqh briefly but repeatedly every day. The concept of accessibility and speed of information search enhances digital interaction, enabling fast and practical knowledge ([Bujangga dkk., 2025](#)). According to previous research, social media has become the main source of religious learning for the digital young generation, but it cannot replace the depth of knowledge of traditional sources. Religious organizations must provide content that is simple, concise, organized and still maintains its scientific sanad to remain relevant and meet the needs of users who seek quick access ([Henry, 2021](#)). Teaching strategies must be contextually tailored because learning preferences, visual reading skills, and digital literacy all affect differences in comprehension ([Frauhammer & Dreston, 2025](#)). This research shows a strong preference for practical fiqh materials so that it requires media ethics to maintain a balanced use.

The decrease in face-to-face discussions in learning fiqh shows the symptoms of the displacement effect that occurs when direct interaction is replaced by digital activities. Goffman's perspective of social interaction explains that the face-to-face pattern is starting to be shifted by more practical screen-based communication ([Krell & Wettmann, 2023](#)). In addition, the CMC theory also explains the phenomenon *mediated interaction*, where digital media affects the quality of communication with the risk of diminishing the depth of the relationship ([Ytreberg, 2024](#)). Learning through digital has the potential to reduce socio-physical closeness in religious communities. This research reinforces the change in religious behavior of Generation Z who rely on the integration between quick access and flexibility of online learning. However, some respondents remained active face-to-face because their pesantren or mosque environment encouraged religious activities directly and in a structured manner ([Lunt, 2022](#)).

The visual display in @ngajigaes.id content can help increase the effectiveness of understanding the concept of worship because the information is presented

practically, but it is not strong enough when used to explain in depth. Based on the CMC concept theory *richness of media*, confirms that visual media is suitable for simple tasks, while complex material nonetheless requires more complete and rich interaction ([Wang, 2023](#)). It has been found in several previous studies that content visualization can accelerate understanding and improve the completeness of religious learning through the presentation of structured and interesting material ([Yulianto dkk., 2020](#)). However, this cannot replace the material delivered through direct discussions or a more intensive learning process. Thus, fiqh learning ideally combines digital media and face-to-face meetings (*blended learning*) to achieve optimal learning outcomes ([Chen dkk., 2022](#)). This difference in effectiveness is influenced by the user's cognitive ability, previous learning experience, how the digital content design is arranged, and some worship materials that require direct guidance and cannot be completely replaced by digital content.

Time management is very important for users, because excessive use of Instagram has the potential to reduce direct social interaction because users' attention is more absorbed by online activities every day. *Computer Mediated Communication Theory* explained that digital activities can replace some of the time that is usually used for direct interaction and religious practices ([Walther, 1995](#)). Previous research has also shown that intense social media use gives rise to a tendency for mild isolation in daily life. This shows a new understanding of the burden of digital religious multitasking that demands adequate time management and spiritual digital literacy. So it can be understood that users need to control the duration and intensity of media use so that the rhythm of worship and social interaction remains balanced.

Conclusion

This study concludes that the digitisation of fiqh through Instagram @ngajigaes.id has changed the learning patterns and social interactions of the younger generation. The intensity of Instagram use shapes fiqh learning through active engagement, such as comments, direct messages, and visual content, thereby accelerating understanding of practical worship. However, frequent reliance on digital media also shifts learning away from classical references and face-to-face recitation, making access easier but often reducing depth of understanding. Visual media is effective for simple fiqh material but less effective for theoretical explanations and complex social interactions, thereby affecting the balance between virtual learning and offline religious practices. Consequently, time management becomes crucial to maintain harmony between worship and social activities.

This study has limitations, as it focuses only on the @ngajigaes.id platform and a specific group of young users, and primarily examines practical fiqh content. Theoretically, the findings contribute to communication and media sociology by reinforcing the role of computer-mediated communication in digital religious learning. Practically, the results offer insights for da'wah practitioners and Islamic educators in designing effective visual content while maintaining a balance between digital and face-to-face learning. Future research is encouraged to involve other platforms and age groups, and to adopt comparative approaches, to gain a more comprehensive understanding of fiqh digitisation.

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