

Transformation of *Mad'u* Religious Behavior in the Era of Digital Disruption: A Da'wah Psychology Analysis Based on Albert Bandura's Social Learning Theory

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ABSTRACT: The rapid development of digital technology in the era of disruption has significantly transformed social interaction patterns and the religious behavior of *mad'u*. Social media functions not only as a communication tool but also as a social learning environment that influences religious behavior formation. This study examines how the transformation of religious behavior occurs through social learning mechanisms in the digital environment. The research employs a library research method by analyzing relevant scholarly literature. The findings reveal that religious behavior is shaped through processes of observation, imitation, and social reinforcement, which are intensified by social media exposure. However, the internalization of religious values often remains superficial due to the dominance of entertainment-oriented content and the lack of critical reflection. The study concludes that a da'wah psychology approach based on Social Learning Theory is essential in guiding the transformation of religious behavior toward a more authentic and value-based orientation in the digital era.

Key words: religious behavior, social learning, da'wah psychology, social media, *mad'u*;

INTRODUCTION

The rapid development of digital technology over the past few decades has brought significant changes to various aspects of human life, including the ways individuals understand, express, and practice religious teachings. The era of digital disruption is marked by the emergence of technological innovations that fundamentally transform patterns of communication, social interaction, and the ways information is obtained and disseminated (Pahruraji 2023), (Arief and Fathul 2021). In this context, social media functions not only as a means of communication but also as a space for social construction that exerts a substantial influence on shaping individuals' values, attitudes, and behaviors, including the religious behavior of *mad'u*.

The transformation of religious behavior in the digital era has become an increasingly complex phenomenon. Previously, religious practices were largely influenced by direct interactions with religious leaders, religious institutions, and

relatively stable social environments. Today, however, individuals are exposed to a wide range of religious information sources distributed across digital spaces. The ease of access to sermons, online religious studies, da'wah content, and religious discourse on social media provides significant opportunities for strengthening religiosity. On the other hand, this condition also presents serious challenges, including the fragmentation of religious authority, the emergence of diverse interpretations, and the potential spread of inaccurate or even misleading information (Guslinda 2024).

In practice, the religious behavior of *mad'u* in the era of digital disruption often exhibits characteristics that differ from those of previous eras. There is a growing tendency toward symbolic and performative religiosity, where religious practices are openly displayed on social media as part of self-identity. This phenomenon can be observed in the increasing amount of visually oriented religious content, such as posts of worship activities, religious quotations, and personal da'wah efforts on digital platforms. Although this may serve as a form of positive expression, it is not uncommon for such practices to be driven more by the pursuit of social recognition than by the deep internalization of religious values (Arief and Fathul 2021). Therefore, the transformation of religious behavior in the digital era reflects not only an increase in religious activity but also a shift in the motivations and orientations of religious practice.

To understand this phenomenon, a theoretical approach is required that can explain how behavior is formed within digital environments. One relevant theory is the Social Learning Theory proposed by Albert Bandura. This theory asserts that individual behavior is shaped not only through direct experience but also through observing the behavior of others, followed by imitation and reinforced by systems of social reward (Bandura, 2001). In the context of social media, individuals have broad access to various models of religious behavior presented by religious leaders, influencers, and other users. This process of observation enables *mad'u* to adopt certain behaviors without having to experience them directly.

Furthermore, the mechanism of social reinforcement in social media strengthens this learning process. Responses such as "likes," comments, number of followers, and content virality serve as indicators of success that encourage individuals to repeat certain behaviors (Appel et al. 2020). In the context of religiosity, this can motivate individuals to display religious practices that attract public attention, even if they are not necessarily based on deep understanding. This condition indicates that religious behavior in the digital era is influenced not only by theological factors but also by psychological and social dynamics that develop within digital spaces.

On the other hand, the highly dynamic nature of digital environments also has the potential to create bias in the social learning process. Social media algorithms that tailor

content to user preferences can limit individuals' exposure to diverse perspectives, thereby reinforcing certain patterns of thinking without adequate processes of clarification or verification (Ray 2024). In a religious context, this may lead to the formation of narrow or even extreme understandings if individuals are only exposed to a single type of perspective. Therefore, the transformation of religious behavior in the digital era needs to be critically examined to understand its implications for the quality of *mad'u* religiosity.

From the perspective of the psychology of da'wah, this phenomenon indicates that da'wah can no longer rely solely on normative approaches focused on message delivery. Instead, it must be able to understand the psychological mechanisms that influence individual behavior, including the processes of social learning that occur in digital media. The psychology of da'wah approach allows for a more comprehensive analysis of how religious messages are received, processed, and internalized by *mad'u* within the context of digital life (Saputra 2021). Thus, da'wah can be designed not only as a communication process but also as a psychological intervention capable of shaping religious behavior more effectively.

Previous studies have shown that social media has a significant influence on the formation of religious attitudes and behaviors, particularly among younger generations who are active users of digital platforms (Nabila et al. 2023). In addition, research on digital da'wah emphasizes the importance of innovation in message delivery methods to align with the increasingly dynamic characteristics of audiences (Pahruraji 2023). However, there are still limitations in studies that specifically examine the transformation of *mad'u* religious behavior through the perspective of Albert Bandura's Social Learning Theory within the framework of the psychology of da'wah. Most existing studies remain partial and have not comprehensively integrated psychological aspects with da'wah strategies.

Based on this background, this research is important to conduct in order to fill the gap in the study of da'wah psychology in the era of digital disruption. This study aims to analyze the transformation of *mad'u* religious behavior using Bandura's Social Learning Theory approach, particularly in the context of social media as a learning environment. The focus of the research includes identifying the processes of observation, imitation, and reinforcement in the formation of religious behavior, as well as analyzing da'wah strategies that can direct these processes toward more constructive outcomes in accordance with Islamic values.

Theoretically, this study is expected to enrich the body of knowledge in the field of the psychology of da'wah by integrating social learning theory in understanding the dynamics of religious behavior in the digital era. Practically, this study is expected to

contribute to *da'i*, educators, and da'wah practitioners in designing strategies for guiding *mad'u* that are more adaptive, contextual, and psychologically grounded. Thus, da'wah functions not only as a medium for conveying teachings but also as a means of transforming religious behavior in a more authentic, profound, and sustainable manner amidst the challenges of the digital disruption era.

METHOD

This study employs a library research approach, a method that focuses on collecting and analyzing various scientific literature sources to obtain a comprehensive conceptual understanding of the transformation of *mad'u* religious behavior in the era of digital disruption. This approach is chosen because it allows the researcher to examine in depth the relationship between Albert Bandura's Social Learning Theory and the perspective of da'wah psychology within the context of digital media (Zed 2014).

This research is descriptive-analytical in nature, aiming to describe the phenomenon of changes in religious behavior occurring in the digital era and then analyze it using relevant theoretical frameworks. The analysis focuses on how the processes of observation, imitation, and reinforcement in social learning theory influence the religious behavior of *mad'u*, as well as how these processes can be directed through appropriate da'wah strategies (Bandura 2022), (Saputra 2021).

The data sources in this study consist of secondary data obtained from various scientific literature, such as reputable national and international journal articles, academic books, and other scholarly publications relevant to the research topic (Creswell 2016). The selection of sources is conducted selectively by considering topic relevance, source credibility, and publication recency, with priority given to literature published within the last five years to ensure the currency of the study. In this process, a total of 30 sources were analyzed in depth, consisting of journal articles, books, and other scholarly publications that met the inclusion criteria of the study.

In this library research, the researcher serves as the primary instrument, responsible for conducting the processes of searching, selecting, and interpreting data from various literature sources (Moleong 2018). The collected data are then classified into several main themes, such as the characteristics of digital religious behavior, mechanisms of social learning, the role of social media, and psychology-based da'wah strategies.

The data collection procedure is carried out through several stages: literature searching through scientific databases such as Google Scholar, Scopus, and accredited journal portals; selection based on inclusion and exclusion criteria; organization of data

according to the research focus; and critical review of the literature to identify patterns, relationships, and research gaps (Sugiono 2021).

The data analysis technique employs content analysis with a thematic approach, which is used to identify, examine, and interpret meanings from textual data systematically (Krippendorff 2018) ADDIN ZOTERO_ITEM CSL_CITATION {"citationID":"MkL8kD4c","properties":{"formattedCitation":"(Bandura 2022)","plainCitation":"(Bandura 2022)","noteIndex":0},"citationItems":[{"id":208,"uris":["http://zotero.org/users/local/12aZbXjH/items/4EJ4PRP2"],"itemData":{"id":208,"type":"book","publisher":"Prentice-Hall","title":"Social foundations of thought and action: A social cognitive theory","author":{"family":"Bandura","given":"A."},"issued":{"date-parts":[["2022"]]},"schema":"https://github.com/citation-style-language/schema/raw/master/csl-citation.json"} (Bandura 2022). The data are analyzed by grouping findings into main themes related to the formation of religious behavior through social learning, then synthesized within the framework of da'wah psychology to produce a comprehensive understanding. Through this library research approach, the study is expected to provide an in-depth, theory-based analysis of the transformation of *mad'u* religious behavior in the era of digital disruption, as well as to offer a conceptual foundation for developing da'wah strategies that are more adaptive, effective, and relevant to the dynamics of modern society.

RESULTS AND DISCUSSION

Research Findings

Based on the results of a comprehensive literature review, the transformation of *mad'u* religious behavior in the era of digital disruption demonstrates changes that are not only significant but also structural and systemic, both in terms of forms of religious expression, patterns of religious interaction, and the underlying value orientations. Religious behavior that was previously shaped through conventional socialization processes such as direct interaction with family, educational institutions, and religious leaders has now shifted toward a more open and fragmented pattern due to the dominance of digital environments that provide unlimited access to diverse sources of religious information. This condition creates a new space for the formation of more flexible religious behavior, but at the same time makes it more vulnerable to value distortion.

First, it is found that social media plays a central role as a primary agent in shaping the religious behavior of *mad'u*. The high intensity of digital media use causes individuals to be more frequently exposed to various forms of religious content that are

attractively packaged, visual, and easily accessible. Such content includes short sermons, quotations from the Qur'an or hadith, Islamic motivational messages, and even worship practices displayed directly by other users. This repetitive exposure gradually shapes individuals' mindsets, preferences, and ways of understanding and practicing religious teachings. In other words, social media functions not only as a source of information but also as an active and continuous space for religious learning.

Second, there is a strong tendency for *mad'u* religious behavior to shift toward forms that are more symbolic, expressive, and performative. Religious practices are no longer purely private but are increasingly displayed in digital public spaces as part of self-identity construction. This phenomenon is reflected in the growing activity of sharing religious content, such as documentation of worship practices, the use of religious symbols, and participation in viral religious trends on social media. Although this can enhance the visibility of Islamic values, it also has the potential to shift the orientation of religiosity from being internally grounded (value internalization) to externally driven (social image construction).

Third, the process of forming religious behavior is strongly influenced by the mechanism of observational learning, in which individuals learn by observing behavioral models available on social media. Religious figures, influencers, celebrities, and even ordinary users who have influence on digital platforms become key references in shaping the religious practices of *mad'u*. Behaviors that are perceived as attractive, relevant, and widely recognized tend to be more easily imitated. This indicates that the process of religious learning is no longer confined to formal authority but is also shaped by popular figures in digital spaces.

Fourth, the system of social reinforcement in digital media is a crucial factor in maintaining and repeating religious behavior. Responses such as "likes," positive comments, number of followers, and content virality serve as indicators of success that encourage individuals to continue displaying similar behaviors. This mechanism strengthens the process of social learning, where behaviors that receive reinforcement are more likely to be repeated and further developed. In the context of religiosity, this may encourage individuals to actively display religious practices that attract attention, even if they are not necessarily grounded in deep understanding.

Fifth, the findings also indicate that the transformation of religious behavior is not always accompanied by an improvement in the quality of religious understanding. In many cases, the displayed religious behavior tends to be superficial (surface-level religiosity), where individuals focus more on symbolic aspects rather than the substantive meaning of religious teachings. This is influenced by the characteristics of

digital media, which are fast-paced, instant, and distraction-filled, leading individuals to consume information briefly without engaging in deep critical reflection.

Sixth, social media algorithms are also found to play a role in shaping the patterns of *mad'u* religious behavior. Algorithmic systems that tailor content to user preferences result in individuals being repeatedly exposed to specific types of content, thereby reinforcing homogeneous patterns of thought and behavioral tendencies. This condition can create a “filter bubble” that limits individuals’ perspectives on the diversity of religious understanding.

Seventh, the digital social environment such as online communities and virtual social networks also has a significant influence on shaping religious behavior. Individuals who are part of digital communities actively engaged in religious activities tend to demonstrate higher levels of religious participation. Conversely, less supportive environments may hinder the development of positive religious behavior.

Eighth, the findings also reveal a shift in religious authority in the digital era. *Mad'u* no longer rely solely on traditional scholars or formal religious institutions but also refer to digital figures perceived as credible or popular. This indicates that religious authority has become more fluid and decentralized, which, on the one hand, opens opportunities for the democratization of knowledge, but on the other hand, may create confusion in determining appropriate references.

Thus, the findings of this study affirm that the transformation of *mad'u* religious behavior in the era of digital disruption is a complex phenomenon, influenced by the interaction between social media, social learning mechanisms, digital reinforcement systems, and the dynamics of virtual environments. These changes impact not only the form of religious practices but also the ways individuals understand, internalize, and implement religious values in their daily lives.

Discussion

The findings of this study indicate that the transformation of *mad'u* religious behavior in the era of digital disruption cannot be separated from fundamental changes in how individuals learn, interact, and construct their religious identities. From the perspective of Albert Bandura’s Social Learning Theory, religious behavior is formed through three main mechanisms: observation, imitation, and reinforcement (Bandura 2022). These three mechanisms operate intensively within social media environments, making digital spaces a primary arena in the formation of contemporary religious behavior.

The process of observation represents a crucial initial stage. *Mad'u* are continuously exposed to various models of religious behavior displayed by religious

figures, influencers, and other users on social media. This exposure is not only informative but also persuasive, as it is often presented through visually appealing formats, emotional narratives, and accessible communication styles. Studies indicate that content with strong visual and emotional appeal is more likely to capture attention and be retained by audiences, thereby increasing the likelihood of imitation (Guslinda 2024). In this context, social media functions not only as a communication medium but also as a highly effective space for social learning.

The next stage is imitation, referring to individuals' tendency to replicate observed behaviors. *Mad'u* are more likely to imitate religious practices that are perceived as relevant to their lives, easy to perform, and positively received within digital environments. This aligns with findings that individuals are more inclined to imitate behaviors exhibited by figures perceived as credible, popular, or emotionally relatable (Appel et al. 2020). In the context of digital religiosity, this phenomenon explains why simple religious practices, when attractively packaged, spread and are adopted more rapidly than more complex teachings that require deeper understanding.

The mechanism of reinforcement (social reinforcement) serves as a key factor in strengthening imitated religious behavior. Responses such as "likes," comments, follower counts, and content virality function as forms of social reward that encourage individuals to repeat such behaviors (Setiabudi, 2024). In many cases, this reinforcement not only sustains behavior but also shapes new motivations oriented toward social recognition. This leads to a shift in religious orientation from intrinsic (driven by spiritual awareness) to extrinsic (driven by social incentives). Without a strong foundation of value understanding, this condition may lead to performative forms of religiosity.

The phenomenon of performative religiosity identified in the findings indicates a shift in how individuals interpret religious practices. Social media encourages individuals to openly display their religious identity as part of self-construction within digital public spaces. This aligns with studies suggesting that social media plays a role in shaping symbolic identities expressed through visual representation and personal narratives. From the perspective of *da'wah* psychology, this condition reflects an imbalance among the cognitive, affective, and conative dimensions of religiosity, where expressive aspects tend to dominate over the internalization of values.

Furthermore, the role of social media algorithms reinforces this social learning process. Algorithms that operate based on user preferences tend to repeatedly present similar content, thereby creating a homogeneous information environment (filter bubble) (Ray et al., 2024). This condition may narrow *mad'u's* religious perspectives and limit exposure to more diverse viewpoints. In the long term, this has the potential to

foster exclusive patterns of thinking and reduce critical engagement with differing interpretations within Islam (Ibrahim et al. 2023).

In addition, the transformation of religious behavior is also influenced by the dynamics of digital communities. Interactions within online communities create new social norms that shape individual behavior. *Mad'u* who are part of communities actively engaged in religious activities tend to demonstrate higher levels of religious participation due to social support and a sense of belonging (Pahruroji 2023). Conversely, communities that do not support religious values may hinder the development of positive behavior. This indicates that religious behavior is shaped not only individually but also through social interaction within digital environments (Assholekhah et al. 2023).

From the perspective of da'wah psychology, these findings emphasize that da'wah must adapt to the mechanisms of social learning occurring in the digital era. It is no longer sufficient for da'wah to merely convey teachings normatively; it must also provide behavioral models that can be observed, imitated, and positively reinforced. *Da'i* need to understand that *mad'u* learn not only from the content of messages but also from the mode of delivery, communication style, and consistency of behavior demonstrated (Saputra 2021)

Moreover, da'wah strategies need to integrate approaches that simultaneously address cognitive, emotional, and spiritual aspects. Da'wah content that is purely informative tends to be less effective in influencing behavior, whereas content with emotional appeal and relevance to everyday life is more capable of encouraging value internalization. Therefore, digital da'wah must be packaged in a creative, communicative, and contextual manner in order to compete with the vast array of content on social media.

Furthermore, da'wah should play a role in directing the social learning process toward producing more authentic religious behavior. This can be achieved by presenting behavioral models that are not only visually appealing but also rich in meaning and consistent in values. In addition, da'wah should encourage *mad'u* to engage in critical reflection on the content they consume, so that they do not merely imitate mechanically but also understand the essence of the teachings they practice.

Thus, this discussion confirms that the transformation of *mad'u* religious behavior in the era of digital disruption is the result of a complex interaction between social learning processes, digital media dynamics, and da'wah strategies. The integration of Albert Bandura's Social Learning Theory with the approach of da'wah psychology provides a strong analytical framework for understanding this phenomenon. Therefore, more adaptive, psychologically grounded, and contextual da'wah strategies are needed

to shape religious behavior that is not only externally visible but also deeply internalized in the lives of *mad'u*.

CONCLUSION

This study affirms that the transformation of *mad'u* religious behavior in the era of digital disruption is a multidimensional process influenced by the interaction of psychological, social, and digital media environmental factors. Through the framework of Social Learning Theory, it is found that religious behavior is increasingly shaped through mechanisms of observation, imitation, and reinforcement on social media, which functions as a primary agent of learning. The scientific contribution of this study lies in emphasizing that digital media is not only a channel for da'wah communication but also a space for the formation of values and religious behavior, while simultaneously giving rise to tendencies of symbolic and performative religiosity due to the dominance of digitally mediated social reinforcement.

The implications of this study highlight the importance of reorienting da'wah strategies based on the psychology of da'wah, adapting to the dynamics of social learning within digital media. Da'wah needs to integrate cognitive, emotional, and spiritual dimensions through the use of credible role models, contextualized messaging, and the strengthening of digital literacy to encourage more authentic internalization of religious values. Practically, this study opens opportunities for the development of empirical and applicable digital da'wah intervention models, while also expanding research on the role of social media algorithms in shaping religious behavior in the modern era.

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