
The Transformation Of Islamic Movements In The Digital Era: Dynamics Of Policy, Market, And Social Ethics

Andik Wahyun Muqoyyidin¹

¹ Universitas Pesantren Tinggi Darul 'Ulum Jombang, Indonesia

Correspondence: andikwm@fai.unipdu.ac.id

Abstract. This paper explores how Islamic movements adapt to the dynamics of state policies, market systems, and increasingly complex social changes in the modern context. The study examines the transformation of Islamic movements through the lens of governance and governmentality theories, focusing on how Islamic actors utilize digitalization to strengthen their positions in political, economic, and social arenas. The methodology employed is a qualitative approach using secondary data analysis from relevant literature, case studies of Islamic movements in various countries, and digital discourse analysis. This study finds that digitalization is not only a means to disseminate religious ideologies but also a tool for creating new markets based on Islamic values, such as halal e-commerce and sharia fintech. Moreover, Islamic movements leverage digitalization to advocate for policies that are more responsive to the needs of their communities. The use of digital media allows Islamic movements to build cross-border networks, foster global collaborations, and create new spaces for more inclusive activism. On the other hand, this adaptation also presents new challenges, such as the potential manipulation of information, strict state surveillance, and societal polarization due to the use of digital technology. Furthermore, this phenomenon highlights the importance of digital literacy for Muslim communities to optimize the use of technology without losing the Islamic values that form the foundation of their identity. The findings contribute to understanding the relationship between Islamic movements, state policies, and markets in the digitalization era.

Keywords: Islamic movements, digitalization, governance, state policies, halal market

1. Introduction

The transformation of the Islamic movement in the digital age is one of the most relevant issues in contemporary socio-political studies. In recent decades, the digital world has played a key role in redefining how social movements—including Islamic movements—develop, interact with markets, and influence social policies and ethics (Bayat, 2007; DeFronzo, 2021; Howard & Hussain, 2013; Miladi, 2021; Nisa, 2018; Setia & Rahim, 2024). Information and communication technology (ICT), thru social media platforms and other digital tools, has created new spaces for ideology, mobilization, and interaction between individuals and groups, including within the context of Islamic movements worldwide. This transformation has brought about profound changes in how Islamic movements operate, influencing public policy, shaping markets, and

introducing new dimensions of social ethics (Ayaz et al., 2024; Kersting, 2012; Shirazi, 2013; Wiktorowicz, 2002).

This research is particularly important in efforts to understand these dynamics, focusing on the interaction between Islamic movements, political policies, market economies, and social ethics in the digital world. As digital technology advances, many Islamic movements can now spread their ideologies more widely and quickly, build online communities, and mobilize support globally. However, this also presents challenges regarding the compatibility of the movement's ideology with the values of democracy, human rights, and pluralism, which are increasingly becoming global demands (Dagi*, 2004).

The current situation indicates that despite extensive research on Islamic movements and digitalization, studies integrating all three main aspects—politics, markets, and social ethics—are still relatively limited. Most previous research has focused more on the role of social media in political mobilization or on market dynamics influenced by Islamic movements, with little attention to how these movements respond to and shape changes in social ethics in the digital world (Ali, 2023; Bakar et al., 2025; Hutchinson et al., 2017). For example, in studies on the Islamic movement in the Middle East, there is research showing the role of social media in driving protest movements, but less that examines how changes in political or market policies can affect the ideological orientation of these Islamic movements in the digital world (Breuer et al., 2015; Wolfsfeld et al., 2013).

This study will examine how modern Islamic movements respond to changes in public policy influenced by global politics and digitalization, how they engage in digital markets, and how they react to changes in social ethics caused by online interaction. It is hoped that this research will make a significant contribution to our understanding of how Islamic movements adapt to the digital world, as well as its implications for public policy, market dynamics, and evolving social ethics.

This research is not only relevant for experts in Islamic studies and social movements, but also for social scientists interested in the interaction between technology, politics, economics, and ethics in the digital age. Overall, this article clearly describes the dynamics that are changing the landscape of Islamic movements in the digital age and provides new insights into the relationship between policy, markets, and ethics in an increasingly digitalized social context.

2. Method

This research aims to fill a gap in the existing literature by offering a comprehensive approach to the three main dimensions—policy, market, and social ethics—in the transformation of the Islamic movement in the digital age. The method used in this research is a qualitative approach, utilizing content analysis of relevant social media sources, in-depth interviews with key actors in the Islamic movement, and a literature study on the influence of digitalization on ideological and social practice changes.

3. Results and Discussion

3.1. Policy Dynamics in the Digital Islamic Movement

The development of Islamic movements in the digital era cannot be separated from government policies that support or regulate activities in cyberspace. These policies

include regulatory aspects of religious content, monitoring the use of social media, and limitations on the spread of extremist or radicalization ideologies (Macdonald et al., 2019; Wakeford & Smith, 2020; Wang, 2024).

Many countries with a Muslim majority, such as Indonesia, Saudi Arabia, and Turkey, have implemented policies regulating the use of social media to ensure that the Islamic ideology being taught remains consistent with official teachings and local values (Kuru, 2014; Six, 2018). The government often collaborates with digital platforms to identify and remove content considered to spread teachings that contradict moderate Islamic teachings.

However, this policy often faces challenges, particularly regarding freedom of expression and the plurality of religious understandings present in cyberspace. Strict censorship policies sometimes create tension between individual freedom and the social control desired by the government. In some cases, governments are also developing more controlled national social media platforms to filter and monitor religious content circulating (Shishkina & Issaev, 2018; Wang, 2024).

Regulation of religious content is an important part of the digital policies implemented by countries with large Muslim communities. The government often forms institutions or commissions that have the authority to determine the validity of teachings developing in cyberspace (Kajoe, 2024; Mandala et al., 2024). In Indonesia, for example, the Indonesian Council of Ulema (MUI) often issues fatwas regarding content that can be disseminated, including da'wah content considered permissible and impermissible (Hasbi, 2022; Islamy, 2023; Widoyo et al., 2023).

This content regulation aims to ensure that religious values are preserved and not misused by groups seeking to manipulate religious teachings for political or ideological gain. However, this policy also has negative consequences, such as limiting the space for independent religious thinkers and scholars who want to spread critical thinking about Islam (Schleutker, 2016; Thompson, 2023; Vinson, 2009).

The table below shows various state policies regarding the regulation of religious content on social media, as well as their impact on the digital Islamic movement.

Table 1. Dynamics of Government Policies Toward Religious Content in the Digital World

Country	Social Media Policy	Surveillance Measures	Impact on the Digital Islamic Movement
Indonesia	Regulation of religious content thru the Indonesian Ulema Council (MUI)	Monitoring of da'wah content	More controlled dissemination of da'wah, restriction of discussion space for religious individuals

Saudi Arabia	Content restrictions that do not conform to official teachings	Online content filtering	Restrictions on religious views that do not align with the state's teachings
Turkey	Establishment of a national social media platform	Blocking of radical content	Strengthening control over religious teachings, reducing space for radicalization
Malaysia	Body formation for religious content validation	Supervision by the Ministry of Communications	Strengthening moderate digital preaching, standardized information dissemination

3.2. Market Dynamics in the Digital Islamic Movement

The digital era also opens up space for a wide market to provide various technology-based religious products and services. Digital platforms, whether they are applications, websites, or social media, have now become a means of marketing religious products. This market involves various parties, from large religious institutions to individuals who use social media to sell religious products or services (Smith, 2023; Taylor & Einstein, 2022; Túlio de Sousa et al., 2021).

Currently, many religious services are available in digital format, such as prayer time reminder apps, online study platforms, and virtual religious Q&A services. These services are becoming increasingly popular, especially among younger generations who are more familiar with digital technology. Platforms like YouTube, Instagram, and TikTok have become highly effective media for proselytization, enabling religious scholars and thinkers to widely disseminate their teachings (Smith, 2023).

On the other hand, the digital market also allows religious products to be sold online, such as religious books, prayer supplies, and even umrah and hajj tickets. Islamic e-commerce platforms like Bukalapak, Tokopedia, and Shopee now have a special product category for worship and spirituality needs (Putri & Astutik, 2021).

The digital da'wah economy, where religious scholars or influencers earn income from their online da'wah activities, has become a rapidly growing phenomenon. Various platforms allow these influencers to earn money by endorsing religious products or by partnering in advertisements relevant to the Islamic world. Although this creates new revenue opportunities, the phenomenon also raises ethical questions about the commercialization of religious preaching (Zaid et al., 2022).

Some scholars and religious leaders responded with concern about the potential misuse of proselytization for material gain. In this context, an important question arises about the boundary between pure da'wah and commercial marketing that piggybacks on the popularity of certain scholars or influencers (Baharun & Niswa, 2019; Budiarti,

2017; Fakhruroji, 2010; Farhan & Islamiyah, 2019; Husna, 2018; Mujiанти, 2022; Rustandi, 2020; Saputra et al., 2021; Suhadi & Muslim, 2022; SUSANTO, 2022; Triantoro et al., 2019; Wadi & Bagaskara, 2022; Zaid et al., 2022).

The table below shows the development of the digital market focused on religious services, which is becoming increasingly popular among Muslims.

Table 2. Religious Service Market in the Digital World

Type of Service	Digital Platform Used	Target Audience	Impact on the Spread of Digital Islam
Prayer Time Application	Mobile application (e.g., Muslim Pro)	General public	Easy access to worship information, strengthening the digital presence of Islam
Online Study	YouTube, Instagram, Facebook	Young generation, students	Spreading religious teachings is more inclusive and free from physical barriers
Religious Q&A	Website, chat application (e.g., Ask Muslim)	People seeking religious answers	Providing access to broader and more democratic religious understanding
E-commerce Religious Products	Tokopedia, Bukalapak, Shopee	Muslim Consumers	Facilitates access to religious and spiritual products

3.3. Social Ethics in the Digital Islamic Movement

The transition of Islamic movements to the digital world also brings changes to the social norms and ethics that are developing in Muslim societies. The internet offers easy access for sharing religious information, but it also creates new challenges in terms of information quality control and the moral accountability of those spreading the information (Mandala et al., 2024).

One positive impact of the digitalization of the Islamic movement is the democratization of religious knowledge. In the past, religious knowledge was often limited to certain groups who had access to formal religious education, such as religious scholars and students. Now, thanks to the internet, many individuals can access religious studies from various perspectives and different sources (Fairozi & Ayu, 2020).

However, there are also negative impacts, namely the potential for the spread of false information or heretical teachings that are difficult to control. In some cases, certain individuals or groups can utilize digital media to spread extreme or deviant religious interpretations, which can mislead the general public. Therefore, it is important for the Muslim community to cultivate critical awareness in filtering information circulating in cyberspace.

Ethics of interaction in the virtual world is also an important concern in the digital Islamic movement. The abundance of virtual interactions between individuals and religious figures or fellow Muslims brings new challenges in terms of etiquette, decency, and morals. In the virtual world, communication is often more aggressive, faster, and less controlled, which can lead to tension or division among Muslims (Islam, 2021; Shodiqoh, 2024; Yanti et al., 2023).

It is important to remember that Islam emphasizes the importance of good morals in both real life and the virtual world. Therefore, efforts are urgently needed to socialize digital ethics that align with Islamic values, including mutual respect, tolerance, and maintaining decency in interactions (Islam, 2021; Shodiqoh, 2024).

The table below reflects the social ethical challenges that arise in the digital Islamic movement, as well as potential solutions to address these issues.

Table 3. Social Ethics in the Digital Islamic Movement

Ethical Issue	Positive Impact	Negative Impact	Potential Solution
Democratization of Religious Knowledge	Wider access to religious information for the public	Spread of false or misleading information	Improving digital literacy and awareness of information sources
Commercialization of Da'wah	Income for Religious Scholars and Influencers	Potential for Misuse of Da'wah for Personal Gain	Establishing Ethical Boundaries in Monetizing Digital Da'wah
Online Social Interaction	Expanding social networks and religious understanding	Rude and offensive discussions targeting other individuals	Building a culture of etiquette and mutual respect in the virtual world.

The tables above provide a more systematic overview of the various dynamics discussed in this article, such as government policies, digital markets, and social ethics within the Islamic movement in cyberspace. By using these tables, readers can more easily understand the impact of various factors influencing the transformation of the Islamic movement in the digital age.

4. Conclusion

The transformation of the Islamic movement in the digital era is a phenomenon that demands serious attention from various parties, including governments, academics, and the general public. As one of the world's largest social and cultural forces, Islam cannot escape the impact of the increasingly profound development of digital technology. The digital era has opened up new avenues for da'wah mobilization, religious learning, and social interaction within Muslim communities, which were previously limited by geographical, social, and economic barriers.

However, as discussed in this article, these changes do not come without challenges. The government's policy on regulating social media and religious content is one of the main factors shaping the dynamics of the Islamic movement in cyberspace. In many cases, governments try to strike a balance between freedom of expression and controlling the spread of teachings considered extreme or heretical. Nevertheless, a strict regulatory approach sometimes creates tension between personal freedom and collective interests, potentially limiting space for more inclusive and dynamic religious discourse.

On the other hand, the rapidly growing digital market offers significant opportunities for the development of religious services and products, from worship applications to online Islamic study platforms. This digital da'wah economy also opens doors for individuals and groups to generate income from their religious activities. Nevertheless, this phenomenon of commercializing da'wah raises ethical dilemmas, demanding further attention to the boundaries between pure da'wah and economic activities.

No less important, changes in social interaction in the virtual world have a significant impact on ethics and social values within the Islamic movement. The democratization of religious knowledge driven by technology allows for wider access for Muslims to understand religious teachings from various perspectives. However, this also presents challenges in terms of the spread of false or misleading information. Therefore, it is important to cultivate critical awareness in filtering information and ensuring that the religious teachings accepted by society are authentic and moderate.

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This research is an initial step in understanding the dynamics of the Islamic movement in the digital context, and I hope that further research can provide a more comprehensive and in-depth understanding of this phenomenon in the future.

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