

## THE ROLE OF ENGLISH AS A MEDIUM FOR DISSEMINATING ISLAMIC TEACHINGS AMONG GENERATION Z

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**Abstract:** *The dissemination of religious teachings in modern culture has been significantly altered by the globalization of communication and the explosive growth of digital media. As a universal language, English is being used more and more to disseminate Islamic teachings, especially among Generation Z, a generation that is known for being digitally native, being globally conscious, and using the internet extensively. This study looks at how English shapes religious perception, makes Islamic information more accessible, and helps Generation Z develop a transnational Muslim identity. This study combines survey data, semi-structured interviews with Muslim youth aged 16 to 25, and internet content analysis using a qualitative-dominant mixed-method approach. The results show that Islamic content in English improves accessibility, promotes intercultural communication, and fits with Generation Z's preferences for digital learning. However, the study also points out important issues that could marginalize regional religious manifestations, such as the danger of theological simplicity, cultural decontextualization, and linguistic domination. This essay makes the case that English serves as a mediating force that transforms modern Islamic discourse in addition to being a neutral communication instrument. By providing a comprehensive examination of English-mediated da'wah in the digital age, the work advances the domains of Islamic studies, sociolinguistics, and religious communication.*

**Keywords:** *English As A Lingua Franca; Islamic Teachings; Generation Z; Digital Da'wah; Religious Communication*

### Introduction

Islamic doctrines have traditionally changed in response to shifts in communication technology, political power, and social structure. Arabic and other regional languages have historically been used to spread Islamic knowledge, from oral instruction in early Muslim communities to the institutionalization of religious education through madrasas and classical books. However, globalization and the digital revolution have drastically changed these conventional transmission methods in the modern period.

In academics, internet communication, and international engagement, English has become the primary language. Its growing prevalence in religious discourse is indicative of larger sociolinguistic changes, as religious knowledge is no longer limited to specific linguistic communities. English-language publications, scholarly journals, social media sites, podcasts, and online lectures have made Islamic teachings widely accessible, enabling previously unheard-of worldwide dissemination.

People born between the late 1990s and the early 2010s are commonly referred to as Generation Z, and they represent a generation whose worldview has been profoundly influenced

by digital environments. They engage with religious information in ways that are very different from those of earlier generations since they are digital natives. Generation Z frequently looks for information online, where English is the primary language, rather than depending mostly on conventional religious authorities.

This phenomena raises significant questions about how English influences Generation Z Muslims' theological interpretation, identity development, and religious understanding. Although English makes Islamic teachings more widely accessible, there may be issues with authenticity, cultural relevance, and language hegemony. By analyzing how English serves as a vehicle for spreading Islamic beliefs among Generation Z in the digital age, this paper seeks to investigate these processes.

## Literature Review

### 2.1 English as a Global Lingua Franca

With its unparalleled standing as a universal language, English has made it easier to communicate across national, cultural, and religious divides. Crystal (2019) asserts that the adoption of English by non-native speakers, especially in the fields of education, media, and digital technology, is the main factor driving its global spread. English is positioned as a potent medium for the transfer of knowledge due to its extensive use.

English makes it possible for concepts and teachings to spread beyond of conventional linguistic boundaries in religious contexts. Once mostly written in Arabic, Persian, or regional languages, Islamic scholarship is becoming more widely accessible in English. This change has changed the audience and authority of religious discourse while also increasing access to Islamic knowledge.

### 2.2 Islamic Da'wah in the Digital Era

In the digital age, da'wah—which is defined as an invitation to comprehend and practice Islam—has experienced substantial change. According to Bunt (2018), digital da'wah is a complicated web of online activity that involves audiences, institutions, influencers, and academics interacting on various digital platforms. Because of its widespread use, English is essential to this ecology.

Islamic teachings can be presented in visually appealing and easily consumable formats because to digital platforms like YouTube, Instagram, TikTok, and podcasts. English-language content is frequently given priority on these platforms, increasing its impact on young audiences around the world.

### 2.3 Generation Z and Religious Engagement

Personalization, critical analysis, and digital dependence are characteristics of the unique religious engagement patterns displayed by Generation Z. According to studies, this generation emphasizes religion teachings' applicability, authenticity, and relevance (Pew Research Center, 2022). Generation Z finds English-language Islamic programming especially interesting because it frequently tackles modern global concerns including identity, mental health, social justice, and ethics.

Additionally, English fosters a sense of global Muslim identity by allowing Generation Z Muslims to engage in transnational religious discourse. However, there may be conflict between local religious customs and universal interpretations as a result of this global focus.

## **2.4 Linguistic and Theological Challenges**

Despite its benefits, there are serious issues with using English to spread Islamic beliefs. Arabic, a language rich in rhetorical richness and semantic depth, is the foundation of Islamic theology. Important Islamic ideas may get oversimplified or lose some of their meaning when translated into English. Academics have warned that specific cultural or ideological frameworks that affect interpretation may be reflected in English-language Islamic discourse (Sardar, 2020). In order to guarantee theological truth and cultural sensitivity, these difficulties highlight the necessity of critical interaction with English-mediated Islamic content.

## **Method**

### **3.1 Research Design**

A mixed-method research strategy with a focus on qualitative analysis is used in this study. This method enables a thorough analysis of quantifiable patterns as well as in-depth experiences pertaining to the use of English in spreading Islamic teachings among Generation Z.

### **3.2 Data Collection**

Throughout the whole research procedure, confidentiality and anonymity were scrupulously upheld.

#### **1. Digital Content Analysis**

Thirty English-language Islamic digital platforms, such as educational websites, podcasts, YouTube channels, and Instagram accounts, were chosen for analysis. Relevance to Generation Z, audience reach, and content production frequency were among the selection factors.

#### **2. Survey**

150 Muslims between the ages of 16 and 25 were given access to an online survey. Language preferences, frequency of interaction with English-language Islamic content, perceived advantages, and difficulties were all examined in the questionnaire.

### **3. Semi-Structured Interviews**

To learn more about the individual experiences of fifteen participants with English-mediated Islamic education, interviews were conducted. Understanding, confidence in sources, and perceived influence on religious understanding were the main topics of discussion throughout interviews.

### **3.3 Data Analysis**

Thematic analysis was used to find recurrent patterns and meanings in qualitative data. Descriptive analysis of the survey's quantitative data was used to bolster the qualitative conclusions. To improve validity and reliability, data triangulation was used.

### **3.4 Ethical Considerations**

## **4. Result**

### **4.1 Accessibility of Islamic Knowledge**

According to survey data, about 80% of participants frequently access English-language Islamic content. According to the participants, English gives them access to a greater

variety of academics, interpretations, and educational materials that are unavailable in their native tongues.

#### **4.2 Alignment with Digital Learning Preferences**

Major digital platforms were found to be dominated by English-language Islamic content. The most engaging formats were found to be short movies, podcasts, and interactive chats. Participants observed that Islamic teachings are more approachable since English content frequently incorporates current topics.

#### **4.3 Global Muslim Identity Formation**

The results of the interviews show that English helps Muslim adolescents around the world communicate across cultural boundaries. With the help of digital communication and a common language, many participants conveyed a sense of belonging to a worldwide Muslim community. The results of the interviews show that English helps Muslim adolescents around the world communicate across cultural boundaries. With the help of digital communication and a common language, many participants conveyed a sense of belonging to a worldwide Muslim community.

#### **5. Discussion**

The results show how English plays a variety of roles in spreading Islamic teachings among Generation Z, including facilitating global religious identity, facilitating access, and serving as an engagement-oriented medium. These positions fit in with more general developments in digital communication and globalization.

But there are also serious issues with English's dominance. When Islamic teachings are separated from their language and cultural foundations, theological simplicity and cultural homogenization may result. According to this study, scholarly responsibility should be applied to English-mediated da'wah, with a focus on linguistic accuracy and contextual explication.

The findings offer fresh perspectives on the language aspects of modern Islamic transmission while bolstering previous research on digital religion and young involvement.

#### **6. Conclusion**

This study suggests that by improving accessibility, engagement, and global connectivity, English significantly contributes to the spread of Islamic teachings among Generation Z. Although there are many options for contemporary da'wah in English, there are issues with theological accuracy and cultural portrayal. In order to guarantee inclusive and genuine Islamic communication in an increasingly globalized digital environment, future research should investigate multilingual and comparative techniques.

In the context of globalization and digital development, this study has looked at how English can be used to spread Islamic teachings to Generation Z. The results show that English has emerged as a key language channel for younger Muslim audiences to acquire, understand, and navigate Islamic information. For Generation Z, English is more than just a foreign or second language; it's a useful tool that links Islamic education to international internet platforms, current events, and transnational Muslim communities.

According to the study, English greatly improves the accessibility of Islamic teachings, especially for Muslims from Generation Z who live in non-Arabic-speaking environments. Islamic knowledge is now accessible through a variety of digital platforms, including social media, podcasts, online lectures, and educational websites, rather than being restricted to audiences who are geographically or linguistically limited. This accessibility promotes

intellectual curiosity and autonomous theological inquiry by enabling Generation Z to interact with a diverse spectrum of experts, viewpoints, and interpretations.

Additionally, English-mediated Islamic distribution closely corresponds with Generation Z's preferences for digital learning. The predominance of English on international digital platforms facilitates the consumption of Islamic information in multimedia-based, interactive formats that adapt to modern social realities. Because of this, Islamic teachings given in English are frequently seen as more applicable and pertinent, especially when discussing global issues like social justice, identity, ethics, and mental health. Young Muslims' continued involvement and more in-depth introspection are facilitated by this relevance.

This study also shows that Generation Z's sense of global Muslim identity is significantly shaped by English. Muslims from different origins may communicate and interact across cultural boundaries thanks to their common usage of English, which promotes a sense of belonging to a global religious community. However, this global focus also creates conflicts between regionally based religious traditions and universalized interpretations of Islam. These conflicts are a reflection of the larger processes of globalization, where the danger of homogenization coexists with cultural interchange.

The study highlights the limitations of using English to spread Islamic teachings despite its many benefits. The possibility of religious simplicity is one of the most important issues noted.

When translated into English, Islamic ideas that are firmly ingrained in Arabic linguistic patterns may lose their subtlety, resulting in a superficial or incomplete comprehension. Furthermore, local languages and indigenous modes of Islamic expression—which are still crucial for maintaining cultural and religious diversity—run the risk of being marginalized by English's dominance.

The study's conclusions imply that English should be viewed as a mediating force that actively impacts religious discourse, authority, and interpretation rather than as a neutral or strictly technical medium. As a result, rigorous scholarly responsibility is necessary for English-mediated da'wah. To guarantee that Islamic teachings are communicated authentically and responsibly, content producers, educators, and religious organizations must place a high priority on linguistic accuracy, contextual explication, and ethical accountability.

In conclusion, English has become a potent and crucial medium for spreading Islamic teachings among Generation Z, providing substantial chances for worldwide connectivity, accessibility, and involvement. However, a balanced strategy that incorporates both cultural sensitivity and theological rigor is necessary for its effective application. Future investigations into comparative language studies, multilingual dissemination tactics, and the long-term effects of English-mediated Islamic education on the development of religious identity are encouraged. Such initiatives are necessary to guarantee that, in the digital age, the globalization of Islamic teachings through English stays inclusive, significant, and true to the intellectual and spiritual underpinnings of Islam.

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