

The Experience of Transcendental Communication in Tahajud Prayer Among TikTok User @dynsonlyy

Syaifuddin¹, Atef Fahrudin², Galang Ikhwan Aji Sabda³

¹Universitas Mercu Buana, Indonesia

²Universitas Padjadjaran, Indonesia

³Universitas Padjadjaran, Indonesia

ABSTRACT

The digital era transforms religious practices such as Tahajud prayer into a spiritual experience publicly shared and reinterpreted through social media, creating a new reality of transcendental communication within digital spaces. This study aims to understand the meaning of transcendental communication in Tahajud prayer shared by the TikTok user @dynsonlyy through virtual ethnographic analysis of comments and digital interactions. This research employs mixed methods with a sequential explanatory design, combining virtual ethnography, descriptive quantitative analysis, netnography, methodological triangulation, and data visualization to understand transcendental communication comprehensively. Research findings: The study reveals that transcendental communication through Tahajud prayer on TikTok is personal, collective, and significantly impactful. From 309 analyzed comments, 88 experiences related to sustenance (rezeki), 63 to inner peace, 52 to education issues, 46 to finance, 41 to family, and 40 to work were identified. One hundred fifty-six comments contained prayer requests, 96 reflected emotional transformation, and 29 noted mystical experiences. TikTok functions as a sacred digital space, enabling authentic spiritual expression and forming a networked religious community, strengthening religious identity while serving as a medium for collective coping and spiritual transformation in the digital era. Conclusion: Transcendental communication in Tahajud prayer on TikTok evolves into digital communal spirituality, dominated by prayer requests and sustenance outcomes, demonstrating real psychological and material effects.

Citation: Syaifuddin, Fahrudin, A., & Sabda, G. I. A. (2025). The experience of transcendental communication in Tahajud prayer among TikTok user @dynsonlyy. *Syiar: Jurnal Komunikasi dan Penyiaran Islam*, 5(1), 115–130. <https://doi.org/10.54150/syiar.v5i1.728>

Correspondence:

Syaifuddin,
syaifuddin@mercubuana.ac.id

Keywords:

Communication, Transcendental, Social Media, Tahajud Prayer

Copyright © 2025 Syaifuddin; Atef Fahrudin ; Galang Ikhwan Aji Sabda

Received: March 12, 2025

Accepted: June 18, 2025

Published: June 27, 2025



A. INTRODUCTION

In the digital era, Islamic preaching utilizes social media as an effective communication platform. Ustadz Hanan Attaki, through YouTube, successfully delivers religious messages in a relevant and engaging manner (Muharrifah & Sikumbang, 2025). Masjid Sejuta Pemuda optimizes digital media to expand preaching reach and enhance congregation interaction (Kholifah & Hikmah, 2024). Furthermore, the importance of Islamic rules and ethics in social media interaction is emphasized through the “Indonesian Council of Ulama” fatwa to ensure digital communication remains respectful and compliant with Sharia (Ramadhani, 2024). Mosques and Ustadz Muhammad Nuzul Dzikri also use Instagram as a modern preaching medium that strengthens Islamic communication (Maolana et al., 2024; Maharani & Asia, 2024). The digital era has revolutionized human spiritual communication, where social media platforms like TikTok serve as venues to share and discuss worship practices such as Tahajud prayer virtually (Cahyono, 2016).

Islamic communication through digital media shows a complex transformation, encompassing extremist propaganda, the dissemination of teachings, and social dynamics. The Islamic State (IS) uses digital platforms for propaganda and recruitment despite restrictions by authorities (Lakomy, 2023; Amin, 2020). Cyber Islamic Environments support the spread of teachings with celebrity preachers' involvement in digital Islamization (Bunt, 2024; Raya, 2025). Teaching the Qur'an via digital platforms increases cross-cultural participation (Zohdi et al., 2024). Muslim women's participation in the digital world strengthens their voices while breaking traditional authority (Nisa, 2021). Through transmedia storytelling, marketing strategies for Sharia content become important (Rasit et al., 2025). Moderate organizations such as Muhammadiyah and NU respond differently to the digital era (Akmaliah, 2020), while digital media also drives broad socio-cultural transformation (Abu Al Houli et al., 2024).

The transcendental communication model defines the interaction between humans and Allah SWT, providing psychological benefits and deep understanding, primarily through the tahajud prayer (Syam, 2015; Kholiq, 2023). Transcendental communication in the Kapontasu ritual within the Muna ethnic farming system focuses on traditional rituals in the local cultural context without considering the digital dimension (Hardin, 2016). Transcendental communication is vertical communication connecting humans with a higher spiritual dimension and is relevant in Islamic worship practices, particularly prayer as the primary medium to communicate with Allah SWT (Thadi, 2017; Bachtiar, 2014). Transcendental communication transcends physical boundaries to connect humans with transcendental reality, providing psychological benefits and reflected in tahajud prayer as an intense spiritual dialogue during the last third of the night (Kholiq, 2023; Hardin, 2016).

Virtual ethnography develops as an important methodology to understand social interactions in digital spaces with specific methodological adaptations, allowing access to authentic social media user narratives that are more honest than conventional methods (Pink et al., 2016; Kozinets, 2020). Digital space has become an important part of Generation Z's spirituality, although interactions within it are not always spiritual, so religious institutions must actively provide guidance (Subowo, 2021). On TikTok, spiritual content is quite common and receives positive responses, especially regarding spirituality that positively impacts users (Iskandar & Pratama, 2024). This phenomenon shows that social media is a means of

entertainment and a space for exploration and deepening spirituality, enabling individuals to share religious experiences, including transcendental communication in worship such as tahajud prayer (Adawiyah, 2020).

Social media platforms like TikTok, Instagram, and Twitter have become important ethnographic spaces for understanding social phenomena, including spirituality and religious experiences. Users share tahajud prayer experiences, creating new forms of digital spirituality and networked religion (Campbell & Garner, 2016). The digital era has given birth to digital spirituality that combines traditional practices with social media technology (Subowo, 2021). Research shows TikTok significantly influences students' spiritual aspects, such as beliefs and religious practices (Iskandar & Pratama, 2024). Through short videos and personalized algorithms, TikTok spreads spiritual content and Sufi preaching with reflective narratives and visual symbols (Rahman & Sari, 2025).

This research is expected to contribute in theoretical, practical, and methodological aspects. Theoretically, it enriches the study of transcendental communication by integrating digital dimensions and virtual ethnography, filling a gap in the literature related to spirituality in the social media era. The findings can be a foundation for developing a more comprehensive and contextual digital transcendental communication theory. Practically, the results provide insights for digital preaching practitioners on effective ways to communicate spiritual experiences on social media platforms and guidelines for developing meaningful religious content, especially for Generation Z. Methodologically, this study advances virtual ethnography as an applicable research method to analyze spirituality phenomena in digital spaces and other social media platforms.

B. RESEARCH METHODS

This study employs a mixed methods approach with an explanatory sequential design, integrating virtual ethnography and quantitative analysis to explore transcendental communication in tahajud prayer. The quantitative component is used to determine a representative sample size and to analyze phenomenological patterns descriptively. Meanwhile, virtual ethnography delves into the deeper meanings of the spiritual experiences of TikTok users. Data were collected from the account @dynsonlyy, which features Islamic spiritual content, based on the premise that TikTok is a networked public space enabling authentic spiritual expression (Kozinets, 2020; Pink et al., 2016). Data collection involved 3,525 TikTok user comments in June 2025, with the sample size determined using Yamane's formula, yielding 359 samples at a 95% confidence level and a 5% margin of error. A total of 309 comments (86.1%) were selected following the digital content analysis guidelines by Guest, Bunce, & Johnson (2006). Data, including usernames, likes, timestamps, and narratives, were analyzed through digital participant observation using a netnographic approach (Kozinets, 2020) with JavaScript tools (Papaparse, Lodash) for keyword extraction. Ethnographic categorization covered digital rituals, socio-spiritual contexts, transcendental communication, and spiritual outcomes, accompanied by a thick description of complex narratives. Quantitative validity was maintained through sample representativeness via statistical formulas and verification of characteristic alignment with the population. Extensive engagement, source triangulation, and implicit member checking via community interaction metrics strengthened ethnographic validity. Reliability was ensured through systematic observation, digital field notes, and



researcher reflexivity regarding their position within the digital religious space (Campbell & Garner, 2016). The mixed methods integration was visualized using Chart.js in an interactive dashboard combining quantitative data and ethnographic findings. Limitations such as the digital divide and self-presentation bias were compensated for by methodological triangulation, thick description, and adequate data volume ($n = 309$).

C. RESULTS AND DISCUSSION

A total of 309 TikTok user comments on the account @dynsonlyy discussing transcendental communication experiences in tahajud prayer reveal a significant transformation in spiritual practice in the digital era. Figure 1 shows the post that is the focus of this study, where the creator shares a spiritual experience that triggered widespread responses from the digital community. This phenomenon reflects TikTok's evolution as a space for spiritual expression, enabling the growth of networked religion. This shift indicates a transformation from private spirituality toward communal-digital spirituality, where individual experiences gain collective influence within an open and participatory online social space.



Figure 1. Post by @Dynsonly related to Tahajud

Source: <https://vt.tiktok.com/ZSHb9G1ccdXUb-efKsY/>

Virtual ethnographic analysis reveals systematic and structured patterns in the tahajud experience, as shown in Figure 2. The experience flow begins with the spiritual preparation phase, where individuals mentally and emotionally prepare themselves, followed by the actual tahajud ritual, and ends with various spiritual outcomes.



Figure 2. Tahajud Experience Flow

Source: Research Data Processing, 2025

The context of issues communicated during tahajud shows a very broad and complex diversity, as seen in Figure 3. Spiritual issues dominate with 91 cases, illustrating the fundamental human need for profound spiritual transformation. This phenomenon can be understood through transformative experiences such as that shared by user @ningsih.asigenn, who stated: "I never used to pray the five daily prayers, but something happened in my life that

made me repent... now tahajud has become a necessity, life has completely changed.” This narrative illustrates how transcendental communication in tahajud functions not only as a conventional worship ritual but also as a catalyst for fundamental and radical spiritual transformation. Along similar lines, user @spiritualjourney22 also experienced a spiritual transformation that extended to their family circle, stating: “Asking for Allah’s guidance for myself and my family. After regularly performing tahajud, gradually my family started to pray diligently and study the Qur’an.” This experience shows how individual transcendental communication can have ripple effects that extend into the social environment, creating collective and systemic spiritual transformation.

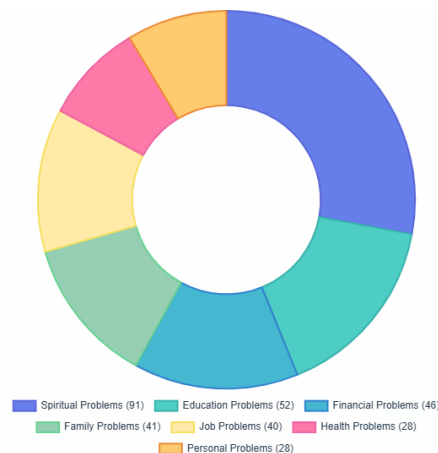


Figure 3. Context of Issues Communicated

Source: Research Data Processing, 2025

Educational issues occupy the second position with 52 cases, indicating how transcendental communication functions as a coping mechanism in facing academic and financial challenges. A highly representative experience is shared by user @imcancer83, who stated: “I once wanted to enter high school but had no money at all... after tahajud and praying sincerely, suddenly a scholarship came.” This narrative illustrates how transcendental communication in tahajud can produce concrete and measurable material outcomes, challenging the traditional dichotomy between spirituality and materiality. Similarly, user @niyaaja09 experienced a very rapid response in the educational domain, stating: “The miracles of frequent tahajud are unmatched, sis... not even 24 hours and Allah answered the prayer of Prophet Yunus, and the scholarship acceptance results came out immediately!” This experience highlights a unique temporal dimension in transcendental communication, where divine timing can surpass conventional temporal expectations and produce accelerated manifestation.

Financial issues, with 46 cases, demonstrate how digital spirituality becomes a vital coping mechanism in facing economic pressures. A deeply personal and intense experience was shared by user @van_van2511, who said: “One night I prayed tahajud, crying while talking to Allah, panicking because I had no money to live on the next day... suddenly a friend from the US transferred me a sum of money that was WOW for me, even though I DIDN’T TELL OR ASK.” This narrative demonstrates the extreme emotional intensity in transcendental communication, where the individual reaches an emotional catharsis enabling very deep spiritual communication. Along the same lines, user @rejek_i_nomplok also experienced unexpected provision in a critical financial situation, saying: “My salary was late for months,

my child was still small, I was confused about what to eat tomorrow. After tahajud, unexpected sustenance came from an unforeseen source.” This experience shows that digital spaces allow for authentic and unfiltered vulnerability expression, where individuals can share the most personal spiritual experiences without conventional social barriers, as explained in the concept of netnography.

Family issues, with 41 cases, illustrate how tahajud becomes a medium for communicating complex relational needs. An experience demonstrating deep relational transformation is shared by user @family_peace, who said: “The family was in severe conflict, my parents wanted a divorce. After routinely praying tahajud asking for harmony, alhamdulillah now the family is peaceful again.” This narrative shows how individual transcendental communication can have systemic impacts on family dynamics, creating relational healing that transcends individual intervention. Similarly, user @familyproblems experienced emotional relief in facing complex family issues, saying: “I told Allah all my family problems, from the smallest to the biggest. It feels so relieving to talk to the One Who Always Listens.” This experience reflects the concept of intercessory prayer, which can produce transformation within complex relational systems, where vertical communication with God results in horizontal changes in interpersonal relationships.

Work-related issues, with 40 cases, demonstrate how transcendental communication can influence professional aspects of life. A rapid response experience in the professional domain is shared by user @blessed_soul88, who stated: “Subhanallah, I just finished tahajud and that same morning I received good news from a workplace I had applied to a long time ago. The prayer was answered within hours.” This experience illustrates how transcendental communication can create breakthroughs in stagnant professional situations, showing that spirituality and professionalism are not separate dichotomies but can mutually reinforce each other. Similarly, user @job_seeker99 experienced transformation during a prolonged period of unemployment, stating: “I was unemployed for 8 months, very stressed. After consistently praying tahajud for 2 weeks, I got interview calls from 3 companies at once.” This experience demonstrates how transcendental communication can function as a sustained coping mechanism that not only provides psychological relief but also generates concrete opportunities in the professional domain.

Health issues, with 28 cases, reveal a significant healing dimension in transcendental communication. Experiences illustrating intercessory healing can be seen from user @healing_prayer, who said: “My mother was seriously ill, the doctor said her condition was critical. After praying tahajud every night asking for healing, alhamdulillah my mother improved and is now healthy.” This experience shows how transcendental communication can act as complementary healing alongside conventional medical interventions, creating a holistic healing approach. Likewise, user @miracle_healing experienced remarkable personal healing, stating: “I was diagnosed with a serious illness and was very panicked. I consistently prayed tahajud asking for healing, and my latest medical check-up showed all results were normal.” This experience demonstrates how transcendental communication can produce spontaneous healing that surpasses conventional medical expectations, creating what can be categorized as miraculous healing in spiritual terminology.

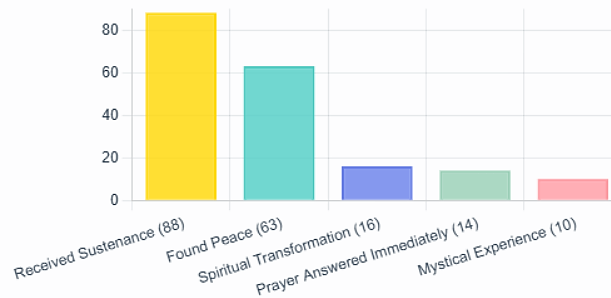


Figure 4. Experiences of the Results of Performing Tahajud

Source: Processed Research Data, 2025

Figure 4 shows the outcomes of tahajud experiences, which are very diverse and complex. Receiving sustenance dominates with 88 experiences, indicating that transcendental communication has a very concrete impact in the material domain. Experiences that show unexpected provision can be seen from the experience of user @van_van2511 who stated: “One night I prayed tahajud, crying while talking to Allah, I panicked because I had no money for living the next day... suddenly a friend from the US transferred money to me in an amount that was WOW for me, even though I DID NOT TELL OR ASK.” This experience illustrates the concept of divine provision working through unexpected social networks, creating serendipitous encounters that provide concrete solutions for financial crises. In line with this, user @imcancer83 also experienced a transformative educational breakthrough as stated: “I once wanted to enter high school but had no money at all... after praying tahajud and praying sincerely, suddenly a scholarship aid came.” This experience shows how transcendental communication can open doors of opportunity that were previously closed, creating access to vital resources for personal and professional development.

Experiencing peace with 63 reports shows a very fundamental psychological dimension in transcendental communication. Experiences showing immediate psychological relief can be seen from user @in_deh who stated: “Tahajud, even though our prayers are answered late, makes our hearts feel calm, believe me sis... there is an extraordinary calming effect after tahajud.” This narrative illustrates how transcendental communication can provide immediate psychological benefits that are independent of material prayer fulfillment. In line with that experience, user @niyaaja09 also felt sustained peace as she stated: “After tahajud, Allah gave a feeling of calmness in my heart until after the noon prayer... feelings of restlessness and anxiety immediately disappeared, replaced with peace.” This experience describes how transcendental communication can generate sustained peace that goes beyond the moment of the ritual itself.

Spiritual transformation with 16 experiences shows a very deep long-term developmental impact. Experiences indicating radical life transformation can be seen from user @ningsih.asigenn who stated: “I never used to pray the five daily prayers but there was an event in my life that made me repent... now tahajud is a necessity, life has completely changed.” This narrative illustrates the concept of radical spiritual conversion, where transcendental communication not only results in behavioral change but also a fundamental spiritual identity transformation. In line with this, user @spiritualjourney22 also experienced comprehensive character transformation as stated: “After regularly praying tahajud, I became more patient in facing trials, more sincere in everything, and felt closer to Allah. Guidance comes slowly but

surely.” This experience illustrates how transcendental communication can produce holistic and sustainable character development, creating spiritual transformation that is not only momentary but permanent.

Prayers Answered Immediately with 14 Experiences shows a very significant dimension of immediate divine response. Experiences indicating rapid manifestation can be seen from user @niyaaja09 who stated: “The miracles from frequent tahajud are unmatched, sis... within less than 24 hours, Allah answered the prayer of Prophet Yunus, and immediately the scholarship was accepted!” This narrative illustrates the phenomenon of accelerated spiritual response, creating miraculous timing experiences in transcendental communication. In line with this experience, user @blessed_soul88 also experienced same-day manifestation as stated: “Subhanallah, right after finishing tahajud that morning, I received good news from a job I had long applied for. The prayer was answered within hours.” These experiences demonstrate how transcendental communication can create synchronicity that surpasses conventional temporal expectations, producing experiences that can be categorized as direct and concrete divine intervention.

Mystical Experiences with 10 Reports show the dimension of transcendent experience that goes beyond conventional rational understanding. Experiences indicating supernatural sensations can be seen from user @mystical_prayer who stated: “During tahajud, I felt something different, goosebumps, trembling, and like there was a very close presence. I am sure that is a sign Allah heard my prayer.” This narrative describes a numinous encounter that creates altered states of consciousness and embodied spirituality. In line with this, user @divine_signs also experienced a visionary experience as stated: “While deeply praying, suddenly I saw a light and felt extraordinary warmth. I am certain that is a sign that Allah answered my request.” This experience illustrates a mystical vision that creates a direct divine encounter, showing that transcendental communication can produce experiences that go beyond the boundaries of conventional sensory perception.

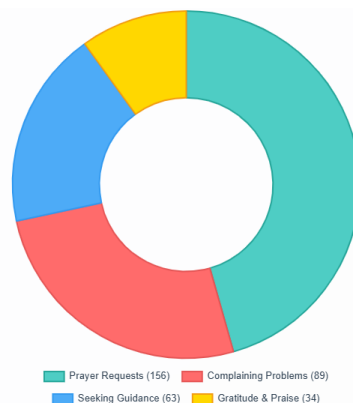


Figure 5. Types of Transcendental Communication in Tahajud

Source: Processed Research Data, 2025

Figure 5 analyzes the types of transcendental communication occurring during tahajud with very high complexity. Petitionary prayer dominates with 156 cases, indicating that transcendental communication in the digital context still retains the traditional essence as a medium for petitionary prayer to God. Experiences demonstrating urgent supplication can be seen from user @van_van2511 who stated: “One night I prayed tahajud, crying while talking to Allah, I panicked because I had no money for living the next day... suddenly a friend from the

US transferred money to me in an amount that was WOW for me, even though I DID NOT TELL OR ASK.” This narrative illustrates the extreme emotional intensity in crisis-driven prayer, where the individual reaches a point of desperation allowing very deep and authentic spiritual communication. In line with this, user @niyaaaja09 also experienced faith-based supplication that resulted in a quick response as stated: “The miracles from frequent tahajud are unmatched, sis... within less than 24 hours, Allah answered the prayer of Prophet Yunus, and immediately the scholarship was accepted!” This experience illustrates how petitionary prayer in tahajud can produce fast and concrete responses, reflecting the concept of transcendental communication as an intense spiritual dialogue between the individual and God that can generate immediate divine response.

Complaining about problems with 89 cases shows the dimension of cathartic communication, which is very fundamental in transcendental communication. Experiences showing emotional catharsis can be seen from user @broken_heart22 who stated: “At that time I was really down, venting to Allah while crying. It felt like the burden of life was too heavy to bear alone.” This narrative illustrates how transcendental communication can function as therapeutic release where individuals can express their deepest vulnerability without fear of judgment. In line with this, user @tired_soul88 also experienced existential complaint as stated: “Allah, I’m so tired of this life. Problems keep coming one after another, I don’t know what to do anymore. Please help me.” This experience portrays transcendental communication as existential dialogue where individuals can express existential fatigue and seek meaning in suffering.

Asking for guidance with 63 cases shows a very complex dimension of guidance-seeking in transcendental communication. Experiences demonstrating decision-making guidance can be seen from user @seekingguidance who stated: “I was confused about making an important life decision, so I prayed tahajud asking for Allah’s guidance. Alhamdulillah, I received a very clear sign through a dream.” This narrative illustrates how transcendental communication can function as a divine guidance system that provides clarity in ambiguous and complex situations. In line with this, user @guidance_seeker also experienced educational guidance through serendipitous encounters as stated: “After praying tahajud asking for guidance about my choice of study, suddenly an upperclassman gave me information about a scholarship in my dream major. That turned out to be the answer.” This experience shows how transcendental communication can activate social networks that provide vital information for strategic decision-making in life.

Gratitude and praise with 34 cases shows the dimension of gratitude expression, reflecting a complete cycle of transcendental communication. Experiences showing post-blessing gratitude can be seen from user @grateful_heart who stated: “After my previous prayers were answered, I prayed tahajud specifically to express gratitude. My heart felt full of immeasurable thanks to Allah.” This narrative illustrates how transcendental communication is not only extractive in the form of requests but also reciprocal in the form of recognition and appreciation. In line with this, user @praise_allah also experienced pure worship as stated: “Sometimes I pray tahajud just to praise Allah, talking about how great He is for managing our lives perfectly. Subhanallah.” This experience describes the dimension of contemplative worship that transcends transactional spirituality toward a deeper relational spirituality.

Figure 6 analyzes the experiences felt during transcendental communication with very high psychological and spiritual complexity. Emotional transformation dominates with 96 experiences, showing that transcendental communication in tahajud primarily functions as a very powerful emotional regulation mechanism. Experiences showing comprehensive emotional transformation can be seen from user @peaceful_heart_7 who stated: "Tahajud, even though our prayers are answered late, makes our hearts feel calm, believe me sis... there is an extraordinary calming effect after tahajud." In line with this, user @inner_peace_99 also experienced immediate emotional relief as stated: "After tahajud, Allah gave a feeling of calmness in my heart until after the noon prayer... feelings of restlessness and anxiety immediately disappeared, replaced with peace." This experience illustrates how transcendental communication can produce deep and sustained emotional transformation.

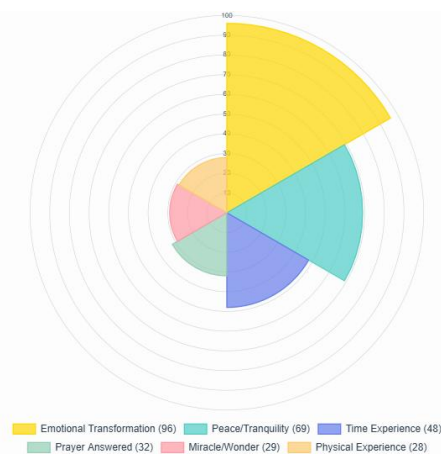


Figure 6. Types of Transcendental Communication in Tahajjud Prayer

Source: Processed Research Data, 2025

Peace and tranquility with 69 experiences indicate the core psychological outcome of transcendental communication. Experiences that show profound tranquility can be seen from the experience of user @calmness_seeker who stated: "Subhanallah, after tahajjud prayer I immediately felt very calm. Even though before that I was feeling anxious and restless about the future." In line with that experience, user @tranquil_soul22 also experienced inexplicable peace as stated: "Strange but true, after tahajjud my heart felt so at ease. The problems are still there but the heart is no longer panicking, there is a peace that is hard to explain."

Temporal experience with 48 cases indicates the dimension of temporal transcendence which is very unique in transcendental communication. Experiences that show altered time perception can be seen from the experience of user @time_flies_prayer who stated: "During tahajjud, time felt really fast, like I just started and suddenly it was already dawn. Normally staying up late feels really long." In line with that, user @quick_response_88 also experienced rapid divine response as stated: "The miracles from doing tahajjud often are unmatched sis... not even 24 hours and Allah already granted my prayer." This experience shows accelerated spiritual timing that surpasses conventional temporal expectations.

Prayer fulfillment with 32 cases indicates the concrete manifestation of transcendental communication. Experiences that show quick response can be seen from user @answered_prayers who stated: "Masya Allah, just yesterday I prayed tahajjud asking for something, and today it's already granted. Allah's response is so fast." Similarly, user

@blessed_beyond_dreams also experienced transformative prayer fulfillment as stated: "The prayer I made during tahajjud, alhamdulillah, was granted in a way I never imagined before." This experience illustrates how transcendental communication can result in responses that exceed human expectations.

Miracles and wonders with 29 cases indicate the dimension of supernatural intervention in transcendental communication. Experiences that show miraculous provision can be seen from user @miraculous_blessing who stated: "Suddenly a friend from the US transferred a WOW amount of money to me, even though I DIDN'T TELL or ASK." In line with that experience, user @divine_intervention also experienced extraordinary events as stated: "An illogical but real event. After tahajjud, sustenance came from directions I never thought of before." This experience illustrates the transcendent dimension that goes beyond conventional rational understanding.

Physical experience with 28 cases shows the dimension of embodied spirituality that is very real. Experiences that show supernatural sensations can be seen from user @spiritual_sensation who stated: "During tahajjud I felt something different, goosebumps, trembling, and as if there was a very close presence." In line with that, user @divine_light_vision also experienced mystical sensations as stated: "While deeply immersed in prayer, suddenly I saw a light and felt extraordinary warmth. I'm sure it was a sign from Allah." This experience shows that transcendental communication is not only mental-spiritual in nature, but can also result in tangible physical manifestations.

Transcendental communication in tahajjud prayer has undergone significant transformation in the digital era when mediated by platforms like TikTok. Social media not only becomes a space for sharing spiritual experiences, but also shapes collective spirituality, where individual experiences gain community reach. The analysis shows that digital space serves as a new sacred medium for the observation, documentation, and distribution of transcendental practices. Spiritual experiences do not lose their essence, but are enriched by communal and networked dimensions, enabling the exchange of meaning across individuals. Transcendental communication in tahajjud also functions as social currency, strengthening spiritual identity and social validation. The fusion of spiritual privacy and digital publicity gives birth to a form of digital piety that is both authentic and socially participative.

Transcendental communication in tahajjud prayer in the digital era shows significant changes with the presence of digital technology that mediates spiritual experiences. Digital prayer applications are increasingly popular, offering features that guide users in worship practices while building trust through designs resembling traditional authority (Karis, 2020). Digital communication technology also allows spiritual identity to be manifested medially through online social networks and multimodal sources (Tagg & Evans, 2020). Although raising concerns over spiritual alienation, the digital era actually expands the framework of understanding spiritual communication (Di & Qian, 2023). The digitalization of religious texts such as Tafsir Al-Mishbah bridges innovation and tradition (Ali & Isnaini, 2024), while the call to prayer on platforms like TikTok re-creates the religious landscape (Hurley & Elyas, 2024).

Transcendental communication in tahajjud prayer reflects a form of spiritual communication that goes beyond ordinary verbal exchange, involving metaphysical dimensions and deep connection with God (Klein, 2015; McCutcheon, 2016). This practice aligns with the

concept of *tawajjuh* in the Akbarian tradition, namely facing oneself entirely with spiritual energy toward God (Ramlan & Ludovico, 2023). Through *tahajjud*, individuals articulate spiritual experiences and claims of meaning within a transcendental communication space that is both personal and communal (Kettner, 2020). Furthermore, *tahajjud* can be understood as a form of cross-cultural and cross-linguistic communication, as the spiritual experience built transcends formal cultural frameworks and realizes a transcultural relationship between humans and God (Baker, 2024).

D. CONCLUSION

This study reveals the transformation of transcendental communication in *tahajjud* prayer during the digital era through the TikTok platform. An analysis of 309 comments on the account @dynsonlyy shows that the spiritual essence of transcendental communication remains intact, even evolving into a form of communal and networked spirituality. TikTok functions as a sacred digital space that supports the development of networked religion through the sharing of personal religious experiences. The ritual structure of transcendental communication remains systematic, comprising spiritual preparation, ritual execution, and various spiritual outcomes. The diversity of contextual problems being communicated reflects the complexity of modern life, dominated by spiritual issues (91 cases), followed by issues related to education, finance, family, and work. Transcendental communication functions as a coping mechanism that results in psychological relief and material outcomes, such as sustenance (88 cases) and tranquility (63 cases). The dominant forms of communication are supplicatory prayers and the expression of personal struggles, indicating the digital space as a venue for authentic vulnerability. Theoretically, this study fills a gap in the digital spirituality literature by integrating virtual ethnography, while practically providing insights for digital *dakwah* and religious strategies tailored for the digital generation. Methodologically, this research advances virtual ethnography for the study of digital spirituality and contributes to the development of a theory of digital transcendental communication.

ACKNOWLEDGMENT

Thank you for the opportunity and support given during the implementation of this research. This study aims to understand the transformation of transcendental communication in *tahajjud* prayer during the digital era, particularly through social media TikTok, and to uncover how spiritual practices evolve into more communal and networked forms. The impact of this research is expected to contribute significantly to the development of digital spiritual communication studies and assist *dakwah* practitioners in designing strategies that align with the characteristics of digital society. It is hoped that these findings will also encourage further research and enrich the literature on spirituality and contemporary communication technologies.

AUTHOR CONTRIBUTIONS

Author 1 : Developed a mixed-methods approach combining virtual ethnography and quantitative analysis, using the Yamane formula, digital participant observation,

and JavaScript programming for automated keyword extraction.

- Author 2 : Formulated a comprehensive ethnographic categorization framework, conducted data triangulation with prolonged engagement, integrated digital traces for authenticity analysis, and developed an interactive dashboard using Chart.js.
- Author 3 : Designed the sampling procedure based on the guidelines of Guest, Bunce, and Johnson (2006), applied reflexivity for observation reliability, compiled a protocol for thick description, and adapted virtual ethnography to the TikTok context.

LITERATURE

- Abu Al Houl, M. A., Alqudah, M. T. S., & Almomani, M. A.-A. (2024). Digital media and Islamic jurisprudence: Exploring legal adaptations and challenges. *Pakistan Journal of Criminology*, 16(2), 1031–1046. <https://doi.org/10.62271/pjc.16.2.1031.1046>
- Adawiyah, D. P. R. (2020). Pengaruh Penggunaan Aplikasi TikTok terhadap Kepercayaan Diri Remaja di Kabupaten Sampang. *Jurnal Komunikasi*, 14(2), 135-148. <https://doi.org/10.21107/ilkom.v14i2.7504>
- Akmaliah, W. (2020). The demise of moderate Islam: New media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 1–24. <https://doi.org/10.18326/ijims.v10i1.1-24>
- Ali, R., & Isnaini, S. N. (2024). Digitising interpretation: Transforming *Tafsir Al-Mishbah* in the context of the living Quran. *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis*, 25(1), 1–23. <https://doi.org/10.14421/qh.v25i1.5186>
- Amin, S. J. (2020). Movement of Islamic organization and its impact on radical perception with supply chain management in the digital era. *International Journal of Supply Chain Management*, 9(2), 864–871.
- Baker, W. (2024). Transcultural communication. In C. Hua (Ed.), *The Routledge handbook of cultural discourse studies*(pp. 110–123). Taylor and Francis. <https://doi.org/10.4324/9781003207245-10>
- Bunt, G. R. (2024). *Islamic algorithms: Online influence in the Muslim metaverse*. Bloomsbury Publishing Plc. <https://doi.org/10.5040/9781350418295>
- Cahyono, A. S. (2016). Pengaruh Media Sosial terhadap Perubahan Sosial Masyarakat di Indonesia. *Publiciana*, 9(1), 140-157.
- Campbell, H. A., & Garner, S. (2016). *Networked theology: Negotiating faith in digital culture*. Baker Academic.

- Destiano, A., Ghiffari, M., Ilham, K., Umair, M. M., & Rakhmawati, N. A. (2024). Analisis pengaruh media sosial TikTok terhadap spiritual pada mahasiswa Sistem Informasi ITS. *Jurnal Institut Agama Islam Sunan Kalijogo Malang*, 5(1), 19–36. <https://doi.org/10.5281/zenodo.8398717>
- Di, Z., & Qian, Y. (2023). From spiritual communication to digital communication: Rethinking Marx's communication theory in the information age. *Contemporary Social Sciences*, (4), 40–58. <https://doi.org/10.19873/j.cnki.2096-0212.2023.04.003>
- Hardin, M. S. (2016). Komunikasi Transendental pada Ritual Kapontasu dalam Sistem Perladangan Masyarakat Etnik Muna. *Jurnal Penelitian Komunikasi dan Opini Publik*, 20(1), 62-82.
- Hurley, Z., & Elyas, T. (2024). Soundscapes of the Adhan, the Islamic call-to-prayer: A semiotic more-than-digital analysis. *Postdigital Science and Education*, 6(3), 821–843. <https://doi.org/10.1007/s42438-024-00479-z>
- Karis, T. (2020). Swipe left to pray: Analyzing authority and transcendence in prayer apps. *Entangled Religions*, 11(3). <https://doi.org/10.46586/ER.11.2020.8672>
- Kettner, M. (2020). The space of reasons and the community of communication of reasoners. *Disputatio*, 9(12). <https://doi.org/10.5281/zenodo.4049011>
- Kholifah, N., & Hikmah, A. N. (2024). The Use of Digital Media as a Da'wah Tool in Sejuta Pemuda Mosque. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 4(2), 73–84. <https://doi.org/10.54150/syiar.v4i2.496>
- Kholiq, A. (2023). Komunikasi Transendental: Kajian Interaksi Manusia dengan Sang Kholiq. *ResearchGate*, <https://doi.org/10.58518/alamtara.v7i2.2278>
- Klein, J. T. (2015). Reprint of "Discourses of transdisciplinarity: Looking back to the future." *Futures*, 65, 10–16. <https://doi.org/10.1016/j.futures.2015.01.003>
- Kozinets, R. V. (2020). *Netnography: The essential guide to qualitative social media research* (3rd ed.). SAGE Publications. <https://doi.org/10.4324/9781003001430-2>
- Lakomy, M. (2023). The virtual "Caliphate" strikes back? Mapping the Islamic State's information ecosystem on the surface web. *Security Journal*, 36(4), 791–811. <https://doi.org/10.1057/s41284-022-00364-z>
- Maharani, S., & Asia T, N. (2024). Penyampaian Pesan Dakwah Ustadz Muhammad Nuzul Dzikri pada Akun Media Sosial Instagram. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 4(1), 55–72. <https://doi.org/10.54150/syiar.v4i1.396>
- Makalalag, P. P. (2025). Strategi framing dakwah sufistik di TikTok: Menjaga kedalaman spiritualitas di era budaya digital. *Caraka: Indonesia Journal of Communication*, 6(1), 126–137. <https://doi.org/10.25008/caraka>

- Maolana, L., Sobar, A., Mahmudah, M., & Mularsih, E. R. . (2024). Penggunaan Instagram sebagai Media Dakwah di Masjid. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 4(1), 31–42. <https://doi.org/10.54150/syiar.v4i1.400>
- McCutcheon, R. T. (2016). Introducing Smith. In W. Arnal, W. Braun, & R. T. McCutcheon (Eds.), *Introducing religion: Essays in honor of Jonathan Z. Smith* (pp. 1–17). Taylor and Francis. <https://doi.org/10.4324/9781315539652-8>
- Muharrifah, E., & Sikumbang, A. T. (2025). The Effectiveness of Ustadz Hanan Attaki's Da'wah Sharing Time on Youtube. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 5(1), 21–34. <https://doi.org/10.54150/syiar.v5i1.642>
- Nisa, E. F. (2021). Internet and Muslim women. In *Handbook of contemporary Islam and Muslim lives* (Vol. 2, pp. 1023–1042). Springer International Publishing. https://doi.org/10.1007/978-3-030-32626-5_71
- Pink, S., Horst, H., Postill, J., Hjorth, L., Lewis, T., & Tacchi, J. (2016). *Digital ethnography: Principles and practice*. SAGE Publications.
- Ramadhani, M. K. G. . (2024). Etika Islami dalam Berkomentar di Instagram @Taubatters: Kajian Terhadap Fatwa Mui tentang Muamalah di Media Sosial. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 4(1), 15–30. <https://doi.org/10.54150/syiar.v4i1.265>
- Ramlan, K., & Ludovico, A. (2023). Desiring the sweet perfume of closeness in the oscillating *Tawajjuh* of the letter Rā'. *Religions*, 14(6), 692. <https://doi.org/10.3390/rel14060692>
- Rasit, R. M., Zamri, N. A. K., Rahim, N. N., & Anggrayni, D. (2025). Developing a marketing strategy for shariah compliant content through the concept of transmedia storytelling in digital media. In *Studies in Systems, Decision and Control* (Vol. 568, pp. 327–345). Springer Science and Business Media Deutschland GmbH. https://doi.org/10.1007/978-3-031-71526-6_29
- Raya, M. K. F. (2025). Digital Islam: New space for authority and religious commodification among Islamic preachers in contemporary Indonesia. *Contemporary Islam*, 19(1), 161–194. <https://doi.org/10.1007/s11562-024-00570-z>
- Subowo, A. T. (2021). Membangun spiritualitas digital bagi generasi Z. *Dunamis: Jurnal Teologi dan Pendidikan Kristiani*, 5(2), 379–393. <https://doi.org/10.30648/dun.v5i2.464>
- Syam, N. W. (2015). *Komunikasi Transendental Perspektif Sains Terpadu*. Bandung: PT Remaja Rosdakarya Offset.
- Tagg, C., & Evans, M. (2020). *Message and medium: English language practices across old and new media*. De Gruyter. <https://doi.org/10.1515/9783110670837>

- Thadi, R. (2017). Komunikasi Transendental: Salat sebagai Bentuk Komunikasi Transendent. *Jurnal Ilmiah Syi'ar*, 17(2), 43-52. <https://doi.org/10.29300/syr.v17i2.894>
- Zohdi, A. M., Al-Hafdi, F. S., & Alhalafawy, W. S. (2024). The role of digital platforms in studying the Holy Qur'an: A case study based on the voices of students from diverse cultures at the Prophet's Mosque. *Journal of Ecohumanism*, 3(7), 3050–3062. <https://doi.org/10.62754/joe.v3i7.4440>.