PREACHING AT YOUR FINGERTIPS: BUILDING DIGITAL LITERACY ON THE ISLAMIC CHARACTER OF MAHMUDAH (CHARISM) OF GEN Z

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Abstract

This research is motivated by the problem of the Development of digital technology that has changed the way humans interact, communicate, and obtain information, including in the field of Islamic da'wah. The findings of Generation Z's problems as a digital native generation, namely: 1. Facing significant challenges in the form of massive information flows, hoaxes, 2. Harmful content from Lesbian, Gay, Bisexual, Transgender (LGBT) that is contagious for the character formation of Gen Z, 3. Degradation of moral values , such as violence and intimacy, in the digital space. Therefore, da'wah in the digital era not only serves as a medium for conveying religious messages but also as a means of fostering digital literacy grounded in the character of Mahmudah Islam (charisma). This study aims to analyze the role of digital da'wah in building digital literacy oriented towards the formation of Mahmudah Islamic character in Generation Z. The research method used is a qualitative approach with literature studies on scientific sources, journals, and relevant works such as the book on the transformation of Islamic Religious Education (PAI) in the digital era, theory, practice and challenges (QRISET, 2025). The results of the study show that effective digital preaching can increase critical awareness, media ethics, and internalization of noble moral values such as honesty, responsibility, manners, and religious moderation. Thus, da'wah at your fingertips becomes a strategic instrument in shaping a digitally savvy Generation Z with a compassionate Islamic character.

Keywords: Digital da'wah, digital literacy, compassionate Islamic character, Generation Z.

INTRODUCTION

Research on da'wah at the fingertips of Genz suggests a tendency toward indoctrination, where society is expected to develop a simple Islamic character,

filled with beliefs, moral values, and life practices that must be stored and released when needed. Social media is not only used as a means of communication and information, but also as a means of da'wah. Da'wah through social media is not just a trend; it is also a lifestyle in the digital age. [1]. Da'wah is the duty of every Muslim, as stated by Allah SWT in Surah An-Nahl, verse 125, which reads:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ وَجَـٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.[2].

Therefore, the Development of globalization demands that Gen Z be better able to adapt to the times. [3]The information technology era presents both opportunities and challenges. On the one hand, digital media provides widespread access to the dissemination of Islamic messages, free from the constraints of time and space. However, the flood of information, disinformation, and the culture of instant gratification on social media can obscure the value of truth if not balanced by strong digital literacy. The formation of commendable morals is an educational process aimed at developing a generation of the nation that is not only intellectually intelligent but also resilient, with a noble character, and that upholds national values. This is a crucial part of sustainable and dignified human resource Development. [4]Indonesia has the largest Muslim population in the world, according to Katadata's databox:

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[1]Nikmah, Faridhatun. "Digitalization and the Challenges of Da'wah in the Millennial Era." Mu àṣ arah: (Journal of Contemporary Islamic Studies 2.1 2020): 45-52. https://doi.org/10.18592/msr.v2i1.3666

[2] Al-Quranul Karim, Ministry of Religion, (Kemenag, 2021) Jakarta.

[3]Rakhmawati, i. Challenges of preaching in the era of globalization. (Addin, 2025) 8(2).

[4]Fahrany, Sofia; Mamang, Damrah; Sutiono, Sutiono. Training and Development of students' commendable character through the Ramadhan Islamic boarding school program at Ilalang School, Bekasi Regency. J (mb: Jurnal Masyarakat Pataan, 2025), 3.2: 29-43.

10 Negara dengan Penduduk Muslim Terbesar Dunia (2010)
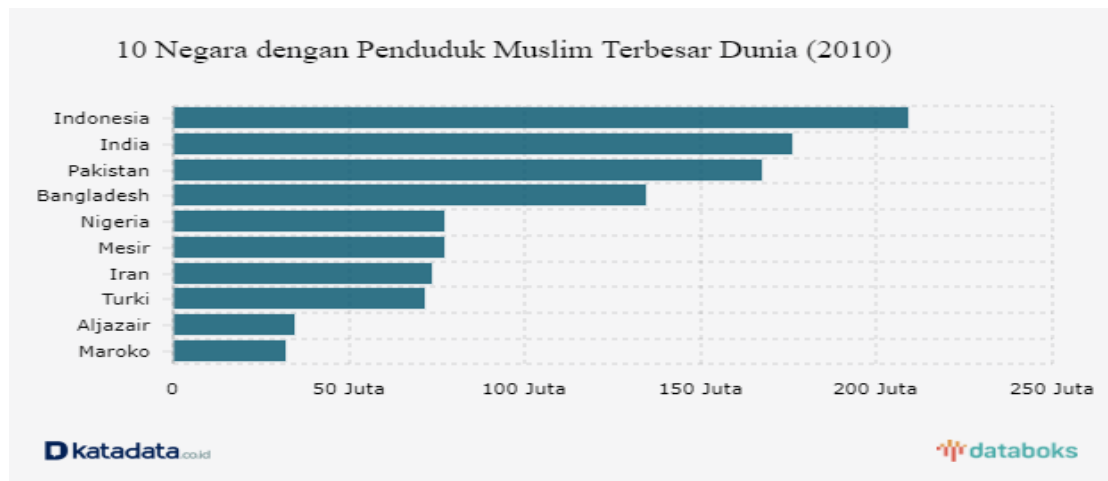
Therefore, this research is needed to address the moral degradation among the Gen Z generation. The explanation is as follows, below.

METHODS

This research method uses a qualitative descriptive approach to understand the meaning and phenomenon in depth, thereby achieving systematic and accurate results. [5]. This study uses primary data collection through observation, interviews, and secondary data through literature studies, scientific journal articles, and books on the transformation of Islamic religious education learning in the Digitalization era, Theory, Practice, and challenges, which aim to describe and analyze in depth the phenomenon of digital literacy communication in da'wah in the information technology era. This approach was chosen because it can explain social reality holistically and contextually, in accordance with the dynamics of da'wah interactions in the complex, ever-evolving digital space, as it shapes the character of Mahmudah Islam (KARISMA) of the Gen Z generation.

RESULTS AND DISCUSSION

One form of preaching at the fingertips, or what is known in Islam as " *dakwah bil kitabah*," is preaching through writing. The term "kitabah" comes from

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[5]Iskandar, A., Fitriani, R., Ida, N., & Sitompul, P. HS *Basic Research Methods*. (Indonesian Digital Innovation Scholars Foundation, 2023).

the word "kataba," meaning to write. Kitabah preaching is a form of conveying Islamic teachings through written media, including books, articles, essays, journals, poetry, magazines, and digital media such as blogs and social media. [6].

Digital Preaching

Technological advancements have given rise to an interesting phenomenon in today's society: the rise of global culture and an instant lifestyle. This technological advancement has resulted in increasingly rapid and dynamic models of preaching, potentially influencing the morals and attitudes of the millennial generation, who are in the process of discovering their identity. With this technological advancement, it is undeniable that radical and extremist content can spread rapidly and penetrate all sectors.[7]

In the modern era, when information spreads rapidly and widely, the propagation of Islamic teachings has become highly relevant and strategic. Through writing, the message of propagation can be permanently documented, spanning time and space, and read by different generations. Writing can transform ways of thinking, deepen knowledge, and instill Islamic values rationally and reflectively. [8].

The essence of da'wah at the fingertips is Da'wah Kitabah, not just a writing activity, but a scientific and spiritual communication process that conveys the message of Islam with an argumentative approach. The Development of information and communication technology has brought fundamental changes in various aspects of life, including in the way Muslims convey and receive da'wah. [9].

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[6]Seftiani, Ayu. Model of dakwah bil-kitabah in schools: a descriptive study at Madrasah Aliyah Al-Holiliyah Pelabuhan Jayanti, Cidamar Village, Cidaun District, Cianjur Regency. Phd thesis. (Uin Sunan Gunung Djati Bandung 2019) Chapter 1, 1-15.

[7]Lestari, Puput Puji. "Digital preaching for the millennial generation." (Journal of Da'wah 21.1 2020): 41–58.

[8]Safitri, Indah Nur, Abdur Razzaq, and Muhammad Randicha Hamandia. "Analysis of religious novels by Ima Madani as a form of da'wah bil-kitabah." (Pubmedia Social Sciences and Humanities 1.4 2024): 17–17.

[9]Ansori, Ilham, and Candra Krisna Jaya. "Da'wah Communication in the Digital Era." (Journal of Da'wah Management 3.1 2025): 01–16.

In this digital era, da'wah is no longer limited to traditional methods such as lectures in mosques or religious study forums, but has also penetrated various digital platforms, enabling a wider audience reach across geographies and cultures. This shows that da'wah in the digital era is becoming increasingly relevant and strategic for effectively and efficiently spreading Islamic teachings. [10]. The urgency of da'wah communication in the digital era is increasingly evident as people's information consumption patterns shift. Most people now rely on the internet and social media to obtain information, including religious information. In this context, da'wah in the digital era is not only an opportunity but also a necessity for maintaining the continuity of delivering Islamic values relevant to the times. Preachers in this era are required to have good digital literacy to be able to utilize digital media optimally without reducing the essence of the da'wah message itself, which is [11]Aesthetic and educational. In the Islamic tradition, da'wah kitabah has strong roots. Previous scholars such as Imam Al-Ghazali, Ibn Khaldun, and Ibn Taymiyah disseminated knowledge and da'wah through written works that are still referenced digitally in the Islamic world. The digital era is an effort to eliminate barriers and distances between nations and cultures. This allows everyone to become closer to global culture and the global market.[12]

Digital Literacy

Digital technology has spread to all levels of society, but most people are still unable to use it effectively. Inappropriate use of digital technology can have detrimental effects on individual and social Well-being. Therefore, digital literacy should be expanded to foster national character. Historical and cultural context, sharing and creation, information and data, tools and systems are all dimensions of digital literacy. Understanding these dimensions allows for expanded content and procedures for digital literacy learning, both inside and outside of school. The

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[10]Istriyani, R., & Widiana, NH Ethics of Islamic Communication vs. Hoaxes in Cyberspace. (Journal of Islamic Propagation, 36(2) 2016). 1–16.

[11]Sholihul Huda, SHI, & Fil, M. Muhammadiyah Digital Da'wah (New Patterns of Da'wah in the Era of Disruption 2022). Blue Ocean

[12]Umar, Ratnah. Methods of preaching in the era of globalization. (Al Tajdid, 2009), 1.2.

digital world's rapid expansion is limitless; it offers opportunities for anyone who can use it effectively, but it often undermines life's principles in various ways. The general public's lack of awareness of digital developments has led to widespread counterfeiting of digital devices at the personal, public, and national levels. [13].

Digital literacy, or da'wah bil kitabah (proclaiming [14]The valid message of Islam, in the context of da'wah (Islamic outreach), serves not only as a means of information but also as a medium for transforming values. Through writing, a writer can encourage readers to think critically, develop noble morals, and strengthen their faith.

The Urgency of Digital Literacy and Piety

In facing the flood of information, the Gen Z generation must be able to overcome the challenges of digitalization da'wah, namely: 1. Distinguishing between accurate information, hoaxes, or manipulation; 2. Preventing moral degradation, and 3. Protecting themselves from content that damages the morals or character of Mahmudah Islam; 4. Strengthening digital da'wah; 5. Making digital media a means of spreading Islam rahmatan lil'alamin; 6. Realizing the welfare of the people, 7. Directing digital technology for education, health, Sharia economics, and social welfare.

The da'wah of the book reflects the continuity of knowledge and wisdom passed down from generation to generation. Digital literacy is the ability to use digital technologies, communication tools, and networks to find, evaluate, use, create, and disseminate information. [15]. However, digital literacy is not limited to technical skills alone; it also includes critical thinking, problem-solving, and

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[13]Mustofa, Mustofa, and B. Heni Budiwati. "The digital literacy process for children: Challenges of education in today's era." (*Pustakaloka* 11.1 2019): 114–130.

[14]Rodhiyana, MA, Pd, SPI, Yasin, H., Choli, I., Uyuni, B., Islami, AN, Fahrany, Sofia,… & Rosita, I. Transformation of Islamic religious education learning in the digital era: Theory, practice, and challenges. (PT Penerbit Qriset Indonesia, Digital Literacy 2025).

[15]Chigona, A., Chigona, W., & Davids, Z. Educators' motivation on integration of ICTs into pedagogy: Case of disadvantaged areas. (South African Journal of Education 2014), 34(3)

collaboration skills in digital environments. [16]. The importance of mastering digital literacy is increasingly evident in educational developments worldwide, where technology is a key component in the learning process. Studies show that digital literacy skills contribute to academic success, communication skills, and better adaptation in digital learning environments.[17]

Forms and Media of Da'wah Kitabah Da'wah Kitabah can be carried out through various forms of media. Allah Almighty says in the Al- Quran, Surah Al-Imran, verse 104, to invite people to do good, spread goodness, and prevent and stay away from reprehensible acts that are displeasing to Allah. The verse reads:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ

ٱلْمُفْلِحُونَ

Meaning: " There should be among you a group of people who call to goodness, enjoin (doing) what is right, and forbid what is wrong. Those are the successful people." Meanwhile, in a hadith narrated by Bukhari Muslim, which means, "Convey from me even one verse," which emphasizes da'wah and the obligation of da'wah, even if only one verse is conveyed in the form of goodness for others, so da'wah, especially da'wah from the Bible, is legally obligatory as long as the believer is still alive. [18]Including: 1. Books and Scientific Works - containing Islamic studies, interpretation, jurisprudence, morality, and contemporary issues packaged in scientific and profound language. 2. Articles and Opinions in the Mass Media - function as a means of enlightenment and balancing public discourse with a moderate Islamic perspective; 3. Poems, Short Stories, and Islamic Novels - conveying moral and spiritual messages through literary works that touch

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[16]Eshet- Alkalai, Y. Digital literacy: A conceptual framework for survival skills in the digital era. (Journal of Educational Multimedia and Hypermedia, 2004), 13(1), 93–106.

[17]Livingstone, S. Digital literacy policies in the UK: A critical perspective. (LSE Working Paper, 2018).

[18]Fahrany, Sofia, et al. Human philosophy in Sharia science in the Indonesian socio-religious environment. (Spektra: Journal of Social Sciences, 2025), 7.1: 134-153.

the reader's emotions and imagination, 4. Digital Media and Dakwah Blogs become a container for modern book preaching in the internet era, where writers can interact directly with global readers 5. Social Media content in *captions*, infographics, and short-form writing also includes contemporary forms of book preaching that are effective at attracting the interest of the younger generation, namely Gen Z.

Values and Ethics in Da'wah Kitabah Good preaching writing must be based on sincerity, truth, and wisdom. Ethics in preaching the Bible includes:

1. The truth of the content, namely ensuring that every writing is based on the evidence of the Qur'an, hadith, and valid scientific sources.

2. Clarity of message, so that readers can easily understand the purpose of the preaching.

3. Language that is polite and inclusive, to create an atmosphere of preaching that is soothing, not divisive.

4. The purpose is educational and constructive, not provocative or political.

5. Consistency of Islamic values, where every writing contains the values of monotheism, morals, and the welfare of the people.

The Role of Kitabah Da'wah in the Digital Era. In the digital era, kitabah da'wah has transformed from print to online media. Writing is no longer limited to books and magazines; it has evolved into blog posts, e-books, and content on digital platforms. Kitabah da'wah now competes with the flow of fast, visual, and concise information.

Therefore, writers of Islamic propagation need to master digital literacy so that their messages can compete and be well-received by modern society. Islamic propagation writing online can be an effective means of enjoining good and forbidding evil if presented in a communicative, argumentative style appropriate to the needs of the times.

Conclusion: The preaching of the kitabah is a manifestation of intellectual and civilizational preaching, because through writing, Islam can continue to be

proclaimed wisely and sustainably. Writings born from a sincere heart will penetrate the hearts of readers, even after the author has passed away.

In the context of digitalization, the da'wah of the kitabah must continue to be developed as part of a sustainable da'wah ecosystem, where the pen, screen, and word become the means to spread the blessings of Islam to all humanity. The challenge of da'wah at the fingertips or bilkitabah in the digital era is the transformation of da'wah media and methods. Research shows that da'wah media has shifted from conventional pulpits to interactive digital media. Platforms such as YouTube, Instagram, TikTok, and podcasts have become new spaces for da'wah (preachers) to convey Islamic messages. Da'wah is no longer one-way but is now more participatory, communicative, and dialogue-based.

Gen Z generation as preachers

Gen Z acts as a da'i using a visual communication approach and a light narrative that suits the characteristics of a young audience. Da'wah content is presented in the form of short videos, infographics, quotes of wisdom, and live streaming of religious studies. This phenomenon shows that Islamic da'wah has transformed into cross-platform communication, where religious messages are packaged creatively to remain attractive without compromising sharia values. Gen Z is required to have digital literacy as a Da'wah Competency. Another important finding shows that the success of digital da'wah is primarily determined by the level of digital literacy of the Gen Z generation as servants of Allah SWT, and realizing that the ability to understand communication ethics, social media algorithms, and content management is an important part of a modern da'wah strategy. [19].

Gen Z preachers with high digital literacy can distinguish between authentic information and hoaxes, use polite language, and build a positive image of Islam online. Meanwhile, congregants with strong digital literacy are also more critical in

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[19]Iskandar, Hasyim. "Digital Da'wah From Gen Z For Gen Z Islamic Boarding School Media Da'wah Movement." JDARISCOMB: (Journal of Islamic Communication and Broadcasting, 2023) 3.1.

receiving messages, less easily provoked, and more likely to actively participate in spreading goodness.

Thus, digital literacy serves as a moral and intellectual filter, keeping da'wah within the bounds of truth and wisdom. Da'wah in the digital age is not only about spreading messages, but also about educating the public to be media-savvy and ethical in Islamic ways.

Opportunities and Challenges for Da'wah in the Digital Space. The digital space offers vast opportunities for expanding the reach of da'wah. The message of Islam can now reach audiences across regions and even countries. This opens up opportunities for Islam to emerge as a religion of peace, openness, and relevance to the times.

However, on the other hand, the study also found several weaknesses as follows:

1. The rise of shallow and provocative religious content,
2. Lack of source verification,
3. Competition for popularity between digital preachers, as well as
4. The challenge of maintaining manners and sincerity in preaching in virtual public spaces.

This phenomenon demonstrates that digital da'wah requires an ethical and targeted communication approach to prevent the Islamic message from being reduced to mere social media trends. Therefore, increasing digital literacy must be accompanied by strengthening spirituality, social responsibility, and moral integrity among da'wah practitioners. [20].

Dakwah at the fingertips as a conceptual literacy movement for the community, "dakwah at the fingertips" describes an era in which every Muslim individual has the potential to become a preacher through the devices they own. Increasing Digital Literacy Capacity for Preachers and Dakwah Activists. Islamic

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[20]Rosmalina, Asriyanti. "Digital Literacy Preaching on the Behavior of the Millennial Generation in Using Social Media." ORASI: (Journal of Preaching and Communication, 2022) 13.1: 64–77.

religious and educational institutions need to organize digital literacy training, including the creation of creative da'wah content, communication ethics on social media, and information management to face the era of digital disruption, such as:

1. Starting from preaching at the fingertips of the smallest line of preaching sociology, communication determines congregational prayer schedules through digital adhan notes, reading tadarus through the Digital Al-Quran, recording the sound of tartil recitation saved via mp3, or inputting family tadarus recitation videos, to ground the Al-Quran.

2. Digital literacy through preaching at the fingertips is determined by educational institutions from kindergarten to university level to create preaching content, filter harmful content, such as stopping the normalization of WA stickers that violate the nature of men and women, and conveying Islamic religious messages to form charisma (Mahmudah Islamic character).

3. Cooperation from the Government, especially the Minister of Communication and Information, is needed to educate the public on the importance of good internet communication habits that spread benefits rather than harm.

4. Religious institutions and agencies preach at the fingertips through a platform that is happy to worship and happy to build a harmonious life among humans, even though they have different religions, by spreading love on Earth, avoiding brawls and divisions, and avoiding blasphemy, implementing *lakum dinukum waliyadin*.

Collaboration Between Islamic Propagation Institutions and Digital Platforms. Strategic collaboration between Islamic propagation institutions, digital communities, and mainstream media is needed to build a healthy, credible, and

data-driven Islamic propagation ecosystem. Strengthening Regulations and Ethics for Digital Propagation. The government, Islamic organizations, and digital communities need to develop ethical guidelines for social media propagation to prevent the misuse of digital space for political gain, provocation, or the spread of hatred.

Encouraging Gen Z's participation as digital preachers: Every Muslim has the potential to become an agent of da'wah. Therefore, it is necessary to raise awareness that spreading positive content, avoiding hoaxes, and maintaining good media etiquette are part of da'wah.

Da'wah at the fingertips is a form of manifestation of building a prosperous nation, having blessings in this world. The hereafter, avoiding evil and evil deeds, giving advice and counseling to each other, will invite goodness, so that a just and prosperous country is created and is safe from divisions in Indonesian society, forming a generation of qurratal a'yun.

Sustainable digital da'wah (Islamic preaching) is a concept of da'wah that utilizes technology creatively and ethically to spread Islamic teachings widely, consistently, and with long-term impact on society. This da'wah focuses not only on delivering messages but also on character building, increasing religious literacy, and strengthening spiritual values in the era of information globalization.

With the support of easily accessible and controlled platforms, da'wah has now become an inclusive and participatory activity. Discussion of these results shows that da'wah at your fingertips in the era of global digitalization is not just a media transformation, but also a paradigm shift in Islamic communication from elitist da'wah to da'wah based on participation and collaboration. It can be concluded that digital literacy is the primary foundation of modern da'wah. Da'wah at your fingertips, or da'wah bilkitabah in the technological era, is not only a matter of technical ability to use media, but also of spiritual awareness, communication ethics, and social responsibility, grounded in the philosophy of life, namely the

Qur'an and Al-Hadith. [21]By fostering digital literacy, Islamic da'wah can appear more moderate, intelligent, and humanistic, becoming a means of enlightenment for people amid the rapid, complex flow of global information, thereby creating a civilized people, because indeed Allah sent the Prophet Muhammad to perfect human morals.

$$\text{إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ ,}$$

"Innama bu'itstu liutammima makarimal akhlaq"

Translation: "Indeed, I was sent for no other reason than to perfect noble morals (HR Ahmad).

Mahmudah's Islamic Character in Digital Literacy

Digital literacy, from an Islamic perspective, is not only concerned with technical skills in using technology but also encompasses ethical, spiritual, and social dimensions. Islam places morality as the primary foundation of all human activity. [22], including in the digital space. Therefore, the praiseworthy Islamic character *is* a core value that must be internalized in digital literacy practices, namely:

1. Ṣ idq (Honesty)

Honesty is a key characteristic in Islam. In digital literacy, the characteristic of ṣidq is reflected in:

    a. Do not spread hoaxes, slander, and false information.
    b. Delivering digital content accurately and responsibly.
    c. Avoid data manipulation, plagiarism, and misleading content.

This principle of honesty is in line with the concept of *tabayyun* as commanded in the Qur'an (QS. (Al-Hujurat: 6).

2. Amanah (Digital Responsibility)

Trust in digital literacy means using technology as a means of goodness:

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[21]Fahrany, S. (2024). Philosophy of sources of Islamic law for true believers from the perspective of the Qur'an and Al-Hadith. Tahdzib Al-Akhlaq: Journal of Islamic Education, 7(1), 77-91.

[22]Fahrany, Sofia, Damrah Mamang, and Sutiono Sutiono. "Training and Character Building for Students Through the Ramadhan Pesantren Program at Ilalang School, Bekasi Regency." *Jmb: Journal of Fostered Communities* 3.2 (2025): 29–43.

a. Be responsible for the content you upload and share.

b. Maintain your and others' privacy.

c. Using digital media for preaching, education, and the welfare of the community.

The trustworthy character encourages digital users to be aware that every activity in cyberspace has moral and social consequences.

3. Good Manners and Morals

Manners reflect a person's spiritual maturity. In the digital space, manners are reflected in:

a. Speak politely and non-provocatively on social media.

b. Respect differences of opinion and background.

c. Avoiding hate speech, cyberbullying, and discrimination. Digital etiquette is an important indicator of digital literacy based on Islamic values, or KARISMA. [23].

4. hikmah (Media Wisdom)

Wisdom means the ability to place things proportionally:

a. Be wise in choosing digital platforms and content.

b. Able to adapt the message of preaching to the context of the audience.

c. Not reactive to digital provocation or conflict.

The character of wisdom makes digital literacy not just active, but reflective and solution-oriented.

5. Iffah (Protecting Oneself and Morality)

Iffah in digital literacy means maintaining one's self-respect:

a. Avoid pornographic content, violence, and things that damage morals.

b. Maintain digital interaction boundaries in accordance with Sharia values.

c. Control the time spent on digital media to avoid neglecting worship.

Iffah's values are essential for Generation Z, who live amidst a flood of visual content.

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[23]Suhartono, S., and Nur Rahma Yulieta. "Children's Moral Education in the Digital Era." *At Turots: Journal of Islamic Education* (2019): 36-53.

6. Tawazun and Moderation (Wasathiyah)

Islam teaches balance in all aspects of life:

a. Balance between the digital world and real life.

b. Avoiding extreme attitudes in religion in the digital space.

c. Prioritizing friendly, inclusive, and moderate preaching.

Wasathiyah-based digital literacy helps create a peaceful and constructive digital ecosystem.

7. Islamic Charisma in Digital Space

Islamic charisma is born from consistent morals and exemplary behavior:

a. Be a role model in social media ethics.

b. Inspire through positive and educational content.

c. Presenting preaching that touches the mind and heart.

Charisma is not merely digital popularity, but moral integrity that radiates from civilized behavior. The Islamic character of Mahmudah in digital literacy is an important foundation in forming an intelligent, moral, and responsible generation. The integration of the values of honesty, trustworthiness, etiquette, wisdom, iffah, and religious moderation makes digital literacy not only oriented toward technical skills but also toward the formation of Islamic character. Through ethical digital da'wah, digital literacy grounded in the Islamic character of mahmudah can produce a Gen Z Generation that is charismatic and contributes positively to civilization, aware that da'wah at the fingertips, or da'wah bilkitabah, is the implementation of what the Prophet Muhammad said about three deeds that are not interrupted. [24]After death, death is a certainty that will come to every human being. It is not the end of everything, but rather the gateway to eternal life. When the soul has separated from the body, all human deeds are cut off, except for three things whose rewards continue to flow even after the body is buried in the ground. [25]. The Prophet said:

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[24]Tradition, Isra. The concept of ongoing charity and ongoing sin in the digital era. 2023.

[25]Wulandari, Novita; Nugraheni, Luthfa; Ristyani, Ristyani. Representation of charity according to Quraish Shihab in the video "Is it permissible to give charity with a special intention?". Jiip - Scientific Journal of Educational Sciences, 2023, 6.4: 2668–2677.

"When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for him." (Muslim)

1. Sedekah Jariyah (Sustainable Charity) is a charity whose benefits continue to benefit others in the long term—for example, building a mosque, donating clean water wells, planting trees, or establishing educational institutions. As long as the benefits are still felt, the reward will continue to flow endlessly to the perpetrator. It becomes an eternal investment.

2. Beneficial Knowledge Beneficial knowledge is a valuable legacy for future generations. A teacher, writer, or preacher who spreads good knowledge will continue to receive rewards every time that knowledge is put into practice by others. In today's digital age, beneficial knowledge can take the form of books, articles, preaching videos, or educational content on social media—all of which create lasting traces of goodness.

3. A pious child who prays for his parents. A pious child reflects the success of his education and the example of his parents. When a child performs acts of worship, does good deeds, and prays for his parents, the rewards of those prayers become a flow of goodness to his parents in the afterlife. Early education in faith and morals is the primary foundation for producing a pious generation who will be helpful in the afterlife.

These three practices teach us that true life is not just about what we accumulate, but about what we leave behind. Wealth will be depleted, positions will pass, and bodies will be destroyed — but ongoing good deeds, beneficial knowledge, and righteous children will continue to be a light in the barzakh realm. So, as long as we breathe, let us prepare these three eternal provisions as an investment towards true happiness with Allah SWT towards baldatun thayyibatun wa Rabbun Ghafur, towards a superior Gen Z generation.

CONCLUSION

This research shows that da'wah in the digital era has undergone fundamental changes across media, methods, and communication paradigms. The transformation of da'wah into the digital space requires da'wah practitioners and the community to possess comprehensive digital literacy skills, encompassing technical, critical, ethical, and spiritual skills.

Da'wah at Your Fingertips in the Digital Era: Islamic universities need to develop multidisciplinary research that examines digital da'wah communication from the perspectives of theology, communication, technology, and culture, yielding da'wah strategies more relevant to the digital generation. Da'wah in the digital era presents both a challenge and a significant opportunity for Muslims. By strengthening digital literacy communication, da'wah becomes not only a means of conveying religious messages but also a civilizational movement that builds awareness, spreads peace, and strengthens Islamic identity in the character of the easy-going Islamic generation of Gen Z.

Da'wah at your fingertips using digital literacy not only serves as a communication tool, but also as a moral and intellectual foundation in maintaining the purity of the Islamic da'wah message through the formation of a mahmudah Islamic character (KARISMA) amidst the rapid flow of global information. Da'wah in digital media can reach a broader and more diverse audience, thereby strengthening Islam's position as a religion that is rahmatan lil 'alamin, full of peace, tolerance, and solutions for modern life. Furthermore, this study confirms that digital da'wah is a form of modern Islamic communication that demands collaboration between ulama, academics, media practitioners, and the younger generation. The success of digital da'wah is not only determined by technological sophistication, but by the sincerity, credibility, and Authenticity of the Islamic message conveyed.

Thus, "preaching at your fingertips" is not merely a symbol of technological progress, but also a reflection of Muslims' new awareness of the need to spread good values wisely, intelligently, and responsibly in cyberspace.

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