

Digital Da'wah Beyond Social Media: Islamic Knowledge Circulation and Youth Engagement in Roblox and Discord Gaming Communities

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Abstract

This research aims to analyze how Islamic knowledge circulates through immersive virtual spaces by examining da'wah practices in the Mario community that utilize the Roblox and Discord platforms. This research uses Arjun Appadurai's global cultural flow theory, specifically the concepts of technoscape and mediascape, to explain how digital technology infrastructure and media representation shape the circulation of Islamic knowledge in the digital religious space. The research uses a qualitative approach with digital ethnography methods through participatory observation over four months. Data were obtained through digital field observation, documentation, and interaction within the community, and then analyzed interpretatively based on ethnographic findings. This research argues that Roblox and Discord no longer merely function as media for da'wah communication, but have instead formed new religious social spaces that allow Islamic knowledge to be produced, circulated, and collectively experienced by their members. The research results show that the mediascape is represented through the formation of symbols, narratives, and virtual religious spaces that reconstruct religious practices in a digital environment, while the technoscape is reflected in the integration of various digital platforms that support the conduct of da'wah across space and time. Although it opens new opportunities for the expansion of digital da'wah, the virtual space also presents challenges such as issues of the legitimacy of religious authority, the authenticity of religious learning, and the potential for distraction due to the entertainment-oriented characteristics of the platform. This research expands the application of Appadurai's theory by demonstrating that online gaming platforms can serve as arenas for the circulation of Islamic knowledge within the global digital ecosystem.

Keywords

Da'wah; Discord; Roblox

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1. INTRODUCTION

The development of knowledge has created information transparency with media technology as a communication link. Various media have emerged with their advantages and offer convenience for humans in interacting. One example is the utilization of the internet network. The existence of the internet provides many conveniences for its users in accessing information and communicating online,



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making it accessible anywhere and anytime (Miftahuddin 2018). In the digital environment, the emergence of Islamic media is expected to continue undergoing changes. This poses a challenge to continuously evaluate from a usability perspective rather than just as a symbol (Amalia, Assegaf, and Arifin 2024). Da'wah through social media has become very important in the modern era, where the spread of Islam can be done through social media platforms in the form of images, videos, and comments, allowing for quick responses to audience questions (Agus 2023).

Da'wah messages are the process of spreading Islamic teachings aimed at society. The presence of this da'wah message can help society toward betterment. Currently, the spread of societal behavior is more dominated by the influence of developing digital media information (Adhiarso, Utari, and Hastjarjo 2019). Digital transformation has fundamentally changed the form of Islamic preaching, providing new opportunities as well as challenges in spreading religious messages. Social media has become the main platform for digital communication and is now a key part of da'wah activities, extending the reach of these activities. However, it also creates new difficulties in maintaining the quality and ethics of delivering da'wah messages (Ulfah 2022). The phenomenon shows that digital not only serves as a channel for delivering religious messages but also shapes the way religious communities interact, build identities, and practice their faith. Campbell explains that the relationship between religion and new media is reciprocal, where technology is not merely a communication tool but also influences religious practices and experiences (Campbell 2010).

Social media da'wah is a popular phenomenon that attracts the attention of many parties (Sikumbang et al. 2024). With the increase in social media platforms among the public, da'wah scripts have become very important for conveying religious messages and moral values. Studies on da'wah on social media have attracted significant attention in recent years, especially with the rise of online platforms. According to data obtained by Abdul Karim, the number of publications on da'wah on social media occurred in 2021, with a total of 103 publications (Karim and Riyadi 2024). This reveals that the study of da'wah on social media platforms is already well-known and accepted by the public.

Social media is a communication tool that forms a group of young Muslims in obtaining information widely, especially in the spiritual aspect. Spiritual issues are an important part of life, especially for young Muslim individuals, as they help them maintain balance in all aspects of life (Vițelar 2019). Musrifah et al. stated that it is necessary for da'wah creators and Muslim educators to spread the religion through digital interactions, as it can be understood that the symbolic interaction between da'wah creators and the audience creates a shared spiritual space (Masrufah, Syarif, and Hasan 2024). The presence of religious figures on social media indicates a broader change, namely that religion is increasingly influenced by media work, technology, and audience engagement (Ardiansyah et al. 2025).

Furthermore, Ziaulhaq argues that there are at least three sources of spirituality knowledge for Muslim youth, namely; reading materials, religious organizations, and social media. These three sources are related and complementary spiritual information, all of which help shape the spiritual knowledge of young Muslims (Hidayat and Zein 2022). Hidayat's research shows that digital media has become one of the important sources in the formation of spirituality and piety among young Muslim people through the practice of virtual piety. These findings serve as the foundation for this research to examine a more specific form, namely how online gaming platforms like Roblox and Discord not only function as sources of religious information but also as social spaces where Islamic knowledge is produced, circulated, and collectively practiced through digital da'wah activities. In line with this, Bunt shows that Cyber Islamic Environments have changed the way religious authority is constructed and distributed through various digital platforms. This perspective reinforces the

assumption that the development of digital platforms opens new spaces for the dissemination of Islamic knowledge beyond conventional religious institutions (Bunt 2018).

Some previous studies mostly discuss the spread of da'wah on social media within streaming platforms, but the scope of immersive online games like Roblox and Discord is still under-researched. Research on digital da'wah mostly still focuses on social media platforms such as YouTube, Instagram, TikTok, and Facebook, highlighting religious communication, representation of Islam, and digital authority. Meanwhile, studies on da'wah practices in immersive virtual spaces based on online games, particularly through the integration of Roblox and Discord, are still very limited. Moreover, most research emphasizes content analysis or media representation, thus failing to provide an overview of how Islamic knowledge is produced, circulated, and practiced through direct social interactions within the virtual community. Starting from these limitations, this research uses a digital ethnography approach to examine the mechanisms of Islamic knowledge circulation and the formation of religious social spaces within the Majelis Roblox Indonesia community.

In the current digital era, online gaming platforms like Roblox not only serve as a means of entertainment but also become new social and cultural spaces for children to interact, create, and build their identities. Roblox allows its users to create their own virtual worlds and collaborate with players from various countries. Through these interactions, children, especially those with transnational migration backgrounds, can maintain relationships with family and friends, as well as build a sense of belonging amidst the limitations of geographical distance (Becker and Corbitt 2026). Furthermore, Heinrich mentions that there is an instant messaging system that supports quick communication among online game players, namely Discord. On this server, communication is organized through channels, users can choose the channels they are interested in joining and can communicate via text or voice (Heinrich, Thomas, and Kahu 2022).

This research specifically uses two concepts of global cultural flow by Arjun Appadurai, namely technoscape and mediascape, because both are most relevant in explaining the phenomenon of the circulation of Islamic knowledge through the Majelis Roblox Indonesia community. Technoscape is used to understand how the development of digital technology, particularly the integration of Roblox and Discord, shapes virtual da'wah spaces, while mediascape explains how symbols, representations, and religious content are produced and disseminated through various digital media (Appadurai 1990). Meanwhile, the other three concepts, such as ethnoscape, finanscape, and ideoscape, are not the focus of the analysis because this research does not examine human mobility across regions, the flow of digital economy, or the transformation of ideology or contestation of religious ideas. Although the concept of ideoscape is related to this research because it pertains to the circulation of ideas and religious values, this study does not focus on the analysis of the transformation or contestation of Islamic ideology, but rather on the mechanisms of technology and media that enable the circulation of Islamic knowledge. Thus, these two concepts are sufficient to explain the mechanisms of the dissemination of Islamic knowledge in the virtual space while keeping the analysis focused and not extending into dimensions beyond the scope of the research.

This research argues that platforms like Roblox and Discord represent a media development in conveying information. According to Appadurai (Appadurai 1990), this is called a mediascape, where the distribution of electronic capabilities in producing and disseminating information is a public interest worldwide. Mediascape also refers to the images of the world created from various media. Furthermore, this research argues that da'wah on social media is a form of spreading Islam to a wider community, in line with Appadurai's technoscape theory which reveals that information technology today moves so quickly across distances that were previously difficult to traverse, thus expanding its

reach (Appadurai 1990). Therefore, this research uses these two concepts to understand how Roblox and Discord not only serve as communication media but also as spaces for the circulation of Islamic knowledge mediated by digital technology.

Based on the research presented, the circulation of da'wah conducted by the Majelis Roblox Indonesia community (commonly known as Mario) is a form of widespread information dissemination utilizing advanced technology. The dissemination of da'wah carried out by this community provides a space for listeners as if they were attending a study session in real life, represented in the form of avatars gathering in a mosque environment, or conducted in the form of nature contemplation (gathering in a mountainous environment) while still displaying Islamic symbols such as separating men and women, and maintaining etiquette when the study session begins. The creation of such da'wah dissemination allows for a more tangible interaction between the preacher and the audience. In this case, Roblox and Discord do not only function as gaming platforms, but also serve as a wide circulation of da'wah and interaction, not only between the preacher and the audience but also among the audience themselves, making it feel more real.

Based on the description of the research gap, theoretical framework, and the phenomenon of digital da'wah in the Mario community, this study aims to provide an understanding of how the virtual space not only serves as a medium of communication but also forms new mechanisms in the circulation of Islamic knowledge. To maintain the focus of the analysis and ensure the research objectives are systematically achieved, this study is directed to answer the following questions: (1) How does Islamic knowledge circulate through the integration of the Roblox and Discord platforms within the Majelis Roblox Indonesia (Mario) community?, (2) How do Arjun Appadurai's concepts of technoscape and mediascape explain the mechanisms of Islamic knowledge circulation in the digital religious space of the Mario community?

2. METHODS

This research uses a descriptive qualitative approach by applying digital ethnography through participant observation in the virtual environment of the Majelis Roblox Indonesia (Mario) community. Digital ethnography was chosen because it allows researchers to understand social practices, cultural interactions, and the construction of meaning that develop in the digital space. This method is used to examine the practices of circulating Islamic knowledge, digital interaction patterns, and da'wah activities that develop within the Majelis Roblox Indonesia (Mario) community. Digital ethnography in this research does not focus on the individual experiences of community members through interviews, but rather on the observation of activities, interactions, and digital technologies used by the community.

This research does not intentionally use interviews because the purpose of the study is not to explore the subjective experiences or personal interpretations of community members, but rather to observe social practices that occur in the digital space. In the ethnographic tradition, participant observation allows researchers to document activities, interaction patterns, technology use, religious symbols, and community routines as they occur naturally without being influenced by the elicitation process through interviews (Brewer 2000; Pink et al. 2016; Postill 2017). Therefore, the unit of analysis in this research is (observable social practices), not the subjective experiences of community members.

The data sources in this research consist of primary and secondary data. The primary data used is documentation from the Majelis Roblox Indonesia (MARIO) community, which spreads da'wah on the gaming platform. The researcher joined as a participant observer in the community for approximately 4 months, following regular studies, observing member interactions, documenting digital activities,

and taking field notes during the observation process. The author entered the community's digital space to observe the ongoing activities, a choice made to obtain more natural data regarding da'wah practices and member interactions in the digital environment. To collect the data needed for this research, the author used ethnographic methods with techniques such as digital observation (voice channel, avatar, routine studies, activity posters, and others), digital documentation, and digital field notes. Secondary data were obtained through literature review in the form of articles, journals, books, and previous research related to this topic.

After collecting primary and secondary data, the author needs to analyze the data to make it concrete. Data analysis is conducted in stages by identifying patterns of activities, interactions, and da'wah practices that emerge during the ethnographic observation process. After the data is collected using ethnographic methods, it is then categorized into groups that share similar meanings. These categories are then developed into themes that represent patterns of da'wah activities and the dissemination of Islamic knowledge within the community. The author also employs Arjun Appadurai's global theory, where religious texts circulate through the global mediascape and technoscape. The theory used is related to the two game applications, which serve as spaces where Islamic ideas are contextualized and disseminated through these media. After the theme is obtained, it is then mapped into the concepts of technoscape and mediascape to see how technology and media shape the circulation of Islamic knowledge.

Table 1. Dataset Overview

Data Types	Platform	Description
Digital observation	Roblox, Discord	Digital research was conducted in each class attended by the researcher, who observed the communication interactions among participants, as well as the participants' compliance in following instructions
Event documentation	Roblox, Discord	Documentation on Roblox is done by observing the participants who follow the committee's instructions regularly in determining their seats, and following the committee's instructions not to turn on voice on Discord when the ustadz/ustadzah are delivering the material
Voice channel	Discord	The Mario community uses voice channels in different applications to keep the audio network stable, and sometimes they can present studies in video form
Research poster	Roblox, Instagram, TikTok	The study poster is distributed a day in advance so that participants can prepare themselves, the study always starts at 19:00
Virtual activities	Roblox	virtual activities conducted such as sitting according to the predetermined

		gender, not crossing the boundary between participants and hosts, and orderly wearing polite clothing
Da'wah content	Instagram, TikTok	Da'wah content is spread through visualizations of community activities on the Roblox application.

This research was conducted through participant observation for approximately four months (September 2025 - December 2025) by regularly attending the activities of the Majelis Roblox Indonesia community 4-5 times a week. Observations were conducted when the researcher joined classes such as Riyadhussalihin, fiqh, history, tahfizh/tahsin, and the recitation of Surah Al-Kahfi together every Friday. This involvement allows the researcher to directly observe interaction patterns, da'wah practices, and community activities in the digital space. To maintain the ethical aspects of digital research, observations are conducted in public community spaces, so individual consent is not specifically required. During the research process, the researcher only acted as a participant observer, observing the community's activities without intervening or disrupting the ongoing activities. In addition, the Majelis Roblox Indonesia community also provides a special channel on Discord for researchers who require interviews or direct data collection. However, this research did not utilize that facility; all data were obtained through participatory observation and digital documentation.

The digital ethnography approach allows researchers to participate in the environment where practices occur, providing further opportunities to study practices directly (Brewer 2000; Pink et al. 2016; Postill 2017). According to Agata, there are at least four important areas in using the digital ethnography approach that require additional consideration and intervention to ensure data can be collected ethically, including: entering research locations in digital ethnography, observing social media content in public, semi-public, and private networks, managing go-along media data collection, and reinforcing independent reports with screenshots as personal archives (Stepnik 2024).

3. FINDINGS AND DISCUSSION

The Spread of Da'wah in the Virtual World: From the Local to the Global Arena

During the digital observation, the researchers found that the da'wah practice within the Majelis Roblox Indonesia (Mario) community no longer relies on physical spaces or social media platforms like traditional streaming alone, but has started to circulate on gaming platforms by combining the Roblox and Discord applications. This expands the reach of information, especially for today's youth who frequently use this game, thus enabling virtual religious interactions. This demonstrates the circulation of Islamic dissemination in a virtual manner, keeping up with the current media developments.

According to Mubarak, da'wah will be successful if the message contained in the da'wah is fully explained by the speaker. The success of da'wah can also be seen if its listeners implement the message that has been conveyed (Mubarak 1999). Tasmara states in his book that da'wah takes place when da'wah workers communicate with the target group to convey the da'wah message. He further explains that da'wah workers must use appropriate types of communication to influence and direct the reception of the message by the recipients based on the provisions set forth in Islamic rules and laws (Tasmara 1987).

Meanwhile, Qardawi in his work *Khitabuna al-Islami fi 'Asr al-'Awlamah* emphasizes the importance of conveying Islamic da'wah appropriately in the era of globalization, taking into account the changes of the times and social context (Aini, Suyurno, and Rasit 2020). Social media is a medium

that allows Muslims to engage in online discussions that explain, expand, and provide autonomy over content, without additional challenges and urgent understanding. The growing use of social media, especially mobile media devices, allows the public to interact with organizations and businesses almost continuously (Gill 2013).

In the past, seeking knowledge about Islam was limited to mosques, educational institutions, and learning from imams and sheiks. These traditional learning opportunities still exist, but now Muslims can also learn, ask questions, teach, and build networks through social media sites. The internet has provided the public with access to all kinds of information, making Islamic literature much more accessible, and there are many channels for learning about Islam. For example, on YouTube, one can listen to lectures in any desired language. This development shows a shift from online religion, which is the use of the internet as a medium for delivering religious information, to online religion, where religious practices take place directly through virtual spaces (Helland 2005). In the context of this research, Roblox and Discord not only serve as media for disseminating sermons but also create spaces for religious participation that allow for collective religious interactions.

One of the interesting phenomena in this research is the emergence of a da'wah community on the gaming platforms Roblox and Discord, specifically the Majelis Roblox Indonesia (Mario) community. In the framework of the mediascape theory proposed by Appadurai, Roblox and Discord are developments in media used by the community to disseminate information widely. The combination of these two applications not only provides direct two way communication but also creates a virtual space similar to the real world. This phenomenon cannot be understood merely as a shift in da'wah media but also as a new form of how Islamic texts and values flow, are disseminated, and reinterpreted through global media and technology. Additionally, the Mario community utilizes the Roblox application to create maps resembling mosque environments and to separate genders to display Islamic symbols. The Mario community demonstrates that virtual da'wah can still be represented as if attending a study session in person. In line with Appadurai's technoscape theory, where social or cultural interactions also follow global developments, technology can influence the way we interact and communicate in accordance with global advancements.

Roblox and Discord as spaces for the Mario community to spread the word

1. Platform Description

According to Aliyyah, the Roblox application can be understood not just as an online gaming platform, but as a complex digital ecosystem that combines elements of technology, virtual economy, collaborative learning, and social participation. Roblox allows its users to create, play, and share their own games while also participating in a virtual economy regulated by a digital currency system called Robux. More than just entertainment, Roblox provides a collaborative learning space where players can exchange knowledge, cooperate, and develop both social and technical skills through direct interaction in the virtual world (Aliyyah et al. 2024). In the context of research on metaverse da'wah, understanding Roblox becomes important because this platform reflects an active and participatory form of the metaverse, where communication, learning, and value formation can take place in a virtual space. Metaverse da'wah can utilize the characteristics of Roblox such as interactivity, collaboration, and user participation to convey Islamic messages creatively and contextually. In other words, Roblox can become an educational, communicative, and community-based digital da'wah medium, which can expand the reach of da'wah to the global realm.

Discord is essentially an online communication application that was initially designed for gaming communities, but over time it has evolved into a platform for social and academic interactions with a

broader scope. This application provides servers that can be built by anyone as community spaces, and within them, there are communication rooms that allow conversations in text, voice, or video to occur instantly and continuously. Discord has high flexibility in accommodating various interaction needs. In the context of education, research shows that Discord not only facilitates the rapid exchange of information and knowledge but also creates a space of togetherness that strengthens the sense of connection among community members (Heinrich et al. 2022). Based on field observations, it is these characteristics that enable the Mario community to adapt the gaming space into a da'wah space.

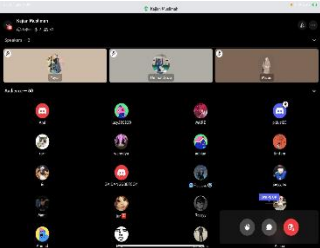
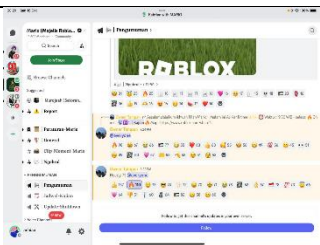
2. Majelis Roblox Indonesia (Mario) Community

The Majelis Roblox Indonesia community, commonly known as Mario, is available on four social media platforms: Roblox, Discord, Instagram, and TikTok. However, da'wah activities are only conducted on two social media platforms: Roblox and Discord, while information dissemination about da'wah is done on Instagram and TikTok. On social media, this community has differences in its establishment dates. On the TikTok app, Mario was established on September 8, 2025, with its first post in the form of a photo themed "Ustadz Gen Z greets Roblox," aimed at inviting young people to join the study on the gaming platform. On the Roblox app, Mario has two maps for its da'wah activities, namely tobatblox and ngajiblox (both maps are designed in the form of a mosque). These two maps were created at different times, with ngajiblox created on September 5, 2025, and tobatblox created on December 26, 2025, and both are continuously updated to this day. Currently, the Mario community has 25,498 followers on the Discord app, as well as 27,500 followers on Instagram and 29,300 followers on TikTok.

The age range allowed to join this community follows the application rules, where Roblox and Discord accounts have the lowest age requirement of 13+ to participate in the activities on the application. Mario's routine da'wah activities are held every day with different themes and different ustadz/ustadzah for each session. The da'wah activities are always conducted at 8 PM until completion. The Roblox and Discord applications connect with each other to conduct metaverse da'wah, which is up to the followers who wish to participate in this activity. Generally, those who join the Roblox application do so to experience the symbolic activity of following the study, as participants seem to be attending the study session in a mosque but in a virtual state. However, the audio for conducting the da'wah can only be heard on the Discord application.

A few minutes before the study begins, the moderator, commonly referred to as the admin, will share a link with the group members on Discord for the implementation of the da'wah study on Roblox. Participants are directed to join the Roblox link if they want to join other study participants. To listen to the material presented by the ustadz or ustadzah, participants are directed to listen on the study voice channel. At the time the study is about to begin, the admin will first remind the participants to maintain etiquette, separate males and females, and use avatars that are appropriately dressed. During the observation, the researchers conducted themselves orderly, following the moderator's instructions as in face-to-face studies.

Table 2. Ethnographic Documentation of Religious Practices in the Mario Community

Data	Observed Activity	Ethnographic Observation
	Virtual Mosque Session	The researchers observed that during the study, the participants followed the moderator's instructions, sitting neatly, and the virtual space represented the seating arrangement typically found in face to face settings.
	Avatar Arrangement	The participants are trying to comply with the rules to wear closed clothing, although not everyone is fully adhering to it, overall they are still wearing decent clothing.
	Voice Channel	Although the participants were in the Roblox environment, all material delivery was conducted through Discord Voice. This demonstrates the integration of two digital platforms in supporting the virtual preaching process.
	Virtual Da'wah Environment	One of the Maps specially created by the community to make the virtual study sessions look quite realistic can be seen with a seating plan for men and women, as well as a divider between participants and the speaker.
	Participant's Reactions	The numerous reactions from the participants demonstrate their enthusiasm in attending the virtual study.
	Poster Link	Posters are always distributed to the participants, along with the speakers and moderators for that day.

Source: Screenshot of Mario's virtual da'wah activity

Overall, the ethnographic documentation shows that Roblox and Discord are not only used as gaming spaces but are also constructed as religious social spaces with rules, symbols, and interaction patterns similar to those found in conventional assemblies. The ethnographic findings in Table 2 show that da'wah practices within the Majelis Roblox Indonesia community do not merely transfer religious activities to the digital space, but also create a new representation of how religious practices can be conducted in a virtual environment. The presence of virtual mosques, gender-based arrangement of prayer rows, the use of avatars in modest clothing, activity posters, and participants' adherence to the moderator's instructions indicate that the digital space is constructed through symbols that represent religious values and practices. In Appadurai's perspective, this condition can be understood as a form of mediascape, which is the process of producing and disseminating representations, images, and narratives that shape the way individuals understand social and cultural realities through media (Appadurai 1990). Thus, the virtual space built by the Mario community not only serves as a medium for delivering sermons but also generates religious experiences represented through various visual symbols and digital practices observed during the research.

In addition to presenting symbolic representations of religion, the observations also show that the organization of da'wah takes place through the integration of various digital platforms that have different but complementary functions. Activity information is disseminated through Instagram, TikTok, and Discord, participants are then directed to enter the study room in Roblox via a link shared by the moderator, while the delivery of material is conducted through the voice channel on Discord. This pattern shows that the circulation of Islamic knowledge does not rely on a single medium, but rather on a network of digital technologies that work in an integrated manner. This condition aligns with Appadurai's concept of technoscape, which explains that technological development enables the creation of cross-spatial communication networks that facilitate the transfer of information, social interaction, and cultural practices on a broader scale (Appadurai 1990). Therefore, ethnographic data shows that mediascape and technoscape do not operate separately, but rather complement each other in forming a digital religious social space that enables the practice of da'wah and the circulation of Islamic knowledge to occur collectively.

The Mario community is very in tune with the times to spread da'wah, especially among young people, as the Roblox application is currently widely used among the youth. Not only do they keep up with the choice of social media, but the way of delivering the teachings is also tailored to young people. In addition to bringing new opportunities in the spread of da'wah, the presence of da'wah in virtual spaces like Roblox and Discord also presents several challenges. Observation results also show that the legitimacy of conducting da'wah in the Mario community is built through a consistent organizational mechanism. Each activity begins with the distribution of an official poster listing the names of the ustadz or ustadzah along with the moderator, after which participants are directed to follow the specified Roblox link and Discord voice channel determined by the committee. During the study session, participants generally follow the moderator's instructions, maintain decorum, and listen to the material until it is finished without any disruptions to the proceedings. These findings indicate that religious authority within the Mario community is not only dependent on the existence of a virtual space but is also shaped through community governance and organizational mechanisms that provide legitimacy to the digital da'wah process.

Nevertheless, this legitimacy still faces a number of challenges that are not found in face-to-face gatherings. Unlike traditional da'wah, which is bound to physical spaces. Unlike traditional da'wah, which is bound to the physical spaces of mosques or religious study circles, digital da'wah faces issues of authenticity, content moderation, and distractions from entertainment contexts. For example, on

gaming platforms, the audience can be torn between following a study session or being tempted to return to playing. Moreover, the identity of a ustadz or ustadzah in the virtual space can also be questioned, as anyone can build symbolic authority through avatars or digital accounts without adequate verification. This raises new questions about the legitimacy of religious authority in the digital space. The challenge shows that the transformation of da'wah space to virtual platforms not only presents new opportunities but also demands new forms of legitimacy and digital community governance.

Arjun Appadurai's theories of the mediascape and technoscape

1. Mediascape (Constructing religious imagination in the Mario Community)

During the digital observation, the researchers found that the da'wah practice within the Mario community not only took place through verbal sermons but was also built through various visual representations resembling real-world religious practices. Virtual mosques, avatar row arrangements, clothing that covers the body, activity posters, and Islamic symbols are important elements in building the religious experience of participants during the study. The following findings are the result of an interpretation of participatory observations conducted by the researcher over four months within the Majelis Roblox Indonesia (Mario) community. These findings can be understood through Appadurai's concept of mediascape, which involves the creation and dissemination of media images and narratives that build imaginary worlds and cultural frameworks (Popova 2023).

Digital mediascape is a complex and ever-changing communication space that contains digital technology, content creators, messages, and audiences. This phenomenon is also in line with Zygmunt Bauman, who argues that this mediascape is fluid and dynamic, where images and visuals play a very important role in the process of information dissemination. These images can be created by media professionals such as journalists, editors, as well as ordinary media users. The content can include online news, memes, Instagram photos, Facebook posts, and even YouTube videos. In addition, ritual narratives in this digital space appear in various forms such as posts, tweets, comments, or blogs. The audience in the digital world is also very diverse, usually encompassing local, national, and even global groups. They can easily switch roles, for example, participating in activities in local social media groups, then joining discussions or digital rituals on international news platforms. With just one click, someone can change from a viewer to a content creator or vice versa, demonstrating the flexibility of user roles in digital culture (Johanna 2017).

Ethnographic findings in the Mario community reveal the characteristics of the mediascape as described by Sumiala. Religious symbols represented through virtual mosques, avatars, row arrangements, and study posters show that the religious experience in this community is built not only through the delivery of sermons but also through visual representations that are produced and interpreted together in the digital space. In the framework of Appadurai, the mediascape on Roblox and Discord not only presents religious texts but also symbols, avatars, and virtual spaces resembling mosques or study halls. These visual representations play a role in building the collective imagination of young Muslims that worship and religious studies can take place in the virtual world. That imagination is fluid and transcends boundaries, in line with the characteristics of the mediascape that allows religious images to circulate, be modified, and be interpreted by the global community. Thus, da'wah on gaming platforms is not only about delivering verbal messages but also about symbolic production that expands the meaning of the da'wah space itself. Consequently, the mediascape within the Mario community not only generates new da'wah media but also shapes a collective imagination of how religious practices can be represented in virtual spaces.

2. Technoscape (Digital infrastructure and Islamic knowledge circulation)

The results of the observation also show that da'wah activities within the Mario community do not rely on just one platform. All activities take place through the integration of several complementary digital platforms. Event posters are disseminated through social media platforms such as TikTok, Instagram, and Discord. Participants then enter Roblox through a link provided by the moderator, while the delivery of materials is conducted via Discord voice. This combination forms an interconnected digital da'wah ecosystem.

In the perspective of technoscape, Appadurai refers to the flow of global technology and information that shapes the way societies interact (Popova 2023). In the context of globalization, technoscape describes how technology, both in the form of hardware and software, as well as other technological innovations, spreads and influences various aspects of human life in different parts of the world (Evrard 2017). Technoscape plays an important role in shaping social, economic, and cultural interactions. Technology enables more intensive human interactions across geographical boundaries, ultimately affecting how people communicate, work, and participate in the global community (Prawati 2020). Ethnographic findings in the Mario community show characteristics of technoscape as described by Evrard and Prawati. The integration of Roblox as a virtual study space, Discord as a communication medium, and Instagram and TikTok as information dissemination tools demonstrates how interconnected digital technology networks support the circulation of Islamic knowledge and expand religious interactions without being limited by geographical space.

Thus, the concept of technoscape helps explain that the practice of da'wah in the Mario community does not rely on a single digital platform, but rather is formed through the integration of various technologies that allow Islamic knowledge to circulate more widely in the virtual space. Furthermore, the technoscape in the metaverse da'wah is evident in how global technological infrastructure facilitates the circulation of da'wah. Discord with its international servers and Roblox with its virtual map and economy system, as well as digital content distribution algorithms, allow the Mario community to interact across geographical boundaries without national limits. Technology here is not just a neutral medium, but an active actor that shapes interaction patterns, worship rhythms, and even the way the younger generation understands Islamic authority. By examining this phenomenon through the lens of technoscape, it can be seen that da'wah is not merely following the global technological tide but also negotiating with the technical logic and platform culture that shape a new landscape for the spread of Islam.

4. CONCLUSION

This research shows that the practice of da'wah is undergoing a transformation from conventional religious spaces to virtual spaces through the integration of Roblox and Discord. Based on the results of four months of participatory observation, both platforms not only function as communication media but also create new socio-religious spaces where Islamic knowledge is produced, practiced, and circulated. In Appadurai's perspective, this process illustrates the connection between mediascape, which represents symbols and religious experiences in the virtual space, and technoscape, which provides the digital infrastructure for conducting religious outreach across space and time. Thus, this research shows that online gaming platforms can develop into alternative spaces for the circulation of Islamic knowledge and the formation of religious practices in the digital era. Theoretically, this research expands the application of Appadurai's technoscape and mediascape concepts by demonstrating that online gaming platforms not only serve as communication mediums but also function as arenas for the circulation of Islamic knowledge and the formation of religious practices within the digital ecosystem.

Theoretically, this research does not intend to challenge Appadurai's concepts of technoscape and mediascape, but rather to expand their application in the context of digital da'wah based on online gaming platforms. The research findings indicate that these two concepts not only explain the flow of technology and media in global communication but also elucidate how Roblox and Discord function as both infrastructure and representational spaces that enable the collective circulation of Islamic knowledge within virtual communities. Additionally, observations indicate that the engagement of young people is supported by the use of digital platforms that are already familiar in their daily lives, allowing the process of religious learning to occur through more participatory interaction patterns that align with their digital culture. Meanwhile, adult participants tend to utilize virtual spaces as an alternative to follow studies more flexibly, showing a pattern of engagement that is more oriented toward access to religious materials rather than the use of the platform's interactive features.

On the other hand, this research also found that the expansion of da'wah into the virtual space presents new challenges, such as issues of the legitimacy of religious authority, the authenticity of religious learning, and the potential for distraction due to the entertainment-oriented characteristics of the platform. Furthermore, this research only focuses on one virtual da'wah community and uses participatory observation as the main data source, thus not fully capturing the subjective experiences of its members. Therefore, future research could compare da'wah practices in other virtual communities or different digital platforms, as well as explore the dynamics of religious authority, religious identity, and spiritual experiences in the context of the circulation of Islamic knowledge in the digital space.

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