The Dynamics of Social Communication among Muslims in Indonesia from the Perspective of Libraries and Sociology

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ABSTRACT

As access to religious information through digital media and libraries in Indonesia becomes more widespread, patterns of social communication among Muslims are facing new challenges in the form of the spread of uncurated information, differences in interpretation, and the potential for polarization. This situation highlights the need for an in-depth study of the dynamics of social communication among Muslims amid rapid social change. This study uses data collection techniques through in-depth searches of relevant library sources. Data was obtained from books on Islamic communication, library science literature, scientific journal articles, sociological theories, digital library repositories, religious institution reports, and research on da'wah media. All sources were selected systematically based on thematic relevance and scientific credibility. The results of the study show that the dynamics of social communication among Muslims in Indonesia are greatly influenced by library literacy and the flow of digital information. Expanded access to knowledge shapes the way people interact and understand religious teachings, while sociological perspectives explain how digital culture encourages more participatory communication patterns. This research provides a conceptual basis for the development of more adaptive religious information literacy, enabling the community to critically sort through information.

ABSTRAK

Seiring dengan semakin luasnya akses informasi keagamaan melalui media digital dan perpustakaan di indonesia, pola komunikasi sosial umat Islam justru menghadapi tantangan baru berupa penyebaran informasi yang tidak terkurasi, perbedaan penafsiran, dan potensi polarisasi. Situasi ini menegaskan perlunya kajian mendalam mengenai dinamika komunikasi sosial umat Islam di tengah perubahan sosial yang berlangsung cepat. Penelitian ini menggunakan teknik penjaringan data melalui penelusuran mendalam terhadap sumber pustaka yang relevan. Data diperoleh dari buku-buku komunikasi Islam, literatur kepustakawanan, artikel jurnal ilmiah, teori-teori sosiologi, repositori perpustakaan digital, laporan lembaga keagamaan, serta penelitian mengenai media dakwah. Seluruh sumber dipilih secara sistematis berdasarkan relevansi tema dan kredibilitas ilmiah. Hasil kajian menunjukkan bahwa dinamika komunikasi sosial umat Islam di Indonesia sangat dipengaruhi oleh literasi perpustakaan dan arus informasi digital. Akses pengetahuan yang meluas membentuk cara umat berinteraksi dan memahami ajaran agama, sementara perspektif sosiologi menjelaskan bagaimana budaya digital mendorong pola komunikasi yang lebih partisipatif. Penelitian ini memberikan dasar konseptual bagi pengembangan literasi informasi keagamaan yang lebih adaptif, sehingga masyarakat mampu memilah informasi secara kritis.

A. INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, has a dynamic diversity of religious communication practices. Islamic communication traditions in the archipelago have essentially grown from cultural patterns that have existed for centuries, ranging from oral teachings by scholars, regular recitations in prayer rooms and mosques, halaqah in Islamic boarding schools, to classical literary traditions such as hikayat, poetry, and Islamic manuscripts. These practices form a knowledge ecosystem that is communal, interactive, and deeply rooted in local culture.[1] However, the passage of time has brought about a new landscape in the way Muslims communicate and obtain information, especially since the advent of digital media, the transformation of public spaces, and increased social mobility. The acceleration of social change, including urbanization, equal access to higher education, the emergence of a Muslim middle class, and the penetration of the internet, has led to a shift in patterns of religious communication.

Access to Islamic knowledge is no longer centered on certain figures or traditional religious institutions, but is spread through various channels: social media, digital da'wah platforms, Islamic podcasts, and online library applications. This dynamic has created new phenomena, such as the rise of young preachers on social media, the fragmentation of religious authority, the increase in instant literacy, and the emergence of theological debates in the digital space. These conditions show that religious communication cannot be separated from the ever-changing social structure.[2]

In this context, libraries play a strategic role. Libraries not only provide collections of classical and contemporary literature on Islam, but also serve as centers for the production of credible knowledge. With the development of information technology, libraries have transformed into digital-based learning spaces, where people can access digital classical texts, scientific journals, e-books, and academic databases. Moreover, libraries function as spaces for dialogue that bring together various Islamic discourses, ranging from fiqh, tafsir, history, to modern social issues such as religious moderation, Islam Nusantara, and the challenges of globalization.

The position of libraries as knowledge hubs makes them relevant in building more literate, critical, and moderate social communication among Muslims. From a sociological perspective, the dynamics of social communication among Muslims can be understood through various theoretical approaches. Symbolic interactionism views religious communication as a process of meaning formation that arises from interactions between individuals. Religious study groups, religious WhatsApp groups, and online discussion forums are arenas for the production of symbols that influence people's religious practices. Meanwhile, Pierre Bourdieu's theory of habitus helps explain how social and educational backgrounds, social class, parenting patterns, and even the environment of Islamic boarding schools or campuses shape the way a person interprets religious teachings. This habitus interacts with "cultural capital" such as religious knowledge, literacy skills, and access to books and libraries.[3]

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[1] Moh Nor Ichwan et al., "Digitalization and the Shifting Religious Literature of Indonesian Muslims in the Era of Society 5 . 0" 9, no. 2 (2024): 245–65.

[2] Putri Isma Indriyani, "Transformation of Islamic Religious Practices in the Digital Era Opportunities and Challenges for Contemporary Da ' Wah" 24, no. 2 (2023): 175–92.

[3] Indriyani.

On the other hand, Anthony Giddens' structuration theory highlights that changes in the communication patterns of Muslims are the result of interactions between structures (norms, traditions, religious institutions) and agents (Muslim individuals who actively seek and process information). Social media, for example, has become a space where agents can renegotiate the authority of religious scholars, expand the reach of da'wah, or even give birth to new communication practices such as live streaming of religious studies.[4] Meanwhile, the functionalist perspective sees religious communication as serving to maintain social integration, strengthen moral values, and create cohesion within Muslim communities. However, its function can change when communication takes place in digital spaces that are prone to polarization, misinformation, and identity conflicts.

Through a combination of library and sociological perspectives, the dynamics of social communication among Muslims in Indonesia appear to be a process that is not only related to the dissemination of information, but also the formation of identity, cultural reproduction, and social transformation. Libraries serve as institutions that bridge classical and modern knowledge, while sociology helps capture how changes in social structures influence these communication patterns.[5] By understanding both perspectives simultaneously, we gain a more complete and comprehensive picture of how Indonesian Muslims communicate, learn, and shape their religious understanding in the modern era.[6]

Previous studies have shown that religious communication patterns in Indonesia have undergone significant changes with the development of digital technology. Research on the impact of social media on religious preaching in Indonesia confirms that digital platforms have expanded the reach of religious messages and opened up new spaces for Muslim public participation. Other studies on digital da'wah highlight how broadcasting regulations and the emergence of new formats such as interactive da'wah have shaped a more fluid communication pattern compared to the conventional lecture model. Similar findings are shown by research examining the use of Facebook by preachers, which shows how social media has not only become a means of spreading messages, but also a space for bargaining religious authority. These changes are also emphasized in studies on the fragmentation of religious authority, which reveal that the presence of young preachers and new figures on social media is shifting traditional patterns of authority that were previously centered on clerics, Islamic boarding schools, or formal institutions. Research on interactive preaching on TikTok reinforces the fact that the younger generation has new preferences for religious communication that is more visual, fast-paced, and dialogical.

On the other hand, research in the field of Islamic librarianship shows equally important developments. Studies on digital Islamic libraries have found that the digitization of classical collections, scientific journals, and e-books has changed the way Muslim communities access religious knowledge. Studies on the preservation of Islamic manuscripts in the archipelago through digitization emphasize the role of libraries as guardians of intellectual heritage that can now be accessed more openly. Meanwhile, research related to strategies for utilizing

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[4] Tata Sukayat, "Jurnal Ilmu Dakwah Implementing Da ' Wah Ethics on Social Media," no. 105 (2023).

[5] Sebagus Pipo Mahendra et al., "2025 Islamic Political Communication In The Digital Era : A Study On The Media Social Islamic Mass Organizations of Indonesia" 1, no. 1 (2025).

[6] Umdatul Hasanah, Ilah Holilah, and Aang Saeful Milah, "The Transformation of Tablighi Jamaat ' s Da ' Wah : Digital Adaptation and Political Engagement in Indonesia" 19, no. May (2025): 235–64, https://doi.org/10.15575/idajhs.v19i1.45960.

digital libraries to improve religious digital literacy shows that library institutions are beginning to be seen as modern learning spaces capable of bridging the community's need for credible reference sources. Studies on the use of podcasts and the dakwahtainment model also reveal the emergence of new communication practices that combine entertainment with spiritual reinforcement. In addition, research on religious habitus based on Bourdieu's theory shows that social background, education, and access to reading materials and libraries have a strong influence on how a person interprets religious teachings

Meanwhile, research on religious habitus based on Bourdieu's theory shows that social background, education, and access to reading materials and libraries have a strong influence on how a person interprets religious teachings. Research by Sukijan Athoillah, Khakim Ashari & Badat Alauddin systematically notes the importance of religious digital literacy in the context of urban Muslims in Indonesia, emphasizing how digital literacy has become an integral part of contemporary religious practice.[7] Meanwhile, a study by Syifaun Nafisah, Siti Rohaya & Nazrul Effendy shows the role of libraries and digital technology in religious literacy activities in Islamic boarding schools, where libraries act as mediators of Islamic information sources for students and the community.[8] Furthermore, research by Yayan Nurbayan et al. emphasizes that the strategy of utilizing digital libraries significantly improves the digital literacy competencies of religious teachers in searching for digital-based references for teaching and preaching activities. This finding is reinforced by research by Hamsyah Musthofa & Budi Haryanto on the development of a "bookless library" in Islamic boarding schools, which aims to improve access and literacy through digital library services.[9] In addition, research by Rhoni Rodin et al. on digital Islamic literacy strategies among university students shows that access to digital scientific resources and digital religious content evaluation skills contribute significantly to the religious understanding and practices of the younger generation.[10] Other studies, such as Fazlul Rahman & Faiqotul Mala also show changes in religious literacy patterns in digital media, where online interactions influence how Islamic messages are produced and understood by audiences. Equally important, the study Religious Digital Literacy of Urban Muslim Society in Indonesia emphasizes that the flow of digital information not only brings opportunities but also challenges in the formation of religious literacy in urban Muslim communities. All these findings show that access to libraries and digital resources not only provides information but also shapes the thinking horizon, reference authority, and religious interpretation process of today's Muslims.

When compared to these studies, this paper has several similarities and differences. The similarities lie in the recognition that digital media has changed the patterns of religious communication and that religious authority has become increasingly fragmented due to more open access to information. This paper is also in line with studies that highlight the need for digital literacy and the importance of credible reference sources to prevent the spread of religious misinformation. However, there are a number of differences that highlight the

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[7] Central Java et al., "Religious Digital Literacy Of Urban Muslim Society In Indonesia : A Systematic Literature Review," 2023, https://doi.org/10.32332/akademika.v28i2.7088.

[8] Syifaun Nafisah, Siti Rohaya, and Nazrul Effendy, "Digital Technology Utilization and Library ' s Role in Religious Literacy Pemanfaatan Teknologi Digital Dan Peran Perpustakaan Dalam Literasi Keagamaan" 12, no. 1 (2024): 103–20.

[9] Regina Feodora Elvitasari and Mecca Arfa, "Peran Perpustakaan Dalam Penerapan Sustainable Development Goals (SDGs) Pada Perpustakaan Provinsi Jawa Tengah" 9, no. 4 (2025): 627–38.

[10] Elvitasari and Arfa.

unique position of this paper. Most previous studies have focused only on aspects of digital da'wah, social media, or patterns of religious communication without explicitly linking them to the role of libraries as institutions of knowledge. Similarly, studies examining digital libraries tend to focus more on collection management, text digitization, or library services, without analyzing their sociological implications for the communication patterns and religious authority of Muslims. Furthermore, there has been little research that integrates sociological theories such as Bourdieu's habitus and Giddens' structuration to explain how libraries play a role in the dynamics of religious communication in modern Muslim societies. Thus, this paper offers an interdisciplinary approach that not only maps changes in religious communication patterns but also positions libraries as strategic actors in the process of literacy formation, religious moderation, and the distribution of religious authority in the digital age. The main novelty of this paper lies in its ability to connect the perspective of librarianship with sociological analysis of changes in the communication patterns of Muslims.

This article not only discusses social media as a new space for communication, but also emphasizes that both physical and digital libraries play an important role as a link between classical intellectual heritage and the information needs of modern society. This approach provides a new perspective that libraries are not merely providers of collections, but agents of social transformation that can influence religious habitus, strengthen digital literacy, and maintain the quality of Islamic discourse in the public sphere. In addition, this paper offers a theoretical analytical framework that combines habitus, cultural capital, and structuration to read the phenomenon of religious communication more comprehensively. This integrative perspective is rarely found in previous studies and is an important contribution to the development of religious communication studies in Indonesia. Based on these studies and arguments, the main objective of this research is to analyze in depth the dynamics of social communication among Muslims in Indonesia by combining the perspectives of librarianship and contemporary sociological theories. This study aims to explain how libraries play a role in shaping a credible knowledge ecosystem, how digital media influences the structure and agents of religious communication, and how the interaction between the two shapes the patterns of authority, identity, and religious practices of Indonesian Muslims in the modern era.

B. METHODS

This research method uses a descriptive qualitative approach with literature study as the main data collection technique. Data was collected systematically through searching relevant scientific sources, including academic books on Islamic communication, library science, and sociology of religion, as well as accredited journal articles discussing the dynamics of social communication among Muslims. The literature search was conducted through scientific databases and digital library repositories, using keywords relevant to the research focus. Each source obtained was selected based on its level of relevance, author credibility, and suitability to the research objectives, so that only literature with substantive contributions was analyzed further. Data analysis was carried out in stages through a process of reduction, presentation, and conclusion drawing. In the data reduction stage, the researcher filtered and focused information from various literature by eliminating data that was not directly related to the research problem. The reduced information was then grouped into analytical themes, such as patterns of religious communication, the role of libraries in providing Islamic information,

and social changes triggered by the development of digital technology. This thematic grouping made it easier for researchers to see the connection between traditional religious communication and the growing practice of digital communication among Muslims. Furthermore, the compiled data was analyzed interpretively using the theoretical framework of symbolic interactionism, Pierre Bourdieu's habitus, Anthony Giddens' structuration theory, and functionalism, thereby obtaining a comprehensive understanding of the dynamics of social communication among Muslims.[11] Data validation was carried out to ensure the credibility and validity of the research results. Validation efforts were undertaken through source triangulation by comparing findings from various types of literature, including books, journal articles, and religious institution reports. In addition, the researcher applied diligence in reading and analyzing the literature so that the interpretations produced were consistent and not partial. Each conclusion drawn was based on a clear connection between the data and the theoretical framework used, so that the research results were academically accountable and reflected the reality of the dynamics of religious communication among Muslims in the context of social change and the development of digital media.

C. RESULTS AND DISCUSSION

1. Transformation of Religious Communication Patterns among Muslims in Indonesia

The transformation of religious communication patterns among Muslims in Indonesia has developed significantly with the advent of information technology and digital culture. In the past, religious communication activities were centered in traditional spaces such as Islamic boarding schools, home recitations, women's religious gatherings, prayer rooms, and mosques. The relationship between the ustaz and the congregation was direct, building strong emotional and cultural bonds.[12] The dissemination of religious knowledge was usually through oral lectures, classical Islamic texts, or face-to-face discussions, making communication linear, hierarchical, and closely related to the authority of local scholars. However, as digital technology rapidly developed, the landscape of religious communication also changed. The internet, smartphones, and social media opened up new spaces that allowed da'wah to be delivered more widely, quickly, and in a fragmented manner.[13] Now, Muslims can access studies of fiqh, tafsir, or Islamic inspiration in a matter of seconds through their devices. Platforms such as YouTube provide thousands of study videos from various perspectives, while Instagram and TikTok have given rise to short formats of da'wah that are easily consumed by the younger generation. In fact, the phenomenon of live streaming of religious lectures, Islamic podcasts, and digital discussion communities shows that communication is no longer bound by physical space.[14]

This development has also brought about a shift in religious authority. Whereas in the past the main reference was centered on Islamic boarding school scholars, now new figures have emerged, such as digital ustaz, hijrah influencers, celebrity preachers, and academics who actively produce Islamic content. They have the ability to package their preaching in a

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[11] Pierre Bourdieu, "Forms of Capital," n.d.

[12] M Mudhofi and Abdul Karim, "Transformation of New Media in Aswaja Al-Nahdliyyah Da ' Wah : Strategies and Challenges in the Contestation of Religious Authority in Indonesia" 9, no. 1 (2024): 133–46.

[13] Ichwan et al., "Digitalization and the Shifting Religious Literature of Indonesian Muslims in the Era of Society 5 . 0."

[14] Indriyani, "Transformation of Islamic Religious Practices in the Digital Era Opportunities and Challenges for Contemporary Da ' Wah."

contemporary style, with attractive visuals and an approach that is closer to the psychology of young people. This shift has created a new reality in which religious legitimacy is determined not only by academic titles, but also by the ability to communicate and build an audience in the digital space. From a symbolic interactionism perspective, digital media has become an arena for the formation and interpretation of new symbols in religious diversity.[15] The term "hijrah," for example, has expanded in meaning, no longer referring only to physical migration as in Islamic history, but also to changes in lifestyle, appearance, and even group identity. Similarly, symbols such as "sharia clothing," "beards," or "sharia coffee" create forms of religious expression that develop through social interaction on digital platforms. These symbols become a medium of communication that shapes perceptions of piety, community, and self-identity.

The younger generation is the most active group participating in this dynamic. They are not only recipients of messages, but also producers of content who record, share, and even reinterpret Islamic teachings through personal experiences. Religious meaning is no longer static, but is formed through conversations in comment columns, WhatsApp group discussions, or debates in online forums. This interaction process shows that modern religiosity is greatly influenced by digital culture and horizontal communication patterns. However, this transformation brings new challenges.[16] The rapid flow of information often gives rise to superficial preaching, religious quotations without context, and unverifiable authority. There is also the phenomenon of religious polarization, which can be seen in the sharp differences of opinion in the digital space, especially when debates are conducted without adequate literacy. Other challenges include the emergence of groups that are easily influenced by provocative content, religious hoaxes, or extreme rhetoric that goes viral on social media. Nevertheless, these changes show that Indonesian Muslims are now in an inevitable phase of modernization of religious communication. Communication has become more inclusive, participatory, and interactive.[17] The digital space can open up access to knowledge, bring together different perspectives, and accelerate the dissemination of Islamic teachings on a more global scale. In other words, information technology has not only changed the way people communicate, but also shaped new ways of understanding identity, piety, and religious practices in the modern era.

2. The Role of Libraries as Credible Sources of Islamic Information and Spaces for Religious Literacy

Amidst the rapid flow of digital information, libraries play a strategic role as guardians of authoritative Islamic knowledge. Religious information is now obtained not only from books, religious gatherings, or religious teachers, but also from social media, digital platforms, and other online channels.[18] This situation presents a major challenge, as not all information is

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[15] Marwa Ulfa, "Transformasi Komunikasi Dakwah Dan Pengaruhnya Terhadap Praktik Keagamaan Masyarakat Muslim Di Indonesia" 2, no. 2 (2024): 385–98.

[16] Yogi Fery Hidayat and Nurkholis Nuri, "Transformation of Da ' Wah Methods in the Social Media Era : A Literature Review on the Digital Da ' Wah Approach" 4 (2024): 67–76, https://doi.org/10.59525/ijois.v4i2.493.

[17] Riski Randa Hidayatullah and Muhammad Fakhri Kamali, "Innovative Dakwah Strategies Through Social Media : Case Study Of Islamic Communication Approaches In Indonesia" 1, no. 1 (2024): 16–27.

[18] Kusmindar Direktorat, Urusan Agama, and Pembinaan Syariah, "The Influence of Istiqlal Masjid Library Against Islamic Da ' Wah Literac Pengaruh Perpustakaan Masjid Istiqlal Terhadap Dakwah Literasi Keislaman," n.d., 43–72.

valid, scientific, and in line with the principles of religious moderation. It is at this point that libraries emerge as spaces that ensure the community remains connected to credible Islamic sources, whether in the form of classical books, scientific journals, modern interpretations, or academic literature.[19] Today's libraries are no longer just places for storing books.[20] Their transformation has made them multifunctional centers of religious literacy. The presence of digital libraries, e-book services, online catalogs, scientific repositories, and applications providing modern versions of classical texts opens up wider and more equitable access. The public, especially the younger generation, can access authoritative Islamic literature without the limitations of space and time. Thus, libraries have become safe and inclusive spaces for anyone who wants to deepen their religious knowledge without getting caught up in the misinformation that often circulates on online platforms.[21]

From the perspective of Pierre Bourdieu's theory of habitus, libraries play a significant role in shaping the cultural capital of Muslims. Through access to curated library materials, readers develop sustainable reading habits, critical thinking skills, and intellectual sensitivity to religious discourse.[22] This process slowly forms a strong scientific habitus, namely a mindset, preferences, and way of understanding the world that is born from continuous interaction with quality knowledge. This habitus is valuable capital in dealing with religious information that is biased, provocative, or lacks scientific legitimacy. Furthermore, libraries also perform an equally important socio-religious function. Many libraries are now actively organizing Islamic seminars, book reviews, public discussions, information literacy training, and religious moderation classes. These programs make libraries not only a repository of knowledge, but also a space for dialogue and thought formation.[23] Libraries are no longer merely places for storing books, but have evolved into interactive public spaces that support discussion, exchange of ideas, and inclusive religious reflection. For example, several libraries at Islamic universities organize various literacy activities and thematic discussions involving students, academics, and the general public. Libraries such as the Sunan Kalijaga State Islamic University in Yogyakarta have developed the concept of inclusive public spaces through service innovations such as the Human Library, which encourages the exchange of experiences and dialogue between individuals from diverse backgrounds, as well as reducing stereotypes through direct encounters and discussions based on scientific readings.[24]

At the community level, programs initiated by official institutions also showcase libraries as spaces for public religious discussion. For example, the Indonesian Ministry of Religious Affairs, through its Ngabuburead: Literate to Elevate program held at the Istiqlal Mosque Library in Jakarta, combines literacy activities with active discussions on contemporary Islamic themes for Gen Z and the general public. There, participants not only read religious literature but also engage in direct dialogue with speakers to broaden their knowledge and strengthen their critical understanding of moral and social issues. Digital libraries also play an

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[19] heri Setiawan, Amung Ahmad, and Syahir Muharam, "Peran Perpustakaan Digital Dalam Melestarikan," n.d., 201–7.

[20] Ayu Yuli Wijayanti, "The Role of Library In Building of Islamic," 2022, 99–111.

[21] Hasanah, Holilah, and Milah, "The Transformation of Tablighi Jamaat ' s Da ' Wah : Digital Adaptation and Political Engagement in Indonesia."

[22] Setiawan, Ahmad, and Muharam, "Peran Perpustakaan Digital Dalam Melestarikan."

[23] Erik Junaidi and Inggil Laksana, "Literacy Transformation : Implementation of Digital Library at Tebuireng Islamic Boarding School Jombang," 2025, 215–20.

[24] Information Science et al., "Upaya Perpustakaan Mewujudkan Ruang Publik Inklusif Melalui Layanan Human Library" 6, no. 1 (2025): 25–37, https://doi.org/10.22373/ijlis.v6i1.7776.

important role in the modern religious ecosystem. Platforms such as the Electronic Islamic Religious Literature (Elipski) introduced in the Ngabuburead activity provide easy access to online collections of Islamic literature, thereby expanding the scope of discussion and learning beyond the physical boundaries of the library. In addition, the development of digital libraries contributes to the creation of social zones or virtual social spaces where users can interact, discuss, and share information more flexibly, as described in a study on the development of digital libraries as social zones that support community participation.[25]

The role of libraries is consistent with research findings that show that libraries including mosque libraries serve as centers for the development of knowledge and character, providing a space for sharing knowledge, developing critical thinking, and fostering healthy discussion about Islamic preaching and other religious issues. With all these functions, libraries become intellectual bastions that preserve the quality of Islamic knowledge in the digital age: they combine a wealth of scientific tradition with advances in information technology, and provide a forum for moderate, inclusive, and scientifically-based public discussion an important contribution to the formation of a holistic, intelligent, and critical Muslim generation in understanding religion and the social dynamics around them.

3. Social Dynamics and the Formation of Religious Identity from a Contemporary Sociological Perspective

The development of communication among Muslims in Indonesia cannot be separated from increasingly complex social changes. The flow of urbanization, increased educational mobility, the growth of the Muslim middle class, and the rapid penetration of the internet have given rise to new social structures in religious life. These changes have made the way Muslims interpret religion, access information, and form religious identities increasingly diverse. In this context, Anthony Giddens' structuration theory provides a relevant framework for understanding these dynamics. According to Giddens, agents and structures do not work separately, but rather shape and reproduce each other.[26]

Muslim individuals do not only follow religious structures inherited from generation to generation, but also actively create, interpret, and disseminate religious knowledge through various mediums, especially digital media. It is this community activity in producing religious content that has given rise to the diverse faces of contemporary da'wah.[27] Traditional Islamic preaching based on Islamic boarding schools continues to play a central role, but motivational preaching, psychological preaching, and even entertainment preaching that wraps religious messages in pop culture styles have also emerged. This variety of communication styles reflects the flexibility of Muslim agents in utilizing new spaces provided by technological developments. Thus, religious identity is no longer formed in a one-way manner, but through a dialogical process between tradition, modernity, and ever-changing social needs.[28]

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[25] Syifaun Nafisah, "Building a Social Space Through a Digital Library" 2, no. 1 (2023): 1–16.

[26] Ulfa, "Transformasi Komunikasi Dakwah Dan Pengaruhnya Terhadap Praktik Keagamaan Masyarakat Muslim Di Indonesia."

[27] M Rodinal Khair Khasri, "Strukturasi Identitas Umat Beragama Dalam" 15, no. 1 (2021): 129–48.

[28] Aprilia Susilawati et al., "Islam Kultural Dan Islam Struktural Mempertahankan Identitas Budaya Mereka Sembari Mengintegrasikan Nilai-Nilai Islam Ke Peran Signifikan Dalam Membentuk Wajah Islam Nusantara . Wali Songo , Misalnya , Islam Di Jawa . Melalui Seni Dan Budaya , Mereka Mampu Menarik Simpati Masyarakat Indonesia . Syncretism Atau Mencampuradukkan Ajaran Islam Dengan Tradisi Lokal . Di Sisi Lain , Islam Dinamika Sosial-Politik Di Indonesia . Dalam Beberapa Kasus , Islam Struktural Digunakan" 3 (2025).

From a functionalist perspective, the dynamics of religious communication play an important role in maintaining social stability. Religious messages, whether conveyed through religious assemblies, mass media, or digital platforms, contribute to maintaining moral values, strengthening group identity, and creating cohesion in an increasingly diverse society. The presence of studies, discussion forums, and religious literacy spaces serve as social mechanisms that help Muslims understand the basic values of religion in the context of modern life. However, functionalism also reminds us that social change can give rise to dysfunction.[29]

In the digital context, this dysfunction is evident when religious information circulates unchecked, resulting in identity polarization, discourse conflicts, and the radicalization of religious understanding. This happens because digital public spaces do not have authoritative filters such as formal religious institutions. Therefore, the role of libraries, educational institutions, and religious communities is increasingly important as a counterbalance to the flow of information.[30] Libraries, for example, provide credible Islamic references and help the public to sort information more critically. Educational institutions play a role in shaping religious literacy based on academic studies, while religious communities provide a space for discussion that allows for clarification, dialogue, and reconciliation of understanding. Together, these three elements help to keep religious communication within the corridors of moderation, scientific integrity, and social peace.

This phenomenon can be seen more clearly through religious communication practices in the digital space, such as online religious study groups and religious media on various social media pages. In this case, agents consisting of religious leaders, students, and the general public are not only consumers of religious discourse.[31] They are also actively producing and modifying the social meaning of Islam according to their needs. As is the case in the field, short video studies are considered more practical and can reach Generation Z, who are more active in accessing social media. It is this kind of practice that Giddens refers to as the duality of structure, where the structure of Islamic teachings remains a normative reference, alongside its reconstruction into a new form of communication through the reflective actions of agents.

Another case can be seen in religious literacy activities that take place in mosque libraries, especially in mosques in urban areas. For example, the Bandung Grand Mosque library and the Jakarta Istiqlal Mosque library, which currently integrate digital services in the process of accessing classical books and Islamic e-journals. Visitors to these libraries range from students to various study groups who utilize the available space not only for reading but also as a forum for discussion, a place for educational content productivity, and for sharing references on their digital community platforms. This communication practice illustrates the process of reflexive monitoring of action. When someone evaluates and reconstructs their religious understanding based on social responses, access to information, and the dynamics of institutional spaces such as libraries. Thus, it is evident that the social dynamics of Muslims in

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[29] Ido Prijana Hadi, Megawati Wahjudianata, and Inri Inggrit Indrayani, "Komunikasi Massa," *Komunikasi Massa* (CV. Penerbit Qiara Media, 2020).

[30] Ummu Bissalam, Sunan Kalijaga Yogyakarta, and Sunan Kalijaga Yogyakarta, "Living Qur ' an : Komunikasi Kepemimpinan Ulama Perempuan Di Organisasi Nahdlatul Wathan Perspektif Pendidikan Islam" 13 (2024): 299–316.

[31] Bairi Bairi, Dzulfikar Rodafi, and Siti Masruchah, "Bulletin of Indonesian Islamic Studies Choosing a Life Partner through Social Media : An Analysis from the Perspective of Islamic Law," 2025.

Indonesia show that religious identity can be formed through a continuously negotiated process. Furthermore, the interaction between Muslim agents and religious structures, knowledge institutions, and digital spaces forms a new pattern of communication that is not entirely controlled by traditional authorities. This is what makes contemporary religious practices both structured and creative, as described in Giddens' structuration theory.

Overall, the social dynamics of Muslims in Indonesia show that religious identity today is the result of complex interactions between scholarly traditions, digital technology, and an ever-changing social context.[32] This identity is not static, but is constantly renegotiated through conversations, interactions, and systems of meaning that are formed in everyday life. Viewing this through the lens of contemporary sociology, it can be understood that religious communication is not only a process of conveying messages, but also a process of self- and collective formation. It becomes a space where Muslims construct their worldviews, broaden their horizons, and strengthen their position in modern social life. The results of the study show that the dynamics of social communication among Muslims in Indonesia have undergone significant changes in line with the development of information technology, increased social mobility, and the strengthening of digital literacy culture.

These findings reveal a close relationship between patterns of religious communication, the role of libraries, and the process of religious identity formation in contemporary Muslim society. First, the study found that patterns of religious communication are undergoing rapid transformation. Communication that was once centered on direct interaction in religious gatherings, Islamic boarding schools, and mosques has now expanded into the digital space with high intensity. Social media such as YouTube, TikTok, Instagram, and podcasts have become dominant sources of religious information, especially for the younger generation. This phenomenon has led to an expansion of religious authority as well as a shift in the meaning of Islamic symbols, which are increasingly constructed through digital interactions. These findings confirm the framework of symbolic interactionism, in which religious meaning is no longer top-down, but is actively negotiated by users through discussions, comments, and personal experiences.[33]

Second, research shows that libraries play a strategic role as bastions of credible and verified Islamic information. Both physical and digital libraries serve as centers of religious literacy that provide access to classical texts, scientific journals, e-books, and other academic reference collections. Literacy activities such as seminars, book reviews, and information literacy training strengthen the community's ability to sort out valid religious information. In Bourdieu's habitus theory perspective, libraries contribute to shaping Muslim cultural capital through reading habits, analytical skills, and a more critical scientific mindset.Third, the results of the study found that changes in social structure also shape the religious identity of Muslims in a dynamic way.

Urbanization, the growth of the Muslim middle class, and the flow of digitalization have created new spaces for people to express their religious identity in more flexible ways. Popular da'wah, Islamic motivational content, and entertainment-style da'wah have become options for certain groups, while other groups continue to maintain conventional patterns of da'wah. These findings are consistent with Giddens' structuration theory, which shows how

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32 Wijayanti, "The Role Of Library In Building Of Islamic."
33 Wijayanti.

Muslim individuals as agents are not only influenced by social structures, but are also capable of reproducing patterns of religious communication in accordance with the needs of the times. Overall, the results of this study show that the dynamics of social communication among Muslims in Indonesia are shaped by the interaction between religious traditions, technological developments, and changes in social structures.[34] Religious communication is no longer singular or linear, but rather exists as a complex, fluid, and ever-evolving social process. Libraries, digital media, and religious communities serve as complementary meeting points in maintaining the sustainability of moderate, critical, and relevant Islamic literacy in modern life.

At the concluding stage, this study synthesizes perspectives from library science and sociology to offer an integrated understanding of religious communication in contemporary Muslim society. Rather than positioning libraries and social dynamics as separate analytical domains, this research demonstrates that both operate within a shared communicative ecosystem in which religious meaning is produced, negotiated, and legitimized. From a sociological standpoint, religious communication reflects ongoing interactions between agents and structures, as articulated in Giddens' structuration theory. From the perspective of library science, libraries function as institutional structures that curate, mediate, and authorize religious knowledge. When combined, these perspectives reveal that libraries are not merely passive repositories of texts, but active social structures that shape and are shaped by religious communication practices. In this integrated framework, libraries emerge as mediating institutions that connect individual agency with broader religious and social structures. Muslim individuals, as active agents, engage with religious content through digital media, social networks, and community discussions. At the same time, libraries both physical and digital provide epistemic boundaries by offering credible sources, scholarly traditions, and information literacy mechanisms.

This interaction illustrates the duality of structure: libraries guide religious understanding through curated knowledge, while users simultaneously redefine the function of libraries by transforming them into spaces for dialogue, digital content production, and collective interpretation of Islam. Thus, religious communication is not only shaped by technological change, but also by institutional knowledge infrastructures that sustain moderation and rationality. The core findings of this study indicate that religious communication among Muslims in Indonesia has shifted from a predominantly hierarchical and institution-centered model toward a more dialogical and network-based pattern. Social media platforms have expanded access to religious discourse and diversified forms of da'wah, while libraries continue to anchor this fluid communication within academically accountable and ethically grounded knowledge systems. Unlike previous studies that focus solely on digital religion or religious authority shifts, this research highlights the strategic role of libraries as stabilizing social institutions within rapidly changing communicative environments. When compared with earlier research on digital da'wah, online religious authority, or religious identity formation, this study offers a novel contribution by explicitly positioning libraries as active sociological actors. Previous studies tend to emphasize either

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[34] Mahendra et al., "2025 Islamic Political Communication In The Digital Era : A Study On The Media Social Islamic Mass Organizations of Indonesia."

technological disruption or individual religiosity, often overlooking how knowledge institutions mediate these processes.

The novelty of this research lies in its integrative approach, showing that libraries function simultaneously as sites of religious literacy, arenas of public discussion, and mechanisms of reflexive monitoring that help Muslims evaluate and reconstruct their religious understanding in response to social change. Theoretically, this study contributes to the enrichment of sociological discourse by extending structuration theory into the domain of library and information science. It demonstrates that libraries can be understood as dynamic structures that both constrain and enable religious agency. At the same time, it expands library science theory by embedding libraries within broader sociological processes of identity formation, power negotiation, and cultural reproduction. This interdisciplinary synthesis strengthens the analytical capacity of both fields in explaining religious communication in the digital era. Practically, the findings underscore the importance of strengthening libraries as centers of religious literacy and public dialogue. Libraries are positioned as critical counterbalances to unverified religious information circulating in digital spaces. For policymakers, educational institutions, and religious organizations, this research highlights the need to integrate library services with digital literacy programs, community discussions, and religious education initiatives. Such integration can help foster a generation of Muslims who are not only digitally active, but also critically informed, socially responsible, and committed to moderate and inclusive religious values. In conclusion, this study affirms that the dynamics of religious communication among Muslims in Indonesia are shaped by the continuous interaction between social structures, individual agency, technological innovation, and knowledge institutions. Libraries, digital media, and religious communities do not operate in isolation, but form an interconnected system that sustains the production of religious meaning in contemporary life. Through this integrated lens, religious communication can be understood not merely as message transmission, but as an ongoing social process of knowledge formation, identity negotiation, and collective self-understanding in an ever-evolving social landscape.

D. CONCLUSION

This study concludes that the dynamics of social communication among Muslims in Indonesia result from the convergence of religious traditions, technological advancements, and changes in social structures. Digital spaces have emerged as new arenas for disseminating Islamic information, allowing religious authorities to become more open and participatory. The rise of digital platforms has introduced new symbols shaping the religious identity of the younger generation, as described by symbolic interactionism. Libraries play a crucial role in providing credible Islamic information and promoting religious literacy, shaping the scientific habitus of Muslims and enhancing their ability to filter misinformation. Bourdieu's habitus theory indicates that libraries help construct cultural capital that supports moderate Islamic literacy. Social factors like urbanization, educational mobility, and the growth of the Muslim middle class also influence communication patterns and religious identity. Giddens' structuration theory shows that Muslims actively create and interpret religious meanings, allowing communication to evolve from traditional to modern da'wah, which includes psychological and cultural elements. This study illustrates that religious communication among Muslims in Indonesia now operates in a complex and dynamic space. To enhance

religious literacy, synergy among libraries, educational institutions, religious communities, and society is essential to ensure accessible, accurate, and moderate information that fosters social cohesion. However, the study is limited by its qualitative approach, making its findings more conceptual than empirical in depicting religious communication.

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