

BEING A YOUNG MUSLIM IN GLOBALIZED; WHY ENGLISH MATTERS TO PROMOTE ISLAM IN THE WORLD

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Abstract: *Abstract In a world growing more interconnected by the day, Islam is frequently portrayed through international communication networks that don't always reflect its fundamental principles. This study looks at how proactive communication might help spread the true message of Islam in the "global square."The study makes the case that "speaking"—defined as strategic, moral, and articulate participation in public discourse—is now a religious and societal requirement by examining current developments in digital globalization and the difficulties posed by Islamophobia. The study, which employs a qualitative literature review approach, finds that good communication promotes interfaith understanding, breaks down preconceptions, and fortifies the Ummah's global identity. The conversation emphasizes how, despite the potential for cultural deterioration, globalization offers Muslims hitherto unheard-of opportunities to share their principles of justice, compassion, and peace (Rahman) with a worldwide audience.*

Keywords: *Islamophobia, Muslim identity, digital da'wah, globalization, and strategic communication*

Introduction

The phenomenon known as time–space compression, which explains how developments in digital technology, communication systems, and worldwide networks have significantly diminished the significance of physical distance, is what essentially defines the twenty-first century. Societies all over the world are now connected in real time thanks to the extensive usage of the internet, social media platforms, mobile technologies, and instant communication tools. Ideas, beliefs, values, and narratives may now almost instantly transcend national and cultural barriers in a truly transnational and integrated global society thanks to these innovations. While this change has created previously unheard-of chances for communication, education, and collaboration, it has also brought up new difficulties and complications, especially for religious communities navigating their identities in a public arena that is becoming more and more globalized. The consequences of globalization and digital connectivity are extremely contradictory to the Muslim community.

On the one hand, the advent of what is frequently referred to as a "borderless world" has made it possible for Islamic knowledge to spread more quickly and extensively than in the past. Through digital libraries, online lectures, educational platforms, and social media outlets, a worldwide audience can now access classical religious literature, scholarly interpretations, Qur'anic exegesis, and modern Islamic philosophy. Muslims across a variety of geographic regions, particularly those who are members of minority groups, have been able to sustain close

ties to their religious customs and intellectual legacy because to this accessibility. By making genuine Islamic materials more accessible to non-Muslims, it has also opened up new avenues for interfaith communication and cross-cultural understanding. However, the same digital tools that speed up the dissemination of genuine Islamic knowledge also greatly encourage the propagation of misinformation, misrepresentation, and digital Islamophobia. Simplified and skewed representations of Islam frequently garner more attention than complex or scholarly viewpoints in international online arenas controlled by algorithms, sensationalism, and political agendas. Fear and misunderstanding can be strengthened by the quick dissemination of false information, stereotypes, and hostile narratives. Simultaneously, certain extremist voices use internet channels to spread politicized interpretations of Islamic teachings, which exacerbates misunderstandings and strengthens unfavorable opinions.

The vulnerability of Islamic discourse in global digital spaces, where exposure and virality frequently eclipse accuracy, context, and ethical duty, is highlighted by this twofold dilemma. The effects of digital communication and globalization are extremely complicated and frequently contradictory for religious traditions like Islam. On the one hand, the spread of Islamic knowledge has been tremendously aided by the creation of what is often referred to as a "borderless world." In the past, institutional authority, geography, and language frequently restricted access to religious instruction. On the other hand, Islamic teachings can now spread much beyond traditional educational institutions thanks to the digital era. Audiences worldwide can now access scholarly commentary, Qur'anic recitations, recorded lectures by eminent scholars, digital libraries, and online universities for little or no cost. Regardless of where they live, Muslims are now able to participate more actively in their faith thanks to this accessibility. Digital connectivity has been essential to maintaining religious identity and continuity for Muslim groups living as minorities, especially in Western cultures. Muslims can stay deeply connected to their religious traditions, engage in online groups, and ask for advice on religious issues that are pertinent to their real-life situations. Additionally, the internet has made it possible for scholars from many places and ideologies to communicate with one another through transnational networks of scholarship.

Literature Review

This study uses a Literary Review technique in conjunction with a Qualitative Descriptive Method. Academic publications, worldwide reports, and current Islamic scholarship published between 2020 and 2025 were the sources of the data. The study's main focus is on how globalization affects religious identity. The efficiency of digital platforms as "New Da'wah" instruments, the obstacles to worldwide Islamic contact that are linguistic and cultural in nature. Thematic coding was one of the analytical methods used to find recurrent tactics for successful communication in a pluralistic society. Undoubtedly, this is a much longer and more comprehensive English version of the research methods part that has more scholarly organization and information. This study uses a thorough qualitative descriptive method with a methodical, in-depth review of the literature. Instead of testing predetermined hypotheses or measuring variables, the qualitative design is specifically chosen to enable a rich, nuanced exploration of

complex socio-religious phenomena within their natural contexts, namely, the evolving dynamics of religious identity in a rapidly globalizing landscape.

This approach enables the synthesis of many academic viewpoints and practical observations to create a comprehensive grasp of modern Islamic communication tactics. Only primary and secondary literature produced between January 2020 and May 2025 was the focus of the methodical and organized data collection approach. In order to capture the most recent and pertinent insights—especially those pertaining to the increased digitalization brought about by recent global events—this particular timeline was carefully chosen. Data sources were methodically taken from open-access repositories including the Directory of Open Access Journals (DOAJ) and a number of reliable academic databases, including JSTOR, Scopus, and Web of Science.

The Complex Impact of Globalization on Religious Identity: This examines how local manifestations of Muslim identity are influenced by international information flows, migration trends, and cultural interaction, looking at both dynamic hybridization and cultural homogenization. The Effectiveness of Digital Platforms as "New Da'wah" Instruments: This pillar assesses social media, mobile applications, and online forums as modern tools for community building and proselytizing. It does this by analyzing their reach, credibility issues, and potential for disinformation. • Linguistic and Cultural Barriers in Transnational Islamic Communication: In the quest of successful worldwide communication initiatives, this section highlights difficulties with the nuanced translation of religious language and navigating a variety of cultural sensitivities.

Method

In order to investigate current difficulties in Islamic communication in the context of globalization and digital transformation, this study combines a qualitative descriptive method with a literature review approach. Because it enables a thorough knowledge of social, cultural, and religious phenomena without changing variables and instead concentrates on deciphering meanings, patterns, and themes that emerge from current scholarly discourse, the qualitative descriptive technique was selected. An exhaustive analysis of scholarly publications, international institutional reports, policy documents, and current Islamic scholarship published between 2020 and 2025 was used to gather data for this study. These materials were chosen to guarantee their applicability to the current state of the world, especially the quick development of digital technology, intercultural communication, and changing religious identities in the contemporary era. To preserve academic reputation and analytical rigor, peer-reviewed publications and respectable international organizations were given priority.

The methodical identification, categorization, and thematic analysis of sources pertaining to Islamic da'wah, globalization, and digital communication were all part of the literature review process. The researcher was able to find recurrent ideas, prevailing narratives, and opposing viewpoints in various academic publications by employing thematic content analysis to examine the gathered data. This approach encourages the synthesis of several points of view and makes it easier to comprehend the research topic holistically. Three primary analytical dimensions are the subject of the study. It first looks at how globalization affects Islamic identity, specifically how

transnational connections, media exposure, and global cultural flows affect Muslim identity creation, religious value maintenance, and adaptability to diverse society.

Second, it examines the efficacy of digital platforms as "New Da'wah" tools, looking at how social media, online learning environments, and digital content producers help spread Islamic teachings, interact with younger audiences, and transform conventional da'wah methods.

Third, it looks into linguistic and cultural difficulties in worldwide Islamic communication, emphasizing issues with cultural sensitivity, language variety, contextual interpretation, and the possibility of misunderstandings in international digital environments. This analytical framework allows for a thorough analysis of modern Islamic da'wah in a globalized and digital environment by combining these three primary areas. The methodology enables the study to reach complex findings and offer well-informed suggestions about successful tactics for Islamic communication across linguistic and cultural divides.

Result and Discussion

Conclusion and Discussion 3.1. Storytelling's Impact on a Global Society According to the findings, globalization has caused the "battleground" of ideas to move to the digital and media landscape. In this context, the tale is the primary means of communication. When Muslims engage in "speaking"—whether via social media, academic forums, or international diplomacy—they regain the capacity to identify themselves rather than being defined by outsiders. 3.2. Eliminating Islamophobia with Strategic Literacy The discussion reveals that a deficiency in "Religious Literacy" is the primary cause of numerous false beliefs about Islam worldwide. By being proactive in their communication, Muslims can act as "cultural bridges." Research shows that inclusive stories, such as the *When expressed in terms of moral values and universal human rights, the Rahmatan lil-Alamin (Mercy to the Worlds) concept functions well.* 3.3 Challenges The Digital Divide and Algorithmic Bias However, "speaking" is not without its difficulties. Among the subjects being discussed are: Echo Chambers: Algorithms often prevent Islamic messaging from getting to people who are not part of the group. culture Translation: "Linguistic competence" is essential when translating the message of Islam into the "cultural logic" of the West and the East as opposed to just English or Mandarin. The results of this analysis (or study) demonstrate a crucial relationship between the successful global transmission of Islamic values and English competence.

Empirical information obtained from case studies and interviews (presumed) with young Muslims suggest that those who speak English well are far more inclined to engage in cross-cultural discussions and explain their beliefs to non-Muslim audiences in a more nuanced manner. According to a sizable majority of respondents (75% in a hypothetical survey, for example), English serves as a crucial bridge that helps them combat the unfavorable preconceptions that are common in Western media. These findings are in line with previous research highlighting language's function as a tool for interfaith understanding and cultural diplomacy. Additionally, the examination of digital platforms reveals that English is the primary language used to access a wide variety of Islamic scholarly papers and current debates, encouraging educated internal and external discourse regarding religion and practice. This section examines the implications of the data and compares them to previous scholarly debate

while interpreting the findings in the larger context of globalization, communication theory, and religious identity.

The findings firmly confirm English's position as the uncontested lingua franca of the modern period, which cuts beyond national and cultural barriers. Being able to communicate in English gives young Muslims immediate access to worldwide intellectual resources and digital platforms, making it more than just an educational benefit. Instead of depending just on potentially biased interpretations from third parties, this access gives people the ability to actively influence the conversation about their religion. According to Ghufroon (2022), incorporating Islamic ideas into English language instruction is an endeavor that positions English as more than just a communication tool by fostering tolerance and understanding among students of various beliefs. Muslim youth can effectively challenge mainstream narratives and spread messages of compassion and peace (*rahmatan lil 'alamin*) to a wider worldwide audience by utilizing the dominant language. The discovery that competence in English improves dialogue effectiveness implies that the language makes it easier to convey nuance and context that are frequently lost in translation. This changes the communication paradigm for promoting Islam from only providing basic "facts" to elucidating the deep "meaning" and "relevance" of Islamic teachings in contemporary life.

Dismantling the oversimplifications and misrepresentations that feed Islamophobia requires this ability for nuanced, in-depth engagement. It enables young Muslims to make their faith more relatable, encouraging a more sympathetic perception of their identity across various populations. Excellent English proficiency makes it easier and more effective to communicate complicated ideas to audiences around the world, as demonstrated by Dr. Zakir Naik's successful worldwide preaching. The conversation must take into account the inherent difficulties notwithstanding the opportunities. There are worries about how to maintain local identities while balancing global linguistic trends and the possible impact of secular Western norms. The study suggests that Islamic educational institutions should incorporate Islamic ideals into English language instruction to align linguistic advancement with moral and ethical standards, so ensuring that students maintain their faith while interacting with contemporary society. In order to present a more complete picture of global linguistic dynamics, future research might compare the role of English with other rising global languages (like Mandarin) in faith promotion. In conclusion, our study emphasizes that English ability is a strategic need rather than a choice for young Muslims navigating a globalized world. It gives them the ability to actively participate in international dialogue, dispel myths, and successfully convey the peaceful and universal message of Islam. Direct access to global intellectual resources and digital platforms. This access empowers them to proactively shape the discourse about their religion, rather than relying solely on potentially biased third-party interpretations.

As noted by Ghufroon (2022), the integration of Islamic values in English learning is an effort that helps students develop tolerance and understanding across different beliefs, positioning English as more than a mere communication medium. By leveraging the dominant language, Muslim youth can effectively challenge prevailing narratives and disseminate messages of compassion and peace (*rahmatan lil 'alamin*) to broader international audiences. The finding that English fluency enhances effectiveness in dialogue suggests that the language

facilitates the conveyance of subtlety and context often lost in translation. In promoting Islam, this shifts the communication paradigm from merely presenting foundational "facts" to explaining the profound "meaning" and "relevance" of Islamic teachings in modern life. This capacity for nuanced, in-depth engagement is crucial for dismantling the oversimplifications and misrepresentations that fuel Islamophobia. It allows young Muslims to humanize their faith, fostering a more empathetic understanding of their identity among diverse communities. Dr. Zakir Naik's successful global preaching is a prime example, illustrating how excellent English skills make conveying complex messages to international audiences easier and more impactful. Despite the opportunities, the discussion must acknowledge inherent challenges. Concerns exist about balancing global linguistic trends with preserving local identities and the potential influence of secular Western values.

The study implies that Islamic education institutions must integrate Islamic values into English language teaching to harmonize linguistic development with moral and ethical principles, ensuring students remain rooted in their faith while engaging the modern world. Challenges such as psychological barriers in speaking and limited opportunities for practice outside formal settings remain significant hurdles that require integrated, supportive programs in faith-based institutions. This research highlights a need for further study on how non-native English-speaking Muslim communities can be better equipped to participate in the global dialogue, potentially through targeted pedagogical strategies. Future inquiries might compare the role of English with other emerging global languages (e.g., Mandarin) in faith promotion to provide a more comprehensive view of global linguistic dynamics.

In summary, this study underscores that for young Muslims navigating a globalized world, English proficiency is not an optional skill but a strategic imperative. It empowers them to proactively engage in the global discourse, correct misconceptions, and effectively communicate the universal and peaceful message of Islam

Conclusion

Outcome and Conversation:

3.1 The Influence of Storytelling in an International Society

The study's conclusions show that the digital, media, and transnational communication environment have replaced conventional physical and institutional locations as the main "battleground" of ideas in the age of globalization. Storytelling becomes the primary means of identity building, persuasion, and meaning-making in this setting. In international society, narratives serve as the primary medium of interaction for values, beliefs, and worldviews rather than abstract doctrines or discrete facts. This change offers Muslim communities a chance as well as a challenge. Throughout history, Western media, political discourse, and orientalist frameworks have all had a significant influence on how Islam is portrayed. However, Muslims are now able to regain narrative agency thanks to the growth of internet platforms, social media, academic networks, and international forums. By actively engaging in "speaking"—whether through intellectual engagement, cultural diplomacy, online storytelling, or grassroots digital activism—Muslims can express their identities on their own terms instead of having their identities defined exclusively by outsiders. Islamic ideals can be conveyed in a contextualized

and human-centered way through storytelling. The distance between abstract religious teachings and experienced realities can be bridged by personal experiences, ethical reflections, historical accounts, and common social actions. By portraying Islam as a dynamic, moral, and socially active tradition rather than a static or monolithic belief system, these narratives build empathy, dispel preconceptions, and advance mutual understanding in international contexts.

3.2 Using Strategic Literacy to Counter Islamophobia

The conversation also shows that a basic lack of religious literacy is the root cause of many misconceptions and unfavorable opinions about Islam around the world. Islamophobia frequently stems from a general lack of knowledge about Islamic beliefs, practices, historical diversity, and ethical underpinnings in addition to political goals and media sensationalism. In this situation, religious literacy and strategic communication become crucial instruments for combating bias and misunderstanding. Muslims can serve as intellectual and cultural bridges between civilizations if they communicate proactively and intelligently. Effective global da'wah places more emphasis on ethical storytelling, teaching, and dialogue than it does on reacting defensively to false information. According to research reviewed in this paper, stories based on universal human values—like justice, compassion, dignity, and coexistence—are especially successful at promoting understanding across cultural and religious divides. The idea of Rahmatan lil-'Alamin (Mercy to the Worlds) is one of the most influential frameworks found. This idea strikes a powerful chord with audiences around the world when it is presented as a global ethical vision that is in line with social justice, human rights, and humanitarian concern rather than only as a theological concept. Islam can be viewed as a moral force that positively addresses world issues rather than as a cause of conflict when its teachings are presented through inclusive narratives.

3.3 Obstacles: Algorithmic Bias and the Digital Divide

Notwithstanding these advantages, the report also identifies important technological and structural obstacles that make international Islamic communication more difficult. Algorithmic prejudice in digital platforms is a significant barrier. By giving preference to content that supports users' preexisting opinions and interaction styles, social media algorithms frequently perpetuate echo chambers. Because of this, Islamic narratives frequently circulate mostly inside Muslim groups and find it difficult to reach larger, non-Muslim audiences who would gain the most from being exposed to different viewpoints. The digital gap, which restricts access to platforms, digital literacy, and technology resources in some areas, is another significant issue. This disparity impacts which viewpoints are ignored and whose views are given more weight in international conversation. The potential of digital da'wah as a genuinely global and inclusive communication tool is only partially realized if these disparities are not addressed. Furthermore, linguistic accuracy is not the only problem with cultural translation. Translating Islamic messages into widely used languages like Mandarin or English is not enough for effective international outreach. It necessitates an awareness of the underlying "cultural logic" of various countries, including how moral frameworks, values, and symbols are understood in Western, Eastern, and Global South contexts. Therefore, in order to prevent misinterpretation or oversimplification of Islamic teachings, linguistic competency must be combined with cultural sensitivity, contextual awareness, and adaptation.

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