



## **Popularitas Qari Milenial dalam Ruang Digital: Analisis Dakwah Muzammil Hasballah melalui Media Sosial dan Budaya Religius Kontemporer**

*Popularitas Qari Milenial dalam Ruang Digital: Analisis Dakwah Muzammil Hasballah melalui Media Sosial dan Budaya Religius Kontemporer*

**Syahrizal**

UIN Syarif Hidayatullah Jakarta

[syahrizall531@gmail.com](mailto:syahrizall531@gmail.com)

**Al Kahfi**

UIN Syarif Hidayatullah Jakarta

[alkafi588@gmail.com](mailto:alkafi588@gmail.com)

\*Corresponding Author:

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### **Abstract**

This study discusses the popularity of Muzammil Hasballah as a millennial qari in the digital sphere, focusing on the use of social media and contemporary religious culture. The development of digital media has transformed the pattern of Islamic preaching communication from conventional forms into social media-based da'wah that is more flexible, interactive, and easily accessible to wider audiences. In this context, Muzammil Hasballah has become one of the most popular religious figures who successfully builds significant influence through Qur'anic recitation content on YouTube, Instagram, and other digital platforms. This study aims to analyze how Muzammil Hasballah's popularity is shaped through the aesthetics of Qur'anic recitation, digital media culture, and changes in the religious consumption patterns of modern society. This study employs a qualitative method using a digital media analysis and library research approach. Data were collected through observations of social media content, digital documentation, and various literature related to digital da'wah, media culture, and contemporary religiosity. The findings reveal that the popularity of Muzammil Hasballah is influenced not only by his ability in Qur'anic recitation, but also by the power of media aesthetics, emotional closeness, and his ability to create spiritual experiences for digital audiences. In the digital era, Qur'anic recitation has undergone a transformation in its social function, becoming part of contemporary popular religious culture in which religious content is consumed as a medium for spiritual reflection, relaxation, and emotional healing. This study also finds that social media plays an important role in shaping new forms of religious authority through digital popularity, media visibility, and audience engagement. However, the culture of popularity in digital da'wah also presents challenges, particularly the tendency to emphasize virality and aesthetics rather than the depth of religious substance. Therefore, a balance between media quality and the substance of da'wah messages is necessary so that digital da'wah can maintain



strong educational and spiritual values amid the development of contemporary media culture.

*Studi ini membahas popularitas Muzammil Hasballah sebagai qari milenial di ranah digital, dengan fokus pada penggunaan media sosial dan budaya keagamaan kontemporer. Perkembangan media digital telah mengubah pola komunikasi dakwah Islam dari bentuk konvensional menjadi dakwah berbasis media sosial yang lebih fleksibel, interaktif, dan mudah diakses oleh khalayak yang lebih luas. Dalam konteks ini, Muzammil Hasballah telah menjadi salah satu tokoh agama paling populer yang berhasil membangun pengaruh signifikan melalui konten lantunan Al-Qur'an di YouTube, Instagram, dan platform digital lainnya. Studi ini bertujuan untuk menganalisis bagaimana popularitas Muzammil Hasballah dibentuk melalui estetika lantunan Al-Qur'an, budaya media digital, dan perubahan pola konsumsi keagamaan masyarakat modern. Studi ini menggunakan metode kualitatif dengan pendekatan analisis media digital dan riset pustaka. Data dikumpulkan melalui observasi konten media sosial, dokumentasi digital, dan berbagai literatur yang berkaitan dengan dakwah digital, budaya media, dan religiusitas kontemporer. Temuan penelitian ini mengungkapkan bahwa popularitas Muzammil Hasballah dipengaruhi tidak hanya oleh kemampuannya dalam membaca Al-Qur'an, tetapi juga oleh kekuatan estetika media, kedekatan emosional, dan kemampuannya untuk menciptakan pengalaman spiritual bagi audiens digital. Di era digital, pembacaan Al-Qur'an telah mengalami transformasi dalam fungsi sosialnya, menjadi bagian dari budaya keagamaan populer kontemporer di mana konten keagamaan dikonsumsi sebagai media untuk refleksi spiritual, relaksasi, dan penyembuhan emosional. Studi ini juga menemukan bahwa media sosial memainkan peran penting dalam membentuk bentuk-bentuk otoritas keagamaan baru melalui popularitas digital, visibilitas media, dan keterlibatan audiens. Namun, budaya popularitas dalam dakwah digital juga menghadirkan tantangan, khususnya kecenderungan untuk menekankan viralitas dan estetika daripada kedalaman substansi keagamaan. Oleh karena itu, keseimbangan antara kualitas media dan substansi pesan dakwah diperlukan agar dakwah digital dapat mempertahankan nilai-nilai pendidikan dan spiritual yang kuat di tengah perkembangan budaya media kontemporer.*

**Keywords:** Digital Da'wah, Muzammil Hasballah, Millennial Qari, Social Media, Contemporary Religious Culture.

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## INTRODUCTION

The development of information and communication technology has brought significant changes to the pattern of Islamic da'wah in modern society. Da'wah, which was previously carried out mainly through religious gatherings, mosques, and conventional media, has now expanded into the digital sphere through various social media platforms such as YouTube, Instagram, TikTok, and Spotify. The presence of digital media has made da'wah more accessible, rapidly disseminated, and capable of reaching audiences across

regions and generations. According to Heidi Campbell (2013), digital media has created new forms of religious practice that allow religion to exist more flexibly within modern society. In this context, social media functions not only as a communication tool but also as a space for the formation of religious identity and new forms of religious authority.

The phenomenon of digital da'wah has developed alongside the increasing consumption of social media among young Muslims. Millennial and Generation Z audiences tend to access religious knowledge through digital content that is concise, visual, emotional, and easy to understand. Nurul Hidayatul Ummah (2023) explains that social media has become an effective medium for da'wah because it enables interactive communication between preachers and audiences quickly and widely. Digital da'wah also allows Islamic messages to be packaged in more attractive ways according to the characteristics of contemporary popular culture. This condition has led to the emergence of popular religious figures who gain massive attention through social media.

One of the prominent figures within this phenomenon is Muzammil Hasballah. Muzammil Hasballah is widely recognized as a millennial qari who gained popularity through Qur'anic recitation videos uploaded to social media platforms. His popularity is influenced not only by the beauty of his Qur'anic recitation but also by his ability to build emotional closeness with digital audiences, particularly young Muslims. Barkah (2022) explains that Muzammil Hasballah possesses charismatic leadership characteristics reflected in his simple, calm, and easily accepted style of religious communication. This charisma has positioned him not merely as a qari, but also as a popular religious figure in the digital era.

The popularity of qaris in digital media indicates a transformation in the pattern of religious authority within contemporary society. Previously, religious legitimacy was largely obtained through formal institutions such as Islamic boarding schools, Islamic organizations, or religious educational institutions. However, in the digital era, such legitimacy is also constructed through media popularity. Nick Couldry (2012) argues that media possesses the power to shape social legitimacy through visibility, symbolic reproduction, and public attention. In the context of digital da'wah, the number of viewers, subscribers, likes, comments, and content redistribution has become important indicators in building the influence of religious figures in the virtual public sphere.

Furthermore, the popularity of Muzammil Hasballah also demonstrates the relationship between digital da'wah and contemporary religious culture. Qur'anic recitation distributed through social media is no longer understood solely as a ritual act of worship, but has also become part of the religious cultural consumption of modern society. Stewart M. Hoover (2016) explains that modern media has transformed the way people experience religion and build spiritual relationships in everyday life. Digital religious content presents religious experiences that are more personal, emotional, and easily accessible through personal digital devices. In this situation, the Qur'anic recitations performed by Muzammil Hasballah function both as a spiritual medium and as a popular religious symbol for young Muslims.

This phenomenon also illustrates how media aesthetics have become an important aspect of contemporary da'wah practices. Digital da'wah emphasizes not only the substance of religious messages but also visual, audio, and emotional elements to attract audiences

more effectively. Aang Ridwan (2022) explains that digital culture has transformed da'wah communication patterns into forms that are more adaptive to the logic of popular media. Therefore, the success of da'wah on social media is often influenced by the ability of preachers or qaris to combine religious values with digital communication aesthetics. Muzammil Hasballah represents a millennial qari who successfully integrates Qur'anic recitation with digital media culture, making his da'wah more easily accepted by wider audiences.

Previous studies on digital da'wah have generally focused on popular preachers, Muslim influencers, and the hijrah phenomenon on social media. Meanwhile, studies specifically discussing qaris as actors of digital da'wah remain relatively limited. In fact, the popularity of qaris on social media demonstrates a new transformation in the practice of contemporary Islamic communication. Therefore, this study is important to understand how Muzammil Hasballah's popularity is constructed through social media, how Qur'anic recitation is framed as a medium of digital da'wah, and how contemporary religious culture influences audience reception toward such da'wah practices. Based on this background, this study aims to analyze the popularity of Muzammil Hasballah in the digital sphere through social media and contemporary religious culture. This study is expected to contribute to the development of studies in da'wah communication, digital media, and contemporary Islamic studies, particularly regarding the transformation of religious authority and da'wah culture in the digital era.

## **METHOD**

This study employs a qualitative approach using a descriptive-analytical method to understand the phenomenon of Muzammil Hasballah's popularity in the digital sphere through social media and contemporary religious culture. A qualitative approach was chosen because this research seeks to understand social phenomena in depth, particularly regarding the construction of digital da'wah, the popularity of millennial qaris, and patterns of religious consumption within social media. According to Creswell (2016), qualitative research is used to explore and understand meanings derived from individuals or groups regarding a social phenomenon. This study is categorized as library research supported by digital observation of Muzammil Hasballah's social media content, including YouTube, Instagram, and TikTok. The library research was conducted by collecting various references such as scientific journals, books, articles, and previous studies related to digital da'wah, social media, contemporary religious culture, and the popularity of millennial qaris. Meanwhile, digital observation was carried out to examine the presentation of Qur'anic recitation content, audience interactions, and social media users' responses toward Muzammil Hasballah's da'wah.

The data sources in this study consist of primary and secondary data. Primary data were obtained from Muzammil Hasballah's da'wah and Qur'anic recitation content uploaded on social media, including YouTube videos, Instagram posts, and other digital documentation. Secondary data were collected from books, scientific journals, academic articles, and previous studies relevant to the research topic. According to Sugiyono (2019), secondary data are data sources obtained indirectly through documents, archives, and literature supporting the research. The data collection techniques used in this study include documentation study and digital observation. Documentation

study was conducted to collect various literature related to the concepts of digital da'wah, media communication, and contemporary religious culture. Meanwhile, digital observation was carried out by observing content forms, communication styles, da'wah visualization, and audience engagement on Muzammil Hasballah's social media platforms. Digital observation is important because social media has become the primary space for the formation of popularity and interaction in contemporary da'wah practices (Ridwan, 2022).

The data analysis technique employed in this study is content analysis. Content analysis was used to understand the meaning of da'wah messages, forms of religious representation, and the construction of millennial qari popularity in digital media. According to Krippendorff (2018), content analysis is a research technique used to make valid and replicable inferences from data based on their context of use. In this study, the analysis was conducted by identifying themes of da'wah, forms of digital communication, audience responses, and constructions of religious culture appearing in Muzammil Hasballah's social media content. To strengthen data validity, this study applies source triangulation techniques by comparing data obtained from social media, scientific journals, books, and relevant previous studies. Triangulation was conducted to ensure that the research findings possess stronger accuracy and credibility in explaining the phenomenon of millennial qari popularity within the digital sphere.

## **RESULTS AND DISCUSSION**

### **The Popularity of Millennial Qaris in the Digital Da'wah Space**

The development of digital media has brought major changes to the pattern of Islamic da'wah communication in modern society. Da'wah, which was previously carried out conventionally through religious study assemblies, mosques, radio, and television, has now expanded widely through social media platforms such as YouTube, Instagram, TikTok, Facebook, and Spotify. The presence of digital media has made da'wah more flexible, rapidly disseminated, and capable of reaching audiences across regions, ages, and social backgrounds. This transformation indicates that social media has become a new arena for religious communication practices among contemporary Muslim communities. Heidi Campbell explains that digital media creates new forms of religious practice that allow religion to become more personal, flexible, and integrated into the daily lives of modern society (Campbell, 2013). In this context, religion no longer exists solely within formal spaces of worship, but also within everyday digital activities through personal devices and social media.

The development of digital media has also transformed patterns of public interaction with religious messages. Whereas da'wah was previously characterized by one-way communication through direct sermons, social media now offers more interactive and participatory forms of communication. Audiences are no longer passive recipients; they actively engage through comments, likes, shares, reposts, and even the reproduction of da'wah content. According to Aang Ridwan, digital culture has transformed da'wah communication into a more open and participatory practice because social media enables direct interaction between preachers and audiences within virtual spaces (Ridwan, 2022). This condition makes digital da'wah closer to society, especially younger generations who are highly active on social media in their daily lives.

The phenomenon of digital da'wah has consequently given rise to popular religious figures who gain legitimacy not only through formal religious institutions, but also through social media popularity. In this context, Muzammil Hasballah represents one of the millennial qaris who has successfully built significant influence within the digital sphere. His popularity emerged through Qur'anic recitation videos that went viral on YouTube and other social media platforms. His soft voice, emotionally expressive recitation techniques, and humble personality have made him widely accepted among young Muslims. This phenomenon demonstrates that contemporary digital da'wah emphasizes not only the substance of religious messages, but also emotional aspects, media aesthetics, and social closeness with audiences.

According to research by Fauzi Nurul Barkah, the success of Muzammil Hasballah in building da'wah influence is strongly shaped by his charismatic leadership style. Barkah explains that Muzammil's charisma is reflected in his ability to establish trust, respect, and emotional closeness with congregations through simple and calming religious communication (Barkah, 2022). Within the context of digital media, such charismatic characteristics become important capital in building audience loyalty and expanding da'wah outreach. Charisma is no longer constructed solely through direct interaction in conventional preaching spaces, but also through visual imagery, communication style, and consistent content on social media.

The popularity of Muzammil Hasballah also illustrates shifts in religious authority within the digital era. Previously, the legitimacy of a qari was largely obtained through Islamic boarding schools, Qur'anic recitation competitions (MTQ), or formal religious institutions. Today, however, legitimacy is also shaped through social media. Nick Couldry explains that media possesses symbolic power in constructing social recognition through continuous visibility and image reproduction (Couldry, 2012). In the context of digital da'wah, the number of viewers, subscribers, likes, comments, and reposted content become important indicators in building the popularity and influence of religious figures. Thus, social media functions not only as a medium for spreading da'wah, but also as a space for producing new forms of religious authority in the digital age.

This phenomenon demonstrates that social media has become a new arena for contesting religious influence. Da'wah figures who are able to utilize digital media effectively gain public attention more easily than religious figures who rely solely on conventional media. According to Nurul Hidayatul Ummah, social media has high effectiveness in spreading da'wah because it enables fast, broad, and interactive communication, making religious messages easier for society to accept (Ummah, 2023). In this context, Muzammil Hasballah has successfully utilized social media as a means of da'wah capable of reaching young Muslims on a wide scale.

The popularity of Muzammil Hasballah also indicates that Qur'anic recitation in the digital era has undergone a transformation in its social function. Tilawah is no longer understood solely as a ritual religious practice, but has also become part of the popular religious culture of modern society. Many digital audiences consume Qur'anic recitation as a medium for spiritual reflection, emotional healing, and inner peace in everyday life. Stewart M. Hoover explains that modern media has transformed the way people experience

religion through spiritual experiences that are more individual, flexible, and media-based (Hoover, 2016). In this context, Qur'anic recitation becomes part of a digital religious experience consumed through personal devices such as smartphones and laptops.

Furthermore, the phenomenon of digital tilawah is closely related to the increasing culture of da'wah aestheticization on social media. Da'wah is no longer assessed merely through the depth of its religious message, but also through its visual, audio, and emotional dimensions. Recitation content packaged with high-quality audio, aesthetic cinematography, and supportive visual atmospheres more easily captures the attention of digital audiences. According to research by Santi Sukmaeni Nurjanah and colleagues, younger generations are more attracted to digital da'wah that is communicative, visual, concise, and emotionally connected to their daily lives (Nurjanah et al., 2023). This explains why Muzammil Hasballah's recitation content has become highly popular on social media, as it provides both spiritual experience and appealing media aesthetics for audiences. The popularity of Muzammil Hasballah also demonstrates how young Muslims construct religious identity through social media. Millennials and Generation Z tend to seek religious experiences that are more personal, emotional, and easily accessible through personal digital devices. As a result, visual, concise, and emotionally touching religious content is more readily accepted within digital society compared to rigid formal preaching models. Research by Puput Puji Lestari explains that digital da'wah has developed rapidly because millennials possess media consumption patterns that are fast, instant, and deeply connected to digital technology (Lestari, 2020). Therefore, social media has become an important space for shaping the religious identities of young Muslims in the contemporary era.

This phenomenon also demonstrates that digital media has integrated religion into the popular culture of modern society. Da'wah content now coexists alongside entertainment, music, lifestyle trends, and other social media phenomena. In such conditions, religious figures such as Muzammil Hasballah are positioned not only as qaris or Qur'an reciters, but also as religious public figures who possess social and cultural influence within digital spaces. This shows that da'wah in the digital era cannot be separated from the logic of popular media, which emphasizes popularity, visuality, and audience engagement. Nevertheless, the development of digital da'wah also presents its own challenges. The culture of media popularity sometimes causes da'wah to emphasize virality and aesthetics more than the deepening of religious substance. Faridhatun Nikmah explains that digital da'wah faces significant challenges in the form of media competition, the rapid spread of information, and changing audience behavior in the millennial era (Nikmah, 2020). Therefore, it is important for digital preachers and qaris to maintain a balance between the quality of da'wah messages and the demands of digital media so that da'wah continues to uphold strong educational, spiritual, and moral values amidst contemporary media culture.

### **Social Media as a Space for the Formation of Popular Da'wah**

Social media has become the primary arena for contemporary Islamic da'wah practices. The presence of digital platforms enables da'wah to transcend limitations of space and time, allowing religious messages to be accessed anytime and anywhere. Nurul Hidayatul Ummah explains that social media has high effectiveness in spreading da'wah

because it creates rapid, broad, and interactive communication between preachers and audiences (Ummah, 2023). In this context, social media functions not only as a tool for disseminating religious information, but also as a space for shaping digital religious culture.

The use of social media by Muzammil Hasballah demonstrates how da'wah can adapt to the digital culture of younger generations. Recitation content uploaded to YouTube and Instagram is generally packaged with strong audio-visual quality, aesthetic cinematography, and emotional atmospheres that support the audience's spiritual experience. This strategy demonstrates that the success of digital da'wah is determined not only by the substance of religious messages, but also by the ability to create compelling media experiences for audiences. Research by Athik Hidayatul Ummah explains that digital da'wah possesses advantages such as fulfilling audience needs more easily, providing rapid feedback, and enabling more practical and efficient communication (Ummah, 2020). In this context, social media allows Muzammil Hasballah to establish closer relationships with audiences compared to conventional forms of da'wah. Audiences can interact through comments, likes, reposts, and the redistribution of da'wah content, making da'wah increasingly participatory.

This phenomenon also reveals how social media algorithms contribute to shaping da'wah popularity. Content that receives high engagement is more likely to be recommended to other users by digital algorithmic systems. Consequently, Muzammil Hasballah's recitation videos gain increasingly wider exposure within virtual public spaces. Within digital culture, popularity ultimately becomes an important element in constructing contemporary religious authority. Research on the appeal of digital da'wah explains that younger generations are more attracted to da'wah content that is communicative, visual, and relevant to everyday life (Nurjanah et al., 2023). Digital da'wah enables religion to appear in forms that are more flexible and closely connected to the popular culture of modern society. In this context, Muzammil Hasballah has successfully presented Qur'anic recitation that aligns with the characteristics of the digital media culture of young Muslims.

In addition, social media also creates virtual religious communities formed through shared spiritual experiences. Audiences no longer function merely as passive listeners, but also participate in spreading da'wah through digital media. This phenomenon demonstrates that digital da'wah is collective and participatory in nature. These virtual communities strengthen the influence of a qari because audiences feel emotional and spiritual closeness to the religious figures they follow.

### **The Aesthetics of Tilawah and Contemporary Religious Culture**

The popularity of Muzammil Hasballah cannot be separated from the aesthetics of tilawah that characterize his da'wah within digital spaces. In contemporary media culture, aesthetics occupy an important position in building communicative appeal, including within Islamic da'wah practices. Digital society, especially millennials and Generation Z, tends to be more attracted to content capable of simultaneously presenting visual, emotional, and spiritual experiences. Therefore, da'wah in the digital era no longer emphasizes only the verbal delivery of religious messages, but also pays attention to audio elements, visual presentation, emotional expression, and media atmospheres that support audience experience. According to Aang Ridwan, digital culture encourages da'wah to adapt itself to

the logic of popular media, which emphasizes visuality, emotionality, and audience engagement within virtual spaces (Ridwan, 2022).

In this context, the Qur'anic recitation performed by Muzammil Hasballah presents a combination of spirituality and media aesthetics. His soft voice, calm recitation tempo, mastery of emotional maqamat, and expressive appreciation while reciting the Qur'an create profound spiritual experiences for digital audiences. Recitation videos uploaded through YouTube and Instagram are also supported by high-quality audio-visual production, aesthetic cinematography, and calming visual atmospheres. This phenomenon demonstrates that Qur'anic recitation on social media has undergone a process of aestheticization as part of popular religious culture in the digital era. According to research by Fauzi Nurul Barkah, one of the strengths of Muzammil Hasballah's da'wah lies in his ability to build emotional closeness with audiences through simple and soothing religious communication styles (Barkah, 2022). This charisma emerges not only through the substance of da'wah, but also through the manner in which his recitation conveys peace and psychological calmness to listeners. In digital societies that frequently experience social pressures and information fatigue, calming religious content becomes highly sought after because it is considered capable of providing spaces for spiritual reflection and emotional tranquility.

This phenomenon demonstrates that the function of Qur'anic recitation in the digital era has undergone social and cultural transformation. Previously, tilawah was largely understood as part of formal religious rituals such as MTQ competitions, religious gatherings, or mosque activities. However, in the era of social media, tilawah has developed into part of the religious cultural consumption of modern society. Many social media users consume Qur'anic recitation as a means of relaxation, spiritual healing, self-reflection, sleep accompaniment, and emotional therapy in everyday activities. Stewart M. Hoover explains that modern media has transformed the way people experience religion through spiritual experiences that are more personal, flexible, and digitally mediated (Hoover, 2016). In this context, Qur'anic recitation no longer exists solely within formal worship spaces, but also within everyday life through smartphones and social media.

The aesthetics of tilawah developed by Muzammil Hasballah also demonstrates how digital da'wah adapts to the popular culture of modern society. Within social media culture, content with strong visual and emotional quality is more easily accepted and shared by audiences. This condition causes da'wah to be understood not merely as the transmission of religious messages, but also as a form of cultural communication produced through the logic of popular media. Nick Couldry explains that media possesses symbolic power in shaping public attention through continuous image reproduction and visibility (Couldry, 2012). In this context, the popularity of Muzammil Hasballah is built not only through the quality of his Qur'anic recitation, but also through consistent visual and emotional representation in digital media.

The phenomenon of da'wah aestheticization is also connected to changes in media consumption patterns among young Muslims. Millennials and Generation Z prefer religious content that is concise, visual, emotional, and easily accessible through digital media. Research by Puput Puji Lestari explains that millennials possess media consumption characteristics that are fast, instant, and deeply connected to digital technology, requiring

da'wah to adapt to such communication patterns (Lestari, 2020). In this context, Muzammil Hasballah's recitation videos successfully fulfill the spiritual needs of younger generations who seek practical, emotional, and flexible religious experiences.

Furthermore, the popularity of digital tilawah also demonstrates changes in how society constructs religious identity in the social media era. Religious content is now consumed not only as a form of worship, but also as part of the religious lifestyle of modern society. Qur'anic recitation accessed through YouTube, Spotify, or Instagram has become part of the daily routines of young Muslims while studying, working, traveling, or resting. Under these conditions, religion becomes increasingly integrated with digital culture and the everyday activities of urban Muslim communities. Research by Santi Sukmaeni Nurjanah and colleagues explains that the appeal of digital da'wah lies in its ability to present religious communication that is closer to the realities of young people's lives (Nurjanah et al., 2023). Da'wah content that is communicative, emotional, and visually engaging is more easily accepted by society than formal preaching models that are monotonous and overly textual. Therefore, aesthetics has become an important element in the success of contemporary digital da'wah.

This phenomenon is also reflected in audience responses on social media toward Muzammil Hasballah's recitations. Many internet users express that his recitations provide inner peace, help reduce anxiety, and strengthen spiritual closeness to the Qur'an. In various digital Muslim community forums, audiences frequently mention that his recitation style possesses strong emotional depth and easily touches listeners' feelings. These responses demonstrate that digital tilawah has become a new spiritual medium for modern societies living amidst media culture and urban pressures. Nevertheless, the culture of popularity within digital da'wah also presents its own challenges. Media popularity often causes da'wah to emphasize virality, aesthetics, and image more than the deepening of religious substance. Faridhatun Nikmah explains that digital da'wah faces challenges in the form of media competition, changing audience behavior, and the tendency toward instant culture in the millennial era (Nikmah, 2020). In such situations, da'wah risks commodification when it excessively follows the logic of the media industry oriented toward popularity and audience numbers.

Moreover, social media culture also encourages religious figures to continuously maintain their digital existence through consistent content production. This condition may cause da'wah to focus more on performative aspects than on the deepening of spiritual values. According to Athik Hidayatul Ummah, although digital da'wah provides major opportunities for spreading Islam, it also presents challenges in the form of shifting da'wah orientations that increasingly follow the demands of the digital media market (Ummah, 2020). Therefore, it is important for digital preachers and qaris to maintain a balance between media aesthetics and the depth of da'wah substance so that religious messages continue to possess strong educational and spiritual values. Based on the discussion above, it can be understood that the popularity of Muzammil Hasballah within digital spaces results from the combination of recitation ability, media aesthetics, contemporary religious culture, and changes in patterns of religious consumption within modern society. Digital media has transformed qaris into not only Qur'an reciters, but also popular religious figures who

possess significant influence in shaping the spiritual experiences of young Muslims in the digital era. This phenomenon demonstrates that contemporary Islamic da'wah has transformed into a form of religious communication deeply influenced by media culture, digital aesthetics, and the spiritual needs of modern society.

## CONCLUSION

The development of digital media has brought significant changes to the pattern of Islamic da'wah communication in the contemporary era. Da'wah, which was previously conducted through conventional media such as mosques, religious study assemblies, radio, and television, has now expanded widely through social media platforms such as YouTube, Instagram, TikTok, and Spotify. The presence of digital media has made da'wah more flexible, rapidly disseminated, and capable of reaching audiences across regions and generations. As a result, social media functions not only as a medium for spreading religious messages, but also as a new space for the formation of religious culture within modern Muslim society. The popularity of Muzammil Hasballah demonstrates that the success of digital da'wah is not determined solely by the substance of religious messages, but is also influenced by media aesthetics, emotional closeness, and the ability to utilize digital platforms effectively. His soft voice, emotional appreciation in tilawah, simple communication style, and aesthetically presented content make him easily accepted by society, particularly among millennials and Generation Z.

This phenomenon also indicates that Qur'anic recitation in the digital era has undergone a transformation in its social function. Tilawah is no longer understood merely as a ritual religious practice, but has also become part of the popular religious culture of modern society. Many audiences consume tilawah content as a medium for spiritual reflection, relaxation, emotional healing, and the construction of religious identity within digital spaces. In addition, social media contributes to shaping new forms of religious authority through digital popularity, audience engagement, and user interaction on social media platforms. Nevertheless, the culture of popularity within digital da'wah also presents certain challenges, as da'wah may place greater emphasis on virality and aesthetics rather than the deepening of religious substance. Therefore, it is important for digital preachers and qaris to maintain a balance between media quality and the depth of da'wah messages so that da'wah continues to uphold strong educational, spiritual, and moral values amidst the development of contemporary digital culture.

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