

Digital Living Qur'an: Recitation, Identity, and Social Action in Indonesia's ODOJ Community

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Abstract: Living Qur'an scholarship has developed almost exclusively within locally bounded communities, while digital religion studies have yet to attend to the dynamics of sacred-text reception. This article examines the One Day One Juz (ODOJ) community – a digitally organised daily Qur'an recitation movement in Indonesia – as a living Qur'an phenomenon, analysing how it institutionalises recitation, constructs communal identity, and translates Qur'anic values into collective social action. Using a hybrid digital ethnographic approach, data were gathered through participant observation, semi-structured interviews, and analysis of platform documents and then analysed thematically within the proposed *Digital Living Qur'an* (DLQ) framework. The findings show that ODOJ cultivates Qur'anic practice through digital peer accountability, expands Qur'anic space across public and multiplatform environments, builds identity through a distinctive symbolic ecosystem, and generates nationally scaled social action amid tensions between *ikhlas* and *riya'*, quantity and quality, and democratisation and standardisation. The article introduces DLQ as a new analytical category that bridges living Qur'an scholarship and digital religion theory and extends Qur'anic reception typologies to virtual communities. These findings have significance beyond the Indonesian context: they offer digital religion scholars and Muslim communities elsewhere a transferable framework for understanding how algorithmically mediated recitation practices reshape communal piety, and they position DLQ as a conceptual resource applicable to comparable digital scripture communities across the Muslim world.

Keywords: living Qur'an; digital religion; Qur'an recitation community; One Day One Juz (ODOJ).

Abstrak: Kajian *living Qur'an* berkembang hampir seluruhnya dalam komunitas lokal, sementara studi agama digital belum secara memadai membahas dinamika resepsi teks suci. Artikel ini mengkaji komunitas One Day One Juz (ODOJ) – gerakan tilawah Al-Qur'an harian yang terorganisasi secara digital di Indonesia – sebagai fenomena *living Qur'an* dengan menganalisis cara ODOJ menginstitusionalisasikan tilawah, membangun identitas komunal, dan menerjemahkan nilai-nilai Al-Qur'an ke dalam aksi sosial kolektif. Dengan menggunakan etnografi digital hibrida, data dikumpulkan melalui observasi partisipan, wawancara semiterstruktur, dan analisis dokumen platform, kemudian dianalisis secara tematik dalam kerangka *Digital Living Qur'an* (DLQ) yang diusulkan dalam artikel ini. Temuan menunjukkan bahwa ODOJ mengembangkan praktik Qur'ani melalui akuntabilitas digital horizontal, memperluas ruang Qur'ani ke lingkungan publik dan multiplatform, membangun identitas melalui ekosistem simbolik yang khas, serta menghasilkan aksi sosial berskala nasional di tengah ketegangan antara *ikhlas* dan *riya'*, kuantitas dan kualitas, serta demokratisasi dan standarisasi. Artikel ini mengusulkan DLQ sebagai kategori analitis baru yang menjembatani kajian *living Qur'an* dan teori agama digital sekaligus memperluas tipologi resepsi Al-Qur'an ke komunitas virtual. Temuan ini memiliki signifikansi di luar konteks Indonesia karena menawarkan sebuah kerangka yang dapat diterapkan oleh para pengkaji agama digital dan komunitas Muslim di tempat lain untuk memahami cara praktik tilawah yang dimediasi secara

algoritmik mengubah kesalahan komunal. Temuan ini juga menempatkan DLQ sebagai sumber daya konseptual yang relevan bagi komunitas kitab suci digital serupa di seluruh dunia Muslim.

Kata kunci: *living Qur'an*; agama digital; komunitas tilawah Al-Qur'an; One Day One Juz (ODOJ).

1. Introduction

The digital era has fundamentally reshaped the landscape of religious practice (H. A. Campbell & Evolvi, 2020) and transformed religious media ecologies that are increasingly dominated by digital devices and platform-based applications (Ariyadi, 2025). In Indonesia – home to the world's largest Muslim population – this transformation has distinctive characteristics: digital technology has become not merely a medium for transmitting Islamic teachings but also an infrastructure that restructures how believers interact with the Qur'an (Ariyadi, 2025), renegotiates traditional religious authority through digitally mediated, peer-based spiritual communities (Himam, 2025), and generates new challenges in regulating religious content (Kholili et al., 2024; Solahudin & Fakhruroji, 2019). Over the past decade, diverse digital Qur'anic communities have proliferated: *tafsir* accounts on Instagram and YouTube, online memorisation cohorts, WhatsApp-based recitation circles (Fakhruroji & Nurhasanah, 2022; Lukman, 2018), and mobile applications offering interactive approaches to Qur'anic engagement (Khaerani et al., 2023). Institutional authorities have begun responding by regulating the *taṣḥīḥ* (authentication) of digital copies of the Qur'an, a dynamic analysed by Alauddin and Taufiq (2025). These developments raise an urgent scholarly question: how do platform-based recitation communities institutionalise Qur'anic practice, construct communal identity, and translate Qur'anic values into social life – and does this dynamic constitute a new typology of living Qur'an that the existing literature has yet to map?

This question has not received an adequate answer because the two most relevant fields have developed in parallel. Living Qur'an scholarship, advanced by Ahimsa-Putra (2012), Rafiq (2014, 2021), and empirical studies such as Supriyanto and Zaman (2023), has established strong theoretical foundations through research conducted almost exclusively in location-bound communities – *pesantren*, villages, and Acehnese *dayah* – without integrating the digital dimension as a distinct reception typology (Masykar, 2024; Ramdhani et al., 2022). Digital religion scholarship pioneered by Campbell (2012, 2013) offers productive frameworks for analysing virtual religious communities, yet it remains insufficiently attentive to the dynamics of sacred-text reception and tends to foreground the formation of digital authority and subjectivity rather than textual reception processes themselves (Akib, 2025; Salam-Salmaoui et al., 2025). Karis (2020) similarly shows how prayer applications relocate religious authority and transcendence onto algorithmically mediated interfaces. Khaerani et al. (2023) demonstrate that digital Qur'an platforms actively construct new meanings beyond mere digitalisation, while Alauddin and Taufiq (2025) stress the importance of institutional regulation for preserving textual integrity in digital spaces. Nevertheless, the gap between digital religion theory and the analysis of sacred-text reception within platform-based recitation communities remains largely unaddressed.

A growing body of recent scholarship has begun mapping living Qur'an reception in digital and social media contexts: Rifa'i et al. (2025) examine the TikTok-based reception of Qur'anic verses in Indonesia; Habibillah and Miski (2023) demonstrate, through Barthesian semiotic analysis, how Qur'anic verses circulate as memes on Indonesian social media and acquire mythic meaning through platform-specific sharing affordances; and Huda et al. (2025) show how digital tafsir on social media reconfigures religious authority through participatory, affectively driven interpretation. Beyond textual reception, Achfandhy and Mubin (2026) illustrate a related dynamic in which algorithmically mediated environments function as a "digital third space" that shapes maternal piety and religious subjectivity among urban Indonesian Muslim mothers; yet none of these studies examines a structured, multiplatform recitation community with ODOJ's scale and institutional coherence.

Academic studies on ODOJ itself have developed across three clusters – social construction and digital religion (Mukaromah & Rahmawati, 2015; Muslim, 2017; Nisa, 2018), virtual piety and

performativity (Husein & Slama, 2018; Kuncoro, 2021; Montpellier, 2023), and the sociology of digital Muslim social movements (Sari et al., 2020; Zaman & Saefudin, 2025) – yet all three consistently treat the Qur'an as an object of mobilisation or an identity marker rather than as a sacred text that actively shapes community practice through processes of reception. The Qur'an's role as the generative centre of ODOJ's social world – the source of its discipline, identity, and social ethics – remains theoretically unaddressed in the existing literature.

The urgency of addressing this gap is confirmed by recent developments in Qur'an reception scholarship. Lukman (2018) shows that Muslim interaction with the Qur'an on social media is fundamentally hermeneutical: believers interpret, share, and debate the meaning of verses in digital spaces, generating a democratisation of hermeneutical participation that progressively reshapes religious authority. This finding has significant implications for living Qur'an studies because it demonstrates that the field's traditional focus on face-to-face communities, physical manuscripts, and institutionally mediated transmission may systematically overlook the most dynamic sites of contemporary Qur'anic reception. Ali and Isnaini (2024) demonstrate how the digitalisation of exegesis – as in *Tafsīr al-Miṣbāḥ* – operates within a living Qur'an ecosystem that continues to evolve, while Pink (2019) insists that contemporary Qur'an interpretation cannot be understood apart from its transmission media or the interpretive communities that legitimise its meanings. These developments confirm that the intersection of living Qur'an and digital religion scholarship is a rapidly growing field that demands integrative theoretical work. The practical stakes are equally real: without adequate frameworks, Islamic education practitioners, policy planners, and community leaders lack the conceptual tools to understand what digital Qur'anic communities are actually doing – and therefore to assess their strengths, address their risks, and support their development in theologically sound directions.

This article responds to that need by proposing *Digital Living Qur'an* (DLQ) as a new analytical category that bridges the two fields. DLQ is defined as the practice of Qur'an reception – encompassing recitation (*tilāwah*), contemplation (*tadabbur*), and communal enactment – that is mediated, structured, and extended through digital technology while remaining grounded in the classical Islamic tradition. The framework extends living Qur'an typologies from location-bound to virtual communities and enriches digital religion scholarship by attending to the specific dynamics of sacred-text reception. Using the DLQ framework, the article addresses three questions: *first*, how does ODOJ institutionalise daily Qur'an recitation through digital accountability mechanisms, and to what extent does this transform the cognitive, affective, and social dimensions of members' practice? *Second*, how is ODOJ's digital Qur'anic community identity constructed and sustained through its distinctive symbolic, linguistic, and cultural ecosystem? *Third*, how are Qur'anic values translated into digitally organised collective social action, and what tensions emerge within *Digital Living Qur'an* practice as a whole?

The study adopts a qualitative approach using a hybrid digital ethnographic design that combines participant observation in physical and digital spaces (Hine, 2015; S. Pink et al., 2016). Data were collected through three channels: participant observation at ODOJ activities, including NGAOS (*Ngaji on the Street*), KalQulus (*Kajian Ala Ustaz*), and ODOJ's tenth-anniversary gathering (*Milad Satu Dekade ODOJ*) (Forberg & Schilt, 2023); semi-structured interviews with six purposively selected informants, comprising representatives of the central board (Informant 1), the West Java provincial board (Informant 2), and the Cimahi area board (Informant 3), as well as three active members from groups G358 (Informant 4), G773 (Informant 5), and G1301 (Informant 6); and document and content analysis of ODOJ's official digital platforms (website, Instagram, Facebook, TikTok, and YouTube) as primary data (Bowen, 2009). All data were analysed thematically following Miles, Huberman, and Saldaña (2014) and organised within three DLQ dimensions: (1) practical-ritual, (2) communal-identity, and (3) social-functional, including the tensions associated with each. ODOJ was formally incorporated on 2 May 2014 and publicly launched at Istiqlal Mosque on 4 May 2014 in the presence of 50,000 members – an event recognised by Indonesia's MURI as a world record for the largest number of simultaneous Qur'an readers (ODOJ, 2026c). By November 2025, it had grown to 113,190 members dispersed across

Indonesia and abroad (ODOJ, 2026a), and Wahid's (2024) bibliometric analysis identifies Nisa's (2018) study of ODOJ as one of the most cited works in the Scopus-indexed literature on digital Islam.

2. Theoretical Framework: Toward a Concept of *Digital Living Qur'an*

This study rests on three mutually reinforcing theoretical pillars: the concept of living Qur'an in contemporary Qur'an studies, the theory of digital religion in the sociology of religion, and the anthropology of Qur'an recitation as a social practice. Their synthesis yields the new analytical concept at the heart of this article's theoretical contribution: *Digital Living Qur'an* (DLQ). Epistemologically, the living Qur'an refers to the Qur'an as it "lives" within the social and cultural practices of Muslim communities, beyond its existence as a manuscript text (Supriyanto & Zaman, 2023). Rafiq (2021) defines the living Qur'an as a sociocultural phenomenon in which communities receive and interact with the Qur'an, connecting the phenomenon of the text with that of its readers in a process of reception that elaborates the functions of scripture within its community. He identifies two such functions: the *informative function*, whereby the Qur'an is received as a source of understanding, as manifested in the *tafsir* tradition; and the *performative function*, whereby the Qur'an is received as a command and a stimulus to act, so that its meaning is realised in concrete deeds. On this basis, Rafiq (2014) develops three reception typologies: *exegetical reception* (understanding through interpretation), *aesthetic reception* (the experience of melodic recitation and material cultural expression), and *functional reception* (the practical and performative uses of the text). ODOJ occupies a unique intersection of all three, with daily recitation at the core of an aesthetic-functional reception that is structured communally and digitally (Bila et al., 2026).

Ali (2015) observes that contemporary Qur'an scholarship remains dominated by textual approaches, while the practical-contextual dimension – how the Qur'an is actually enacted in daily life – has received insufficient attention. He therefore calls for a shift towards observing present-day living communities of faith in concrete contexts. Junaedi (2015) reinforces this argument by maintaining that living Qur'an scholarship offers an emancipatory paradigm that invites broad public participation so that engagement with the Qur'an is no longer the preserve of elites. Pink (2019) adds that contemporary Qur'an interpretation cannot be analysed apart from its transmission media or the interpretive communities that shape and legitimise its meanings – a framework that opens theoretical space for treating digital Qur'an communities as a distinctive interpretive phenomenon. From an anthropological perspective, Ahimsa-Putra's (2012) functional approach – examining how the Qur'an sustains communal solidarity, constructs collective identity, and reinforces social cohesion – is the most productive lens for understanding ODOJ, where the Qur'an functions as a founding principle that binds all members in a structured and continuous shared practice rather than merely as an individual object of study.

The second theoretical pillar is Campbell's (2013) framework of digital religion, defined as the technological and cultural space created when online and offline religious spheres converge into a single ecosystem in which each constitutes the other – a condition that Campbell (2024) insists can no longer be understood through a simple online/offline dichotomy. Two derivative concepts are especially relevant. First, Campbell's (2005) *spiritualising the internet* describes the process by which religious communities confer spiritual legitimacy on technology through four discursive strategies: framing the internet as a spiritual network, a worship space, a missionary tool, and a vehicle of religious identity. Second, Barzilai-Nahon and Barzilai's (2005) *cultured technology* describes the reciprocal process by which communities not only adopt technology but also modify it to accord with their religious values and are simultaneously transformed as a result – a process that ODOJ enacts by effectively "Islamicising" WhatsApp. Evolvi's (2022) theory of *hypermediated religious spaces* further posits that digital religious spaces are formed through layered mediation between online and offline environments and account simultaneously for materiality and spatiality. This explains how ODOJ's multiplatform ecosystem constitutes a new form of religious space that intersects with and mutually reinforces its offline dimensions. Solahudin and Fakhruroji (2019) contextualise these dynamics for Indonesia, showing that social media has become a productive arena for negotiating religious authority

between online and offline contexts, while Lukman (2018) demonstrates that Muslim engagement with the Qur'an on social media is fundamentally hermeneutical and generates a democratisation of interpretive participation that reshapes religious authority.

The third pillar is the anthropology of Qur'an recitation. Gade's (2004) ethnographic study in South Sulawesi demonstrates that authentic *tilāwah* encompasses three interrelated dimensions: the cognitive (mastery of *tajwīd*), the affective (cultivation of *khushū'* [reverential attentiveness] and *ḥuzn* [spiritual grief]), and the social (communal accountability). This tripartite model is particularly productive for analysing ODOJ because the community's design explicitly addresses all three dimensions, and the tensions among them – notably between the gamified accountability system's emphasis on quantitative completion and the affective depth that *khushū'* requires – become legible only when all three are considered simultaneously. This aligns with Dweirj's (2023) Bourdieusian account of Qur'anic recitation as a practice that forms moral habitus, in which repeated engagement with the sacred text shapes dispositions rather than merely expressing beliefs already held. Rasmussen (2010) complements this account by emphasising that recitation in Indonesia functions as a public performance of piety and serves as a marker of Islamic and national identity. Husein and Slama (2018) identify the theological tension between the risk of *riyā'* (ostentation in worship) and the benefit of building a supportive community as an inherent feature of ODOJ's digital recitation reporting, while Nisa (2018) notes that ODOJ was among the earliest movements to use WhatsApp systematically as Qur'anic community infrastructure, making it a formative model for digital Islamic movements in Indonesia.

These three pillars are not merely sequential but mutually necessary: while Campbell's (2013) digital religion theory explains the spatial and infrastructural expansion of ODOJ's practice, it is Gade's (2004) anthropology of recitation that supplies the analytical resources needed to explain why that expansion generates specific ethical tensions (such as the risk of *riyā'* examined in Section 7) that digital religion theory alone tends to overlook, just as Rafiq's (2014, 2021) reception typology alone cannot account for why digital infrastructure reconfigures, rather than simply relocates, the conditions of reception.

From the synthesis of these three pillars, this article proposes *Digital Living Qur'an* (DLQ) as an analytical category that does not yet exist in either Qur'an studies or the digital religion literature. DLQ is defined as the practice of Qur'an reception – encompassing *tilāwah*, *tadabbur*, and communal enactment – that is mediated, structured, and extended through digital technology while remaining grounded in the classical Islamic tradition. The concept identifies three analytically distinct yet empirically intertwined dimensions: the *practical-ritual* dimension, in which digital accountability transforms private devotion into communally monitored spiritual discipline; the *communal-identity* dimension, in which Qur'anic identity is constructed through shared symbols, language, and practice; and the *social-functional* dimension, in which Qur'anic values are enacted through organised social action.

Crucially, DLQ's distinctiveness is not spatial but epistemological: it is not merely a "virtual" version of living Qur'an practice occurring online rather than in a physical majelis, but a category built on the premise that the algorithmic mediation of the sacred text – through the star ratings, notification schedules, and peer-visibility architectures analysed in Sections 3–6 – actively reconfigures the phenomenology of piety itself, producing what might be termed a form of datafied piety in which spiritual discipline becomes simultaneously a devotional and a quantified practice.

Epistemologically, DLQ advances a constitutive claim: digital media are not neutral containers but active forces that reshape how the Qur'an is received and enacted. Platform algorithms, gamification mechanics, notification systems, and social architectures produce conditions of reception fundamentally different from those of the traditional *halaqah* or a Sufi *wird* circle – conditions in which the boundaries between private devotion and public performance, individual discipline and collective accountability, and local community and global network are systematically dissolved and reconfigured. DLQ is therefore not simply a "digital version" of living Qur'an but a distinct typology that requires adapted analytical instruments. This formulation responds directly to Ali's (2015) call for

expanding Qur'an scholarship into the practical-contextual dimension and to Pink's (2019) insistence that transmission media are constitutive of interpretation rather than merely incidental to it.

In this respect, DLQ directly challenges the assumption, common in both public discourse and parts of digital religion scholarship, that digital mediation inherently diminishes the depth of religious understanding: ODOJ's case shows that digital infrastructure can instead intensify communal discipline, extend pedagogical reach through programmes such as Matador and KalQulus, and generate social action at a scale unattainable by pre-digital communities, while at the same time introducing its own distinctive risks, which are examined in Section 7.

3. The Institutionalisation of Recitation: From Private Habit to Structured Digital Community Practice

One of ODOJ's most significant contributions to the living Qur'an phenomenon is its institutionalisation of daily recitation through a fully digitally mediated accountability system. The classical Islamic tradition has long emphasised consistent Qur'an reading, as exemplified by the hadith of 'Abdullāh ibn 'Amr (may God be pleased with him), which encourages completion of a full reading within one month – one *juz* per day (*Ṣaḥīḥ Muslim*). Yet outside Ramadan, many Muslims struggle to sustain this practice amid the demands of modern urban life. ODOJ converts daily recitation from an often sporadic private habit into a structured, measurable, and accountable communal obligation. Its basic operational unit is a WhatsApp group of thirty members; each member reads one *juz* per day in sequence so that the group collectively completes the entire Qur'an every day. Members report their progress to the rotating Daily Coordinator (*Penanggung Jawab Harian*, PJH), and a gamified star system reinforces consistency: five stars are awarded for completion before 8:00 a.m., declining progressively to one star for completion between 8:00 p.m. and midnight. Figure 1 illustrates a live recitation report from an ODOJ group.

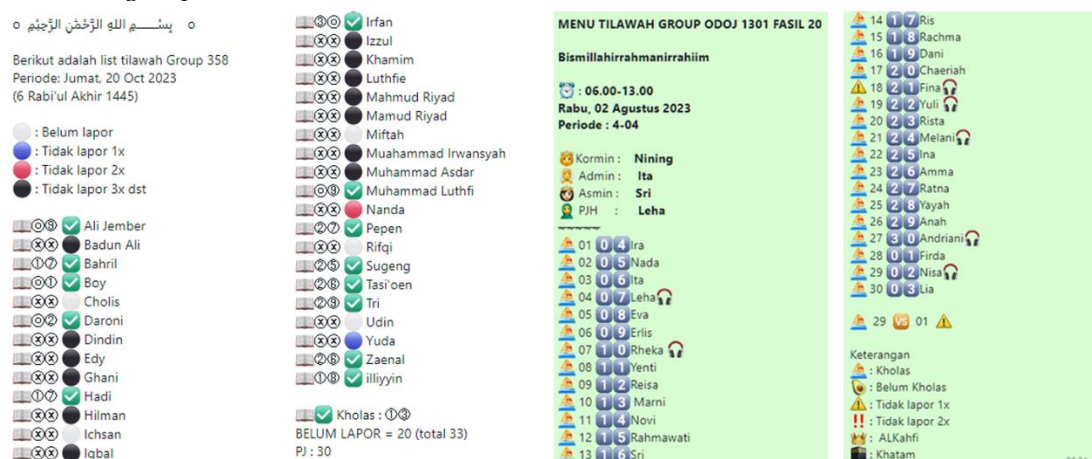


Figure 1. Daily Recitation Reports from ODOJ Ikhwan (G358) and Akhwat (G1301) Groups

This system can be analysed through all three DLQ pillars simultaneously. From the anthropology of recitation, Gade's (2004) three-dimensional model – cognitive, affective, and social – maps directly onto ODOJ's architecture: the Matador training programme (*Majelis Tadarus Odojer*) addresses the cognitive dimension through *tajwid* instruction; motivational content addresses the affective dimension; and WhatsApp reporting structures the social dimension. The defining innovation is the replacement of vertical, teacher-centred accountability with horizontal peer accountability that is inclusive and geographically unrestricted. Whereas the traditional *halaqah* model depends on the physical presence of a qualified teacher who monitors students individually, ODOJ distributes that monitoring function across the group itself: each member is simultaneously accountable and holds others accountable, creating a self-sustaining disciplinary structure that requires no single authoritative centre. From the digital religion perspective, this instantiates Campbell's (2005) *spiritualising the internet*: WhatsApp is discursively reconstructed as a legitimate devotional medium – a spiritual network and

a vehicle of religious identity that marks ODOJ members as a community committed to the Qur'an. ODOJ has effectively "Islamicised" WhatsApp, an expression of Barzilai-Nahon and Barzilai's (2005) *cultured technology*: the community modifies the platform to accord with its religious values while simultaneously being transformed as a result.



Figure 2. ODOJ's Four Recitation Programmes: ODOJ, ODALF, ODOL KIDS, and ODOJ STAR
Source: (ODOJ, 2026d)

From the living Qur'an perspective, ODOJ's tiered system – ODALF (*One Day Half Juz*), ODOL KIDS (*One Day One Lembar [Page]*, for children under thirteen), and ODOJ STAR (*Selalu Tilawah Al-Qur'an*; at least one verse daily) – embodies the Qur'anic principle of *taysir* (facilitation), which Supriyanto and Zaman (2023) identify as a hallmark of the living Qur'an: the Qur'an as relevant to every ability level and circumstance. The result is a genuine democratisation of recitation, making Qur'an reading accessible beyond formal religious institutions to a heterogeneous public, including housewives, office workers, students, and children. Figure 2 illustrates this tiered programme structure. ODOJ's gamified accountability system also uniquely fuses Rafiq's (2014) aesthetic and functional reception: recitation is experienced as both melodic aesthetic engagement and a discipline that builds spiritual consistency and communal cohesion. This represents a meaningful innovation within the living Qur'an tradition, which has tended to emphasise either the esoteric-contemplative or the communal-ceremonial dimensions of recitation practice but has not previously theorised a model in which both are systematically cultivated through a digitally mediated communal structure open to millions of ordinary Muslims with no prerequisite level of religious education.

The pedagogical dimension of ODOJ's institutionalisation deserves particular emphasis, as it demonstrates that the community's project is not merely technological but formative. The periodic Matador sessions provide space for members to improve the quality of their recitation – attending to correct articulation (*makhārij al-ḥurūf*), the rules of *tajwīd*, and measured pace (*tartīl*) – alongside rather than in competition with the daily recitation obligation. The cognitive dimension of authentic *tilāwah* that Gade (2004) identifies is thus not neglected but addressed through a dedicated programme. The fact that this programme remains structurally separate from the primary accountability mechanism points to a genuine institutional tension – one that is addressed in Section 7 – but does not negate the pedagogical intention. Taken as a whole, ODOJ's institutionalisation model presents the most empirically rich example available of what Ali (2015) envisions as Qur'an scholarship oriented towards present-day living communities of faith in concrete spatial and temporal contexts.

4. The Transformation of Qur'anic Space: From the Mosque to Integrated Public and Digital Spheres

In classical Islamic civilisation, Qur'an recitation was associated with particular sacred spaces: the mosque, the *madrasah*, and the private home. ODOJ systematically and deliberately expands these spaces – both physical and digital – thereby creating the infrastructural mechanism that enables all three DLQ dimensions to operate simultaneously. This expansion is not merely geographical but epistemological: it shifts where the Qur'an is deemed to "belong" and how it may legitimately be enacted. The most visible physical manifestation is NGAOS (*Ngaji on the Street*), through which

members gather in public spaces – roadsides, parks, and shopping areas – to recite together. Its explicit aim is to convey to society that the Qur'an can be read anywhere, not only in enclosed spaces such as the mosque or the home. This is an act of destigmatisation: a countercultural gesture in an Indonesian society where public Qur'an reading has not yet been fully normalised. By bringing the Qur'an into the street, ODOJ enacts a living Qur'an woven into everyday public life – a concrete realisation of Rasmussen's (2010) argument that recitation in Indonesia functions as a performance of piety that marks Islamic identity beyond the private sphere. Figure 3 illustrates the NGAOS programme together with the KalQulus programme discussed below.



Figure 3. The NGAOS and KalQulus Programmes. Source: ODOJ social media, 2026

Physical expansion is inseparable from the digital expansion that underpins it. ODOJ operates simultaneously across multiple platforms: WhatsApp serves as the primary operational infrastructure for daily accountability, Instagram and TikTok provide motivational and promotional content, YouTube hosts recorded KalQulus sessions, and the official website functions as a central archive and membership portal. This multiplatform configuration produces what Evolvi (2022) calls *hypermediated religious spaces*, formed through layered mediation between online and offline environments that account simultaneously for materiality and spatiality. This concept is significant for ODOJ because it rejects the binary of “virtual” versus “real” religion that has sometimes distorted digital religion scholarship: the WhatsApp recitation group is not a pale substitute for an “actual” mosque circle but a genuinely new form of religious space with its own spatial logic, temporal rhythms, and forms of presence and accountability. Daily WhatsApp recitation motivates physical engagement with the written text of the mushaf; offline activities such as NGAOS and KalQulus provide the communal depth that sustains online cohesion; and events such as ODOJ's tenth-anniversary gathering bind the dispersed virtual community into a momentarily co-present body. This layered, mutually reinforcing dynamic is precisely Campbell's (2013) digital religion as bridge: ODOJ inherits the classical tradition of sustained recitation yet realises it through digital infrastructure that enables mass participation across geographical and institutional boundaries in ways that no pre-digital Qur'anic community could have achieved.

The KalQulus programme (*Kajian ala Ustaz*, “Qur'anic Study Circle in the Ustaz Tradition”) deserves particular analytical attention as an innovation in Qur'anic epistemological space. Unlike conventional exegesis circles that follow *tartib mushaf* (canonical sequence), KalQulus employs *tartib nuzuli* (chronological order of revelation), helping members contextualise verses historically and draw lessons for contemporary life. Importantly, KalQulus is conducted in both offline and online formats: face-to-face sessions bring members together physically at designated venues, while virtual sessions via Zoom extend the same programme to members who are geographically dispersed or unable to attend in person. Figure 3 illustrates one such online session alongside the NGAOS programme discussed above. This dual-mode delivery is itself an expression of Evolvi's (2022) *hypermediated religious spaces*: the exegesis circle is no longer confined to a single physical location but exists simultaneously in both spatial registers, with neither mode simply replacing the other. In Rafiq's (2014) typology, KalQulus represents a digitalised exegetical reception in which the Qur'an is received through the tafsir tradition and delivered via both physical and digital media to members who might not otherwise have access to a traditional exegesis circle. This directly responds to Lukman's (2018) finding that Muslim engagement with the Qur'an on social media is hermeneutical and generates a

democratisation of interpretive participation. Moreover, ODOJ's spatial transformation carries important implications for religious authority: as Solahudin and Fakhruroji (2019) demonstrate for Indonesian digital Islam, authority in ODOJ is distributed horizontally through PJH networks, regional coordinators, and collectively produced digital content rather than concentrated in a single scholarly figure – a model characteristic of digital religion as analysed by Campbell (2013).

Taken together, the physical and digital spatial transformations enacted by ODOJ reveal an analytically compelling trajectory: a movement that originated on WhatsApp – a private messaging medium – has progressively driven the “publication” of recitation into ever wider spaces, from semi-private groups to public social media and onward to streets and shopping areas. This trajectory inverts the conventional narrative of the privatisation of religious practice in modernity and suggests that digital technology in the hands of a Qur'anic community can function as an instrument of what might be called the “re-sacralisation” of public space: not the imposition of religious symbols but the normalisation of sacred-text engagement as a natural part of everyday public life. This nuances Pink's (2019) argument that media constitute Qur'an interpretation by showing that digital media shape not only how the Qur'an is interpreted but also where its presence is considered legitimate.

5. The Construction of Digital Qur'anic Community Identity: Symbol, Language, and Cultural Ecosystem

The second DLQ dimension – communal-identity – operates through a distinctive symbolic and linguistic ecosystem that makes the Qur'an not merely an object of reading but the founding principle shaping how the community exists, speaks, and represents itself. Rafiq (2021) affirms that the living Qur'an connects the text with its readers in a process that elaborates the functions of scripture within its community. ODOJ's most direct expression of this is an extensive vocabulary of creative acronyms that classify every dimension of community life. An individual member is called an *ODOJer*. Individual recitation programmes reflect different capacity levels: ODALF (*One Day Half Juz*), ODOL KIDS (*One Day One Page*, for children), and ODOJ STAR (*Always Recite the Qur'an*, at least one verse daily). Communal recitation activities include NGAOS (*Ngaji on the Street*, street recitation), Ngabar (*Ngaji Bareng*, group recitation), Ngaret (*Ngaji di Kereta*, recitation on the train), Mabar (*Maos Bareng*, reading together), and Matador (*Majelis Tadarus Odojer*, ODOJ Qur'an Recitation and *Tajwid* Assembly). The Qur'anic study programme is KalQulus (*Kajian ala Ustaz*, Qur'anic Study Circle in the Ustaz Tradition). Further community initiatives include OGOS (ODOJ Goes to School), KAMUS (*Kajian Muslimah*, Islamic Study for Muslim Women), GEMAR (*Gerakan Menutup Aurat*, Movement for Modest Dress), QUBRO (*Qurban Bersama ODOJ*, ODOJ Collective *Qurbān*), GESIT (*Gerakan Sedekah Setiap Jum'at*, Weekly Friday Charity Movement), SIBER (*Siap Berbagi Berkah*, Ready to Share Blessings), and Silatbar (*Silaturahmi Akbar*, Grand Gathering).

This linguistic practice performs a double function in Campbell's (2005) *spiritualising the internet* framework: it serves as a missionary tool that promotes Qur'anic practice among social-media-literate younger generations and as a vehicle of religious identity that marks ODOJ members as a community committed to the Qur'an. The system as a whole embodies *cultured technology* (Barzilai-Nahon & Barzilai, 2005): ODOJ does not merely adopt the acronym-driven language of social media but saturates it with Qur'anic content, creating a distinctive communal dialect in which every named activity – from individual daily recitation to collective charity – is framed as an expression of one's identity as an *ODOJer* and, by extension, as a Muslim committed to the living Qur'an.

Beyond language, communal identity is expressed through visual and auditory forms laden with meaning. ODOJ's logo – shown in Figure 4 – combines green (youth), red (vigour and resolve), and white (purity of intention), a combination that simultaneously evokes the Indonesian and Palestinian flags and communicates what might be called the community's visual theology. The community explicitly frames this association with Palestine as an expression of historical and religious solidarity (ODOJ, 2026c), thereby declaring that ODOJ's Qur'anic identity encompasses solidarity with the global *ummah* rather than remaining narrowly nationalist. The ODOJ anthem, composed by the Islamic music group Snada (Muslimah Mandiri Official, 2019), further consolidates collective identity through an

emotionally resonant musical medium – an aesthetic dimension of the living Qur'an that extends beyond recitation to encompass material cultural expression, precisely as Rafiq (2014) identifies in his aesthetic reception typology.



Figure 4. The ODOJ Community Logo (Source: <https://www.onedayonejuz.org>)

This construction of communal identity carries significant theoretical implications. It demonstrates that the living Qur'an operates not only through individual or small-group recitation in localised settings but also through what might be called a Qur'anic "dialectology" at the community level – an ecosystem of language, symbol, and self-representation rooted entirely in Qur'anic commitment. From Ahimsa-Putra's (2012) functional perspective, this ecosystem maintains communal solidarity and reinforces social cohesion among members who are geographically dispersed and may never meet in person. The Qur'an "lives" in ODOJ not only through daily reading but also in the way the community speaks about itself – a dimension of living Qur'an that existing scholarship, oriented primarily towards recitation practices and exegetical traditions, has not adequately theorised. This finding suggests that future living Qur'an research would benefit from greater attention to the semiotic and discursive dimensions of Qur'anic community life: the vocabulary communities develop, the visual symbols they adopt, and the narratives they construct about their own Qur'anic commitments.

The communal-identity dimension is also evident in ODOJ's structural organisation of membership. The distinction between *ikhwān* (male) and *akhwāt* (female) groups is not merely administrative but reflects the community's sensitivity to Islamic norms of gender interaction – a form of *cultured technology* (Barzilai-Nahon & Barzilai, 2005) that demonstrates how Islamic values shape the technical architecture of the community rather than the reverse. Although WhatsApp makes no technical distinction between users of different genders, ODOJ actively designs its ecosystem to reflect these values, with separate group structures, leadership tracks, and programme offerings for male and female members. Similarly, the rotating PJH system distributes leadership responsibility among ordinary members on a daily basis, embodying the Qur'anic principle of *syūrā* (deliberative consultation) in governance and enacting rather than merely reciting a Qur'anic value. These structural choices collectively demonstrate that ODOJ's identity ecosystem is not a cosmetic layer applied over a recitation system but an organic reflection of Qur'anic values permeating every dimension of communal life, from the most intimate (the daily accountability of the thirty-member group) to the most public (the community's visual representation and global solidarity commitments).

6. Enacting Qur'anic Values through Collective Social Action

The third DLQ dimension – social-functional – concerns how Qur'anic values internalised through daily recitation are translated into digitally organised collective social action. This is the most tangible manifestation of the Qur'an's performative function (Rafiq, 2021): the Qur'an is received not as a bearer of messages to be decoded but as a command and stimulus to act, so that its meaning is fully realised only in concrete deeds. Whereas the informative function can be fulfilled through reading and study alone, the performative function demands that the reader become a vehicle through which Qur'anic values enter the world as action. ODOJ's principal institutional expression of this dimension is the ODOJ Foundation for the Nation (*Yayasan ODOJ Untuk Negeri*, OUN), established in 2022. Its flagship programme, the National Qur'an Charity (*Sedekah Al-Qur'an Nasional*, SQN), generated Rp 1,046,100,000 between 16 January and 28 February 2023 alone, enabling the distribution of 9,398 copies of the Qur'an – 2,126 in A4 format and 7,272 in A5 – to 45,376 beneficiaries across Indonesia (ODOJ, 2023g). In the following year, from 20 March to 27 August 2024, OUN collected 7,623 copies towards

its target of 10,000 (OUN, 2024). These figures are not merely philanthropic milestones; they are empirical evidence that a digital recitation community can generate social impact at a scale that significantly exceeds what any geographically bounded traditional community could achieve. As depicted in Figure 5, these programmes span domestic Qur'an distribution through SQN, humanitarian aid for Palestine, and the QUBRO collective sacrifice initiative, together illustrating the breadth of ODOJ's social-functional dimension.



Figure 5. ODOJ Social Programmes: National Qur'an Charity (SQN), Palestine Humanitarian Aid, and QUBRO (Source: ODOJ social media, 2026)

The QUBRO programme (*Qurban Bersama ODOJ*, ODOJ Collective *Qurbān*) illustrates a further dimension of this social enactment: the reach of ODOJ's action into the most geographically isolated communities in Indonesia. On 10 July 2022, QUBRO distributed sacrificial meat to Dusun Bondan, Desa Ujungalang, Kecamatan Kampung Laut – a remote coastal village in Cilacap that had received no *qurbān* that year – accessible only after one hour by road and one hour by sea (OUN, 2022). A similar distribution reached Surau Nurul Iman in Desa Tanjungpisang, Kecamatan Tasik Putripuyu, Kepulauan Meranti, some eight hours from Pekanbaru. Beyond domestic programmes, ODOJ extends its solidarity globally through QUBRO Afrika and QUBRO Palestina. ODOJ's commitment to Palestine is woven into its founding identity: the combination of red, white, and green in its logo evokes both the Indonesian and Palestinian flags, grounded in the historical fact that Palestine was among the first nations to recognise Indonesian independence – a solidarity that is simultaneously historical, humanitarian, and Islamic. During Israel's military aggression in Ramadan 2021, ODOJ raised Rp 1,902,649,207, which was channelled through Daarut Tauhiid Peduli to provide two ambulances for Gaza and Amman (DTPeduli, 2021). By 11 November 2024, ODOJ had raised Rp 1,065,481,487 for Palestinian relief (ODOJ, 2026b).

From Ahimsa-Putra's (2012) functional perspective, these programmes demonstrate how the Qur'an sustains communal solidarity not only within ODOJ but also between ODOJ and the wider Muslim community at both domestic and global levels. Campbell's (2013) digital religion framework illuminates the mechanism: the converged online-offline ecosystem of ODOJ's multiplatform infrastructure enables the mobilisation of resources at a scale and speed impossible for any pre-digital Qur'anic community, while simultaneously anchoring that mobilisation in the deeply personal spiritual practice of daily recitation. The causal chain between *tilāwāh* and social action in ODOJ is organic and theological rather than instrumental: consistent recitation is understood to generate a transformation of character that naturally produces social concern. This is expressed in the community's recurring affirmation that a genuine *ODOJer* is not only one who reads the Qur'an daily but also one whose social interactions reflect its values. These findings substantially expand the conventional understanding of living Qur'an: whereas the field has focused on recitation, memorisation, or interpretation as localised small-group practices, ODOJ demonstrates that the Qur'an's performative function (Rafiq, 2021) extends to the organisation of nationally scaled and globally connected social action – a constitutive dimension of what it means for this community to live

by the Qur'an and a direct response to Ali's (2015) call for the practical-contextual expansion of Qur'an scholarship.

Read against Campbell's (2013, 2024) broader framework, the ODOJ case both confirms and complicates digital religion theory. Campbell's rejection of a strict online/offline dichotomy is strongly borne out by ODOJ's hypermediated architecture, in which digital accountability and physical gatherings are mutually constitutive rather than competing. At the same time, Campbell's account of authority as shifting from institutional gatekeepers to networked individuals only partially captures the Indonesian case, where horizontal peer accountability coexists with, rather than replaces, formal religious authorities such as fatwa councils and ustaz-led KalQulus sessions. The Indonesian context therefore suggests that digital religion theory, developed primarily in North American and European settings, requires further specification when religious authority remains institutionally anchored even as everyday practice is thoroughly digitalised.

7. Tensions and Ambiguities in Digital Living Qur'an Practice

A balanced analysis of ODOJ as a living Qur'an phenomenon must acknowledge the tensions and ambiguities attending its digital practice, for it is precisely here that the complexity and depth of the *Digital Living Qur'an* phenomenon are most clearly visible. The DLQ framework must capture not only the expansions and innovations that technology enables but also the new forms of spiritual risk and ethical ambiguity that emerge alongside them. This is not merely a scholarly obligation; it is a requirement of intellectual honesty about what digital Qur'anic community-making actually involves. Three constitutive tensions structure this analysis, each of which reflects a broader dialectic between the logic of digital platforms and that of Islamic spiritual practice.

The first and most fundamental tension is between sincerity (*ikhhlās*) and spiritual ostentation (*riyā'*). Husein and Slama (2018) identify the risk of *riyā'* as a significant and inherent theological anxiety within ODOJ: reporting recitation progress through semi-public WhatsApp groups may shift motivation from genuine devotion towards the pursuit of social recognition, a shift that is theologically problematic within a tradition that regards *ikhhlās* as a precondition for the acceptance of worship. Al-Ghazālī addressed this concern at length in the *Iḥyā' 'Ulūm al-Dīn*, but it acquires new complexity in the social media age, where the potential audience for acts of worship may expand indefinitely. In Campbell's (2013) framework, this reflects the dialectical nature of the online-offline religious ecosystem: the very infrastructure that enables communal accountability simultaneously opens space for a performativity of piety that may be spiritually counterproductive. This tension is not unidirectional: from Ahimsa-Putra's (2012) functional perspective, public recitation reporting also builds communal solidarity. The ambiguity between the risk of *riyā'* and the benefits of mutual support and community building is irreducible and reflects the inherent complexity of practices of piety in the digital age.

The second tension is between quantity and quality in recitation. ODOJ's gamified one-*juz*-per-day targets tend, by design, to prioritise quantitative output over dimensions that the Islamic tradition has long considered equally or more important: *tadabbur* (sustained contemplation of meaning), *tafsīr* (intellectual understanding), and *tahfīz* (memorisation). In Rafiq's (2014) typology, this risks reducing aesthetic reception – which foregrounds deep, unhurried engagement with the sacred text as divine speech – to a merely functional, quantifiable reception in which the primary goal is task completion. The classical tradition of Qur'an reading has always maintained a productive tension between *kaṣrā al-qirā'ah* (frequency of recitation) and *ta'ammul wa tadabbur* (pondering and contemplation), and the question of which should take priority has been debated by Muslim scholars for centuries. ODOJ's institutional design resolves this tension – at least at the structural level – in favour of frequency, while attempting to address contemplation through the separate KalQulus programme. Whether this separation is experienced by members as a coherent complementarity or a genuine spiritual trade-off is an empirical question that future longitudinal research will need to address. The third tension is between democratisation and standardisation: ODOJ's uniform targets, star ratings, and reporting mechanisms achieve extraordinary inclusivity, yet potentially marginalise slower, more contemplative

practices of recitation that may not complete a *juz* per day but may generate deeper spiritual transformation. This is ultimately the tension between the quantifying logic of digital platforms and the qualitative, immeasurable logic of spiritual formation.

These tensions do not diminish ODOJ's significance; they enrich the DLQ analysis by demonstrating that the digitalisation of Qur'anic practice is not a neutral process but one saturated with value negotiation, theological compromise, and trade-offs between accessibility and depth. Within Campbell's (2013) digital religion framework, they are evidence that ODOJ is a living and dynamic religious ecosystem – not a passive adoption of technology but an active, ongoing negotiation between a richly textured Qur'anic tradition and the complex realities of digital life. Future research would benefit from ethnographic attention to how individual ODOJ members navigate these tensions in their own spiritual lives: whether the accountability system is experienced primarily as enabling or coercive, whether the risk of *riyā'* is a lived anxiety or a theoretical concern, and whether the quantitative orientation of the recitation system is perceived as complementary to or in competition with deeper Qur'anic engagement. These questions can be answered only from within the community through sustained fieldwork of a kind that the present study, with its focus on community-level dynamics, has been unable to pursue fully.

8. Conclusion

This article has demonstrated that ODOJ represents a qualitatively new living Qur'an phenomenon that cannot be adequately understood through either conventional living Qur'an frameworks or existing digital religion theory alone. The DLQ concept provides the analytical tools to see what each framework, taken separately, would miss: ODOJ is simultaneously a Qur'anic reception community in the classical sense – shaped by its tradition's own norms, practices, and theological commitments – and a community constituted by digital infrastructure in ways that generate genuinely new conditions of reception. Three principal findings emerge. *First*, ODOJ institutionalises daily recitation through a digital peer-accountability mechanism that simultaneously cultivates the cognitive, affective, and social dimensions of Qur'anic practice, shifting recitation from a sporadic private habit into a consistent, democratised communal discipline practised by over 113,000 people across two continents. *Second*, ODOJ constructs a distinctive communal-identity ecosystem through language, symbols, and cultural expressions rooted in Qur'anic values, making the Qur'an the founding principle that shapes the community's entire mode of existence and self-representation – a dimension of living Qur'an scholarship that has received insufficient scholarly attention. *Third*, ODOJ translates Qur'anic values into nationally scaled collective social action through digital infrastructure, demonstrating that the Qur'an's performative function operates not only at the level of individual ritual but also at the level of organised social mobilisation (Bila et al., 2026). All three DLQ dimensions are accompanied by constitutive tensions – between *ikhlaṣ* and *riyā'*, quantitative and qualitative reception, and democratisation and standardisation – which, far from diminishing the community's significance, confirm its vitality as a living religious ecosystem engaged in ongoing negotiation between Qur'anic tradition and the complex realities of digital life.

Theoretically, the DLQ framework opens three urgent research agendas. *First*, comparative platform studies are needed to test whether the DLQ dimensions identified in ODOJ are also present in other digital recitation communities – on Telegram, Discord, or platforms such as Quran.com and Muslim Pro – or whether different platform architectures significantly alter Qur'anic reception dynamics. *Second*, longitudinal research tracking the spiritual trajectories of ODOJ members is essential to address the question that this article cannot fully answer from the available data: whether sustained participation in a gamified recitation system produces deep spiritual transformation or, over time, reduces *tilāwah* to a habit devoid of meaning. *Third*, the governance and regulation of digital Qur'anic communities – including how formal authorities such as the Indonesian Ministry of Religious Affairs and the Council of Indonesian Ulama (MUI) interact with communities like ODOJ – constitute a rapidly developing field that demands scholarly attention, particularly given its implications for Qur'an education policy. Each line of inquiry will further consolidate DLQ as a productive analytical

instrument for understanding how the Qur'an "lives" in the digital lifeworld of twenty-first-century Muslims.

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