



# Representation of tawhid values in the WhatsApp channel “daily Islamic”

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## ABSTRACT

**Background:** The development of social media has changed the landscape of Islamic preaching from physical spaces to more interactive and dynamic digital spaces. This phenomenon presents opportunities for strengthening Islamic spirituality, particularly the values of tawhid, through media that are close to the lives of the younger generation. However, studies on the representation of tawhid values in digital preaching, especially on instant messaging platforms such as WhatsApp, are still rare. This study aims to analyze how the Daily Islamic channel represents tawhid messages in its da'wah content, as well as how the style of delivery and audience reactions contribute to strengthening spiritual meaning in the context of modern life. **Methods:** This study uses a qualitative approach with content analysis and online observation methods. Data was obtained purposively from Daily Islamic posts during the period of September to October 2025, which contained text messages, reflective quotes, and Islamic visuals relevant to the value of tawhid. All data were documented in the form of screenshots and analyzed inductively through the three main dimensions of tauhid, namely rubūbiyyah, ulūhiyyah, and asmā' wa ṣifāt. The analysis was carried out by examining the message structure, diction, style of language, and audience responses to interpret the theological and spiritual meanings that emerged. **Findings:** The Daily Islamic channel presents a representation of tawhid that is not only theoretical but also practical through messages about gratitude, patience, trust in God, and prayer. These messages are communicated in a warm, reflective, and empathetic style that awakens the spiritual awareness of the audience to connect every event in life with God's plan. The positive reaction of the audience shows that an empathetic communicative approach is able to bridge theological values with the emotional needs of the digital generation. **Conclusion:** Digital da'wah through the Daily Islamic channel serves as a medium for shaping contextual and inspirational awareness of tawhid, presenting Islamic spirituality that is close to the psychological reality of modern society. **Novelty/Originality of this article:** This study offers a new perspective on digital da'wah based on the values of tawhid by focusing its analysis on religious messages on the WhatsApp platform, a communication space that is rarely studied but has great potential in shaping the spirituality of the younger generation.

**KEYWORDS:** digital da'wah; social media; tawhid values.

## 1. Introduction

Tawhid in Islam is not only understood as the acknowledgment of the oneness of Allah, but also as a way of life that guides all human beliefs, attitudes, and behaviors. This value is at the core of Islamic spirituality, as it teaches awareness to always bring Allah into every aspect of life, whether personal, social, or professional. Awareness of tauhid requires humans to submit and depend entirely on Allah, as well as to balance their relationship with God (*ḥablun minallāh*) and their relationships with fellow humans (*ḥablun minannās*). The

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implementation of the value of tawhid is reflected through sincerity in doing good deeds, honesty, patience, social awareness, and steadfastness in upholding the values of goodness as a form of servitude to Allah in daily life (Budiyanti & Parhan, 2024).

Tawhid has several interrelated dimensions that form the foundation of a Muslim's faith as a whole. The dimension of Rubūbiyyah affirms the recognition that Allah is the only Rabb who creates, regulates, and maintains the entire universe; this awareness fosters a sense of total dependence on Him. The Ulūhiyyah dimension teaches that only Allah is worthy of worship, so that every form of worship and obedience must be directed solely to Him without intermediaries or partners. The dimension of *Asmā' wa Ṣifāt* deepens our knowledge of Allah through His perfect names and attributes, which form the basis for humans to emulate divine values in their lives. These three dimensions not only form a conceptual structure in faith, but also build ethical and spiritual awareness that guides humans in their actions.

Modern life in Indonesia now shows increasingly complex dynamics in line with the rapid development of communication technology, which significantly affects the way people understand and internalize religious teachings. Digital advances have provided new opportunities and spaces for people to express and deepen Islamic values, including the value of tawhid as the core of Islamic spirituality. Social media now plays a role not only as a means of communication, but also as a platform for religious preaching and reflection that is able to reach a wide audience. As of January 2022, there were more than 191 million active social media users in Indonesia, demonstrating how strongly this medium is embedded in people's lives.

Among these various platforms, WhatsApp occupies the most strategic position because it is no longer limited to personal conversations, but has developed into a multidimensional communication space that includes social, educational, business, and digital da'wah activities. Through its ease of access and wide reach, WhatsApp has become an effective medium for disseminating messages of monotheism and religious moral values in modern society (Shuhufi et al., 2022). Modern Islam now views social media as a new strategic space for disseminating religious messages while strengthening awareness of tawhid in a society that is increasingly connected digitally. Of the various online platforms available, Islam presents effective da'wah through the delivery of Islamic messages in the form of text, images, and visual narratives that are communicative, easily accessible, and in line with the lifestyle of contemporary society. The presence of Islamic content in the digital space is not limited to calls for religious rituals, but also emphasizes theological and spiritual dimensions derived from the values of tawhid, such as *tawakal* (trust in God), *ikhtiar* (effort), worship, and gratitude to Allah SWT. The interactive nature of social media enables two-way dialogue and reflection between preachers and audiences, making the preaching process more contextual, emotionally engaging, and relevant to the dynamics of daily life in the modern era (Rosidi, 2024).

Previous research by (Syarifani et al., 2023) shows that Buya Hamka Vol. 1 contains representations of Sufi values that reflect spiritual depth and an appreciation of tawhid, such as sincerity, asceticism, trust in God, contentment, and happiness. These values are presented through Buya Hamka's life journey, which illustrates his steadfast faith and full awareness of his dependence on Allah in every phase of life. This representation makes the film not just a work of art, but also an educational medium that inspires viewers to cultivate awareness of tawhid through moral strengthening and inner steadfastness in facing life's trials.

Subsequent research by Hamidah & S (2023) found that a religious campus environment plays a significant role in shaping students' spirituality through activities such as Islamic studies, mentoring, and congregational worship. The process of shaping spirituality is rooted in the value of tawhid, which encourages students to exhibit ethical behaviors such as honesty, discipline, responsibility, and social awareness. Both studies show that the values of tauhid have been widely studied in the context of popular media (Syarifani et al., 2023), as well as in formal educational setting (Hamidah & S, 2023) s.

However, studies examining how the values of tawhid are presented, practiced, and represented in daily interactions in the digital space, particularly through platforms such as WhatsApp, are still very limited. This situation indicates that understanding of the internalization of tawhid values in the modern digital era has not yet been fully revealed. In fact, digital media has now become an integral part of people's lives and has great potential as a means of instilling, disseminating, and reviving tauhid values in the context of modern life, which is increasingly connected globally.

Given the limited research examining the representation of tawhid values on social media, particularly on the WhatsApp platform, this study focuses on exploring how these values are articulated and implemented through a WhatsApp channel called Daily Islamic. This channel was chosen because it consistently presents Islamic content oriented towards strengthening monotheistic awareness and moral reflection in everyday life. Through this approach, the study seeks to provide a more comprehensive understanding of how tauhid practices are carried out in the digital space, while also examining the role of WhatsApp as a strategic medium in building religious awareness, expanding the reach of da'wah, and fostering tawhid values that are adaptive to modern communication culture (Zaenuri, 2025).

Based on this background, this study attempts to answer three main questions. First, how are the values of tawhid represented in the digital da'wah content presented by the WhatsApp Daily Islamic channel? Second, how are the styles of message delivery, including choice of diction, tone of communication, and forms of spiritual expression, used to instill awareness of tawhid in the audience? Third, how do the audience's responses and reflections on these messages reflect their level of understanding and appreciation of the values of tawhid in the context of modern life? This study aims to make a substantive contribution to the development of studies on the values of tawhid in the digital era, highlighting how social media acts as a new medium in the process of internalizing the teachings of tawhid.

Theoretically, this study is expected to enrich the body of research on digital da'wah and Islamic spirituality by presenting a new perspective on the integration of tawhid values in social media. This study not only broadens our understanding of how Islamic messages are represented in digital form, but also provides a conceptual basis for the development of a da'wah communication theory that is more adaptive to the dynamics of modern society. Practically, the results of this research are useful as guidelines for preachers, Islamic channel managers, and educators in designing contextual, empathetic, and effective da'wah strategies to instill the values of tawhid in the younger generation.

## 2. Methods

### 2.1 Research design and data sources

This study employed a descriptive qualitative approach using digital content analysis. This approach was selected because it enables researchers to examine the meanings and values embedded in textual and visual media within digital spaces, particularly those related to the representation and practice of tauhid values (Aditia & Ritonga, 2024). The study utilized two types of data sources, namely primary and secondary data. Primary data were obtained through the analysis of content uploaded on the Daily Islamic WhatsApp channel. Meanwhile, secondary data were derived from Qur'anic verses, Hadith, Sinta-indexed scientific journals, Islamic books, and classical Islamic texts discussing the concept of Islamic spirituality. These sources were used to strengthen the analysis and connect the findings from Daily Islamic content with broader theories of Islamic spirituality (Aida et al., 2024). In addition, this study also applied a literature review to provide theoretical and contextual support for the findings obtained from the digital content analysis. The literature review contributed to a deeper understanding of Islamic spiritual values represented in the Daily Islamic WhatsApp channel.

## 2.2 Data collection and analysis techniques

The data collection process was conducted in three stages. First, online observation was carried out to examine religious activities and digital content shared through the Daily Islamic WhatsApp channel. This observation focused on the presentation of messages, the context of delivery, and the representation of tauhid values within each uploaded post (Martha, 2025). Second, archival documentation techniques were applied to support data accuracy and consistency. Relevant content uploaded between September and October 2025 was systematically archived in the form of screenshots, da'wah texts, reflective quotes, and visual materials such as images and short videos containing Islamic messages (Hasan, 2025). Third, all collected data were classified and organized according to themes related to the representation of tauhid values in digital media. The data analysis technique followed the interactive model proposed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, consisting of three stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2014). During the data reduction stage, the researcher filtered and selected content that was most relevant to the research focus, particularly posts containing the values of tawakal (trust in Allah). This stage aimed to concentrate the analysis on significant and meaningful data aligned with the objectives of the study.

In the data presentation stage, the researcher displayed selected documentation from the Daily Islamic WhatsApp channel in the form of uploaded images and textual content. Each post was analyzed as primary data representing Islamic messages and tauhid values. The analysis considered visual elements, textual narratives, and the context of communication. Audience engagement, including likes, shares, and other visible interactions, was also examined to understand how tauhid messages were received and interpreted by audiences. Furthermore, this study analyzed the style of language used in the content, including diction, tone of communication, and message structure employed to convey tauhid values in a simple, contextual, and emotionally engaging manner. The findings were then interpreted and presented through descriptive-analytical narratives that explained not only the spiritual meanings embedded in the content but also the social context and influence of the messages on the audience's religious awareness (Sugiyono, 2013). The overall analytical process was conducted inductively by identifying recurring patterns in the representation of Islamic spiritual values within Daily Islamic's digital content.

## 2.3 WhatsApp Daily Islamic channel profile

Based on observations, the Daily Islamic channel became active on June 19, 2024, as a form of digital da'wah focused on spreading and representing the values of tawhid through WhatsApp. This channel is managed by a single administrator who acts as both curator and content writer. From the outset, this channel has sought to present tawhid not merely as a theological concept, but as a value of life that is presented in everyday life through reflective and easily accessible short messages. The presence of this channel demonstrates an effort to contextualize the teachings of tawhid into a modern communication space that is close to the community.

Channel Daily Islamic has experienced significant growth in terms of the number of followers and audience interaction. At the time of the study, this channel had around 447,000 members who were part of groups and message broadcasts. Communication activity is evident through high participation in reposting messages, giving reactions, or sharing personal reflections. The audience is diverse, encompassing various generations and social backgrounds, which shows that the messages of tawhid conveyed by this channel are universal, contextual, and widely accepted by the digital community.

Daily Islamic content consistently focuses on the theme of tawhid in various forms, such as reflective texts, image quotes, and short videos. Most of the content contains verses and hadiths related to the values of tawhid, such as love for Allah, tawakal, ridha, and the call to

worship. Thus, each post not only serves as religious information, but also as a digital representation of the experience of tauhid. The language used is simple and persuasive, demonstrating the channel's efforts to facilitate the understanding of tauhid for non-academic audiences. The visualization of the content also supports these values through soothing designs, dominant soft colors, and calligraphic elements that remind us of the majesty of Allah.

The main purpose of this channel is to instill the values of tawhid in daily digital activities and strengthen the spiritual awareness of social media users. Daily Islamic's da'wah is oriented towards awareness, not just the delivery of religious information. Each message is designed to encourage the audience to interact with the values of tawhid on a personal level through reflection, dhikr, and strengthening of faith amid routine activities. This shows that the channel functions as a space for religious representation where tawhid is revived in a digital context, emphasizing that the values of tawhid remain relevant and can be internalized through modern media.

The selection of WhatsApp as a platform for preaching reflects an awareness of the importance of emotional closeness and accessibility in conveying the values of monotheism. Group, status, and broadcast features are used to build a wide reach that still feels personal. This presentation strategy makes Daily Islamic not just a channel for disseminating religious content, but also a symbol of the transformation of tawhid in digital communication culture. Thus, this channel represents how the teachings of tawhid can be packaged in a simple, light, and relevant manner without losing the essence of divinity. The next section discusses the themes of tawhid messages represented in the channel's content in more detail.

### 3. Results and Discussion

The analysis in this section focuses on identifying and interpreting representations of tawhid values that appear in the content of the Daily Islamic channel. The focus of the analysis is on how messages shared via WhatsApp can present the values of Rubūbiyyah, Ulūhiyyah, and asma' wa sifat in the context of digital da'wah (Harahap & Dewi, 2025). The approach used is content analysis with thematic techniques, as this method allows researchers to group the spiritual meanings contained in the texts, images, and quotes that are regularly shared by the channel. The research data was obtained from 42 posts on the Daily Islamic channel published during the period from September to October 2025.

Data selection was conducted purposively, namely by selecting content that contained Islamic messages and spiritual reflections relevant to the values of tawhid (Sugiyono, 2013). Each piece of content was analyzed as a unit of da'wah message that had its own meaning structure, whether in the form of quotations from verses and hadiths, motivational sentences, or invitations to worship. The analysis was carried out in three main steps, namely data reduction, theme categorization, and meaning interpretation. The data reduction stage was used to simplify, sharpen, and group the meanings of all content relevant to the values of tawhid.

From the results of grouping meanings and similarities in message direction, five main themes emerged that reflect the dimension of tawhid in digital da'wah, namely: (1) belief and trust in Allah, (2) invitation to prayer, and (3) gratitude. Each theme (Table 1) contains representations of the values of *Rubūbiyyah*, *Ulūhiyyah*, and *asma' wa sifat* that are integrated into the messages of the Daily Islamic channel.

Table 1. WhatsApp channel content themes *Daily Islamic*

The Theme of the Message of Tawhid	Number of appearances
Faith and trust	20
Call to prayer	13
Gratitude	7

### 3.1 Faith and trust

Faith and trust in Allah are the main manifestations of the values of tawhid, especially in the dimension of *Rubūbiyyah*, which affirms the recognition that Allah is the only Rabb who creates, regulates, and determines all matters of human life. Faith in Allah is not only a theoretical aspect of creed, but also the basis for shaping the mindset, attitude, and actions of a Muslim. Every act of worship is not merely an outward routine, but a means to internalize awareness of God through a sincere heart and honest intentions (Muttaqin et al., 2023). This awareness fosters a deep conviction that all of life's blessings and trials come from Allah alone, encouraging a person to surrender (*tawakal*) to His will without losing the spirit of striving.

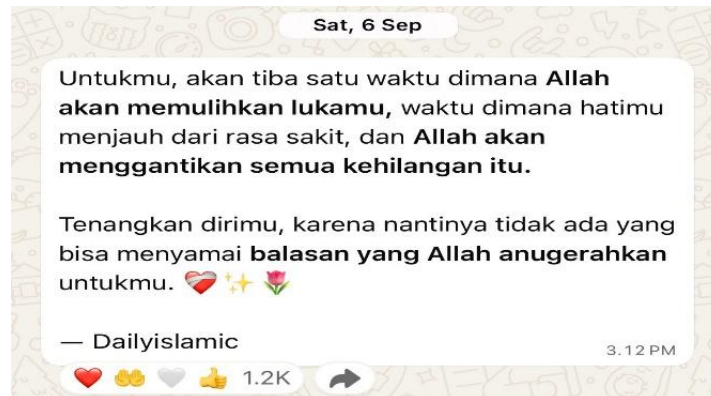


Fig. 1. Documentation archive

The content presented by Channel Daily Islamic shows a strong representation of the value of tawhid in relation to the dimension of *Rubūbiyyah*, which affirms the recognition that Allah is the sole ruler, provider, and determiner of the direction of human life. The quote (Fig. 1) “Allah will heal your wounds, Allah will replace all that you have lost” displays a deep belief that all forms of healing and replacement come from Allah's will alone. This message illustrates the understanding that Allah has absolute control over every phase of human life, both happiness and sadness, while teaching the audience not to seek peace outside of Allah's decree.

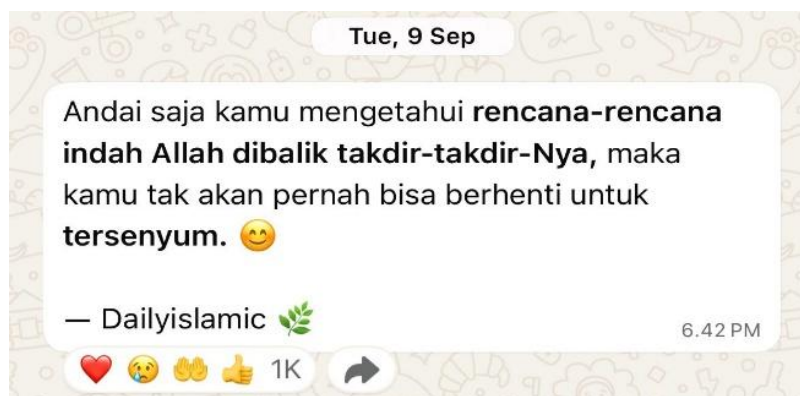


Fig. 2. Documentation archive

The *Ulūhiyyah* dimension is evident in content that emphasizes the values of tawakal (trust in God) and total surrender to God's will. The quote (Fig. 2), “If only you knew God's beautiful plans behind His destiny, you would never be able to stop smiling,” instills an optimistic view of God's destiny. This sentence contains the theological value that surrender is not a form of despair, but the highest expression of faith. The surrender taught is not passive, but actively teaches humans to keep trying while believing that the results remain

in Allah's hands (Setiawan et al., 2024). Channel Daily Islamic not only conveys moral messages but also helps build theological awareness that true worship requires a balance between effort (*ikhtiar*) and surrender (*tawakal*).

The quote in the form of a prayer, "O Allah, I am indeed powerless... only You are Almighty over all things," reflects the manifestation of the dimension of *Asmā' wa Ṣifāt*, which affirms the majesty of Allah as *Al-Qādir* and *Al-Muqtadir*, the Being who has absolute power over all things. This expression is not merely a statement of faith, but an existential expression that confirms the position of humans as beings who are completely dependent on God. This sentence contains an ontological awareness of human limitations and the supremacy of divine will, thus directing individuals to place all efforts and decisions within the framework of submission to Allah's power.

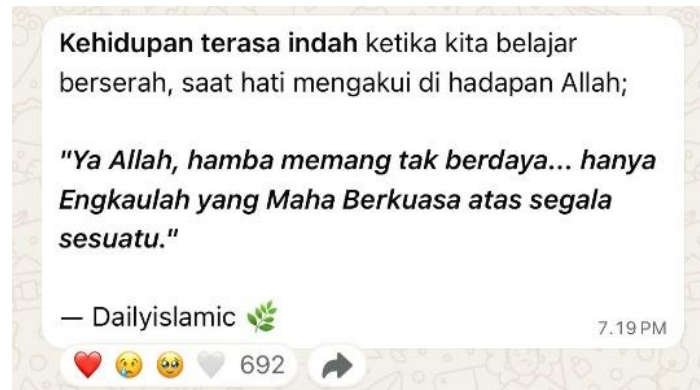


Fig. 3. Documentation archive

The quote in the form of a prayer (Fig. 3), "O Allah, I am indeed powerless... only You are Almighty over all things," reflects the manifestation of the dimension of *Asmā' wa Ṣifāt*, which affirms the majesty of Allah as *Al-Qādir* and *Al-Muqtadir*, the Being who has absolute power over all things. This expression is not merely a statement of faith, but an existential expression that confirms the position of humans as beings who are completely dependent on God. This sentence contains an ontological awareness of human limitations and the supremacy of divine will, thus directing individuals to place all efforts and decisions within the framework of submission to Allah's power.

Appreciation of this prayer requires interpretive balance, namely the recognition that human "helplessness" should not be understood as a form of fatalism, but rather as a moral foundation for continuing to strive while entrusting the outcome entirely to God. This kind of content not only has spiritual value, but also shapes an active, reflective religious ethic oriented toward a balance between faith and effort.

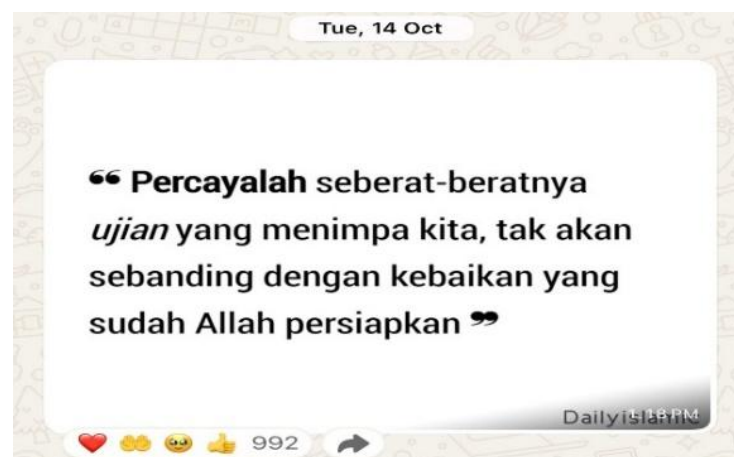


Fig. 4. Documentation archive

Then one of the contents explicitly represents the value of monotheism through an invitation to believe in Allah's decree and accept every test with full confidence. The phrase (Fig. 4) “Believe that no matter how difficult the trials that befall us are, they will not compare to the goodness that Allah has prepared” reflects the recognition of Allah's power and wisdom as the sole ruler of life (*Rubūbiyyah*). The use of the word “believe” serves as a call to cultivate monotheistic awareness, directing readers to internalize the concept that all events in life occur according to Allah's will and plan. With its gentle yet affirmative style, this content can instill a sense of certainty that every trial contains wisdom and goodness that Allah has decreed. This message not only calms the heart, but also reinforces the theological dimension that Allah is the only source of hope, the determiner of destiny, and the place of reliance (Mashuri et al., 2024).

The representation of the value of *Rubūbiyyah* tawhid in the content also has implications for the dimension of *Ulūhiyyah*, namely the oneness of Allah in worship and submission. The call to “believe” and “surrender” reflects a form of inner worship rooted in the awareness that only Allah is worthy of absolute dependence and love. By linking life's trials to the goodness that Allah has prepared, this content emphasizes that all human activities are a form of devotion and a test of faith. The choice of words with nuances of love and comfort presents an image of Allah as gentle and loving. Meanwhile, several emoji symbols and the high number of audience reactions indicate empathy and emotion that mark emotional participation in the values of tawhid in the digital space.

Faith and surrender to Allah have a strong foundation in the Qur'an, one of which is emphasized in His words:

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرَهُ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And He provides for him from where he does not expect. And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will make [his] matter successful. Indeed, Allah has made for everything a decree” (QS. At-Ṭalāq: 3).

Verse 3 of Surah *At-Ṭalāq* represents the value of *Rubūbiyyah* tawhid, which affirms that Allah is the only source of sustenance and the controller of all matters concerning His creatures. The concept of sustenance in this verse is not solely related to material aspects, but also includes peace of mind, health, opportunities, and happiness that are bestowed from unexpected sources. This verse instills the awareness that the entire journey of human life is under the control of Allah the All-Wise, where every event, whether happiness or trials, is part of divine decree that is full of wisdom. The principle of tawakal contained therein demonstrates the form of Allah's oneness in action and dependence, that a believer must strive while surrendering the results entirely to His will.

### 3.2 Call to Prayer

Prayer in the perspective of tawhid is a tangible manifestation of the recognition of the oneness and power of Allah SWT as the only god worthy of worship. Every movement and recitation in it reflects man's total submission to the divine will, while affirming the dimensions of *Rubūbiyyah* and *Ulūhiyyah* that only Allah is the source of strength and the place of dependence. The activities of standing, bowing, prostrating, and sitting are not merely ritual routines, but rather manifestations of servitude that reinforce human awareness of Allah's greatness and presence in every aspect of life. In a psychological and spiritual context, prayer is also a means of *tazkiyatun nafs* (purification of the soul) that fosters sincerity, inner peace, and the belief that all matters are under the control of Allah alone (Aldahadha, 2024).

Prayer represents total recognition and submission to the oneness of Allah SWT, which is the core of the value of tawhid. This worship is not only a ritual obligation in the pillars of Islam, but also a form of spiritual reflection that reinforces the awareness that all aspects of

human life are under Allah's control and supervision. Every movement and recitation in prayer contains the dimensions of *Rubūbiyyah* and *Ulūhiyyah*, acknowledging that Allah is the *Rabb* who governs and the only one worthy of worship. Through devotion and full awareness, prayer becomes a process of internalizing the value of tawhid, which fosters sincerity, patience, and a sense of peace due to closeness to the Creator (Wasfiyah et al., 2025).

The hadith states that prayer can erase sins just as water removes dirt, emphasizing the spiritual function of prayer as a means of self-purification and strengthening of faith (Al-Ghazali, 1993). This act of worship not only serves as a ritual obligation that connects servants with their Lord, but also as a process of awareness and cleansing of the soul from all forms of sin and despicable traits. The meaning of purification encompasses both physical and spiritual dimensions. Physically, prayer erases mistakes through obedience and discipline in worship, while spiritually, it fosters submission, sincerity, and cleanses the heart of spiritual diseases such as arrogance, envy, and pride.

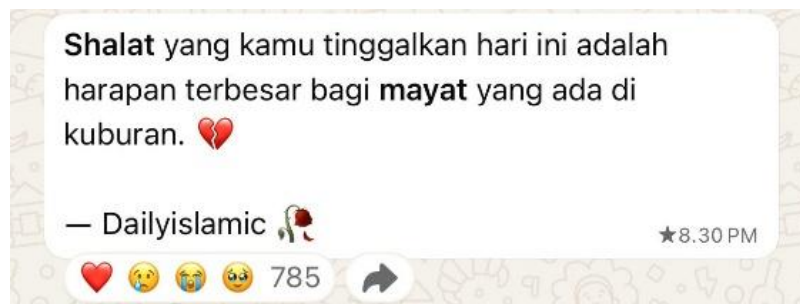


Fig. 5. Documentation archive

This quote (Fig. 5) contains a deep existential reflection on the relationship between humans and time, worship, and post-life regret. Implicitly, this message highlights the spiritual paradox that humans tend to delay their spiritual obligations while alive, even though in the realm of death, that opportunity becomes the most desirable thing. This quote contains an invitation to realize the value of worship not as a ritual burden, but as a privilege of life that those who have died do not have. Prayer is presented as a symbol of awareness and vertical connection between humans and their God, a form of existence that is no longer possible when physical life is over. The message contains not only moral advice, but also a subtle criticism of the spiritual negligence of modern humans who often exchange worship time for worldly activities. It awakens the awareness that spiritual regret is not the result of losing worldly opportunities, but of losing the opportunity to be close to God.



Fig. 6. Documentation archive

The quote (Fig. 6) represents the value of tawhid by emphasizing the importance of a direct relationship between humans and Allah. This shows that prayer is not only a religious obligation, but also the main measure of a person's faith and spiritual discipline. Theologically, this message reminds us that the meaning of human deeds begins with the regularity of their worship of Allah. This is in line with the hadith of the Prophet Muhammad SAW which states that the first deed to be reckoned on the Day of Judgment is prayer (At-

Tirmidhi, 2007). This quote serves as a reflective invitation for Muslims to place prayer as a top priority in their lives, because the quality of prayer reflects their submission and self-awareness as servants.



Fig. 7. Documentation archive

This quote (Fig. 7) reflects the representation of the value of tawhid through the awareness that all aspects of life originate from and return to Allah. Prayer is described as a means of nurturing the heart that strengthens the relationship between servants and their Lord, fostering divine awareness that guides behavior towards balance in this world and the hereafter. This message shows that true success is not only measured materially, but also in terms of spiritual closeness to Allah as the center of life's orientation, so that prayer becomes a symbol of the internalization of tawhid that enlivens the ethical and spiritual dimensions within a Muslim. This strategy is effective in building a spiritual reminder that is not only informative, but also emotionally persuasive, as seen from the positive response of the audience to the post.



Fig. 8. Documentation archive

In this excerpt (Fig. 8), spiritual reflection is used to describe the servant's awareness that only Allah is ever-present and is the place of reliance in every condition of life. From the perspective of Rubūbiyyah, this message affirms the belief that Allah is the only Rabb who always regulates, cares for, and accompanies His creatures in all circumstances. Meanwhile, in the dimension of Ulūhiyyah, this content internalizes the meaning of prayer as a form of total servitude and proof of a servant's love for his Lord. The awareness that only Allah faithfully "meets" him five times a day illustrates that worship is not merely a ritual obligation, but an expression of spiritual intimacy and divine love.

Through a simple yet reflective approach, this content emphasizes that prayer is not merely a formal obligation, but a representation of faith that fosters spiritual closeness, sincerity, and awareness of God's presence in every aspect of life. From a psychological perspective, prayer can also be understood as a form of Islamic mindfulness, which is the

practice of full awareness of every movement, recitation, and meaning contained within it (Al-Razi et al., 2025). Through this process, prayer becomes not only a ritual of worship, but also a spiritual exercise that cultivates focus and inner peace. The rhythm of repetitive movements and recitations helps calm the nervous system, frees individuals from worldly distractions, and fosters self-awareness that all activities in life are under Allah's supervision and control (Izzah, 2024).

The obligation to pray has a strong basis in the Qur'an and hadith. Allah SWT emphasizes in His words,

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

*"And perform the prayer, give the zakat, and bow with those who bow."*

*(QS. Al Baqarah: 43).*

That verse commands all Muslims that prayer is the essence of servitude and a manifestation of a Muslim's obedience to Allah. The command "*aqīmū aṣ-ṣalāh*" not only requires the physical performance of worship, but also instills the values of discipline, submission, and purification of the soul. In the perspective of Sheikh Muhammad Arsyad al-Banjari, as explained in *Sabīl al-Muhtadīn li at-Tafaqquh fī Amr ad-Dīn*, prayer is the highest form of worship that connects humans with their Lord and is a source of sukun an-naḥs (peace of mind) for those who perform it (Ruslan et al., 2023). Through prayer, a person is guided to maintain physical and spiritual purity, control their desires, and strengthen their awareness of Allah's presence in every aspect of life. The phrase "*warka'ū ma'a ar-rāki'īn*" represents the value of togetherness in worship, that submission to Allah should be manifested collectively in the framework of *ukhuwah* (brotherhood) and unity of the *ummah*.

### 3.3 Be grateful

Gratitude is one of the fundamental values of tawhid in Islamic teachings, occupying an important position in the life of a believer. The term comes from the Arabic word *syakara-yasykuru-syukran* (الشكر), which means acknowledgment and praise for all the goodness or blessings given by Allah SWT. In the Qur'an, the concept of gratitude is not limited to mere words, but includes awareness of the heart that acknowledges blessings, words that praise the Giver of Blessings, and actions that reflect the use of those blessings in accordance with His will. Gratitude is a tangible manifestation of the spiritual relationship between humans and Allah, which strengthens faith and fosters a sense of responsibility to preserve and utilize blessings properly (Afandi et al., 2022).

Gratitude is expressed through a deep conviction that every blessing received by humans, no matter how small, comes entirely from Allah SWT. This awareness fosters a positive outlook on life when one realizes that everything one has is not the result of one's own strength alone, but rather a gift and mercy from Allah. A heart filled with gratitude will be free from arrogance and complaints, giving rise to inner peace, humility, and an attitude of acceptance of every destiny that has been determined (Suhantoro et al., 2025). Verbal gratitude is expressed through praise and remembrance, such as saying "Alhamdulillah," which is a symbol of recognition of God's greatness. Meanwhile, gratitude through actions is evident in concrete actions to use every blessing given by God as a means to do good, help others, and fulfill moral responsibilities as His servants.

Gratitude has several important functions in human life. Gratitude is a means of affirming faith and acknowledging the power of Allah SWT. Through gratitude, humans realize that all forms of blessings, both small and large, come from the will of Allah, so that faith becomes stronger and awareness of monotheism becomes more solid (Hakim et al., 2024). Gratitude also functions as an inner balance that brings peace and happiness. A person who is capable of gratitude does not complain easily and avoids envy, because their heart is filled with contentment and satisfaction with Allah's decree. A grateful servant is

always aware that every blessing they receive comes from the love and will of Allah SWT. This awareness gives rise to submission and humility, which then become the cause of increased blessings. The Qur'an affirms that whoever is grateful, Allah will increase their blessings (QS. Ibrahim 14:7).

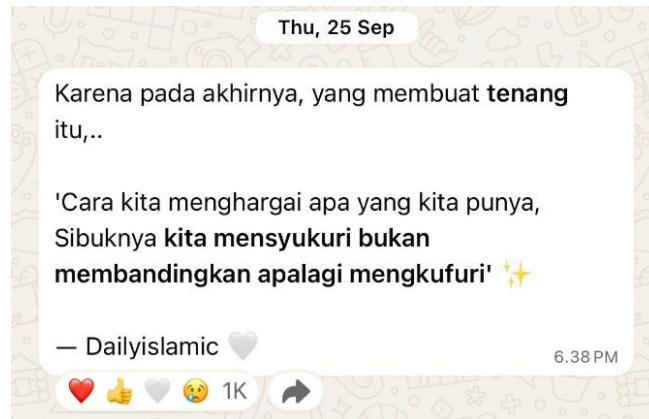


Fig. 9. Documentation archive

The quote (Fig. 9) represents the internalization of the value of tawhid in the context of modern life. The sentence displays a deep theological understanding that true peace does not come from social comparison, but from awareness of God's blessings. The phrase "appreciating what we have" emphasizes the aspect of *rububiyyah monotheism*, which is the recognition of God's power as the giver of blessings. Meanwhile, the phrase "busy being grateful" describes the manifestation of tawhid *ulūhiyyah*, where gratitude becomes a form of servitude and obedience. The attitude of rejecting comparison and *kufur nikmat* shows the awareness that every destiny of Allah has a unique wisdom for each servant. Psychologically, this message emphasizes that inner peace (*sakīnah*) arises from acceptance and contentment, not from worldly competition.

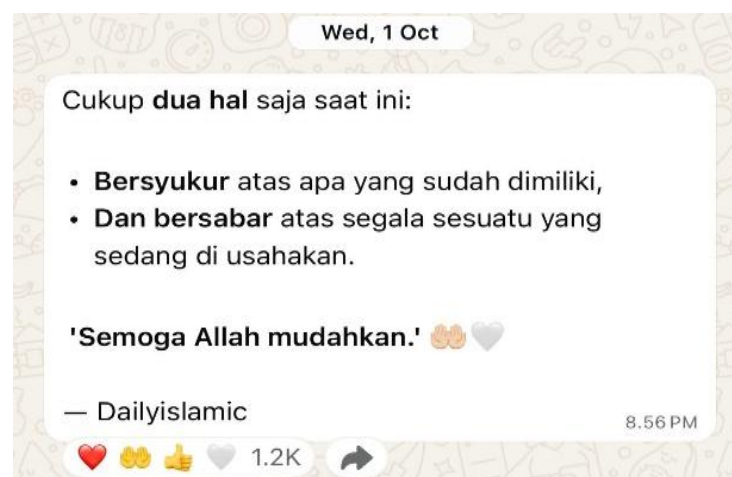


Fig. 10. Documentation archive

The quote (Fig. 10) reflects the value of tawhid in a simple yet very meaningful way. The teachings of gratitude and patience not only serve as moral advice, but also illustrate the spiritual awareness that everything in this world happens according to Allah's will. Gratitude reflects the heart's acknowledgment that all blessings, big and small, are gifts from Allah SWT (Wantini & Yakup, 2023). In the context of tawhid, this affirms that humans are merely recipients of gifts, not absolute owners of what they have. Meanwhile, patience reflects a deep belief that every test, delay, or difficulty has a meaning determined by divine wisdom. The closing sentence, "May Allah make it easy," affirms the complete awareness of

tawhid that humans do not have complete control over the results of their efforts. This is closely related to the meaning of tawakkul and ikhtiar, which is to surrender completely after trying as hard as possible. This post, although short and light, has strong spiritual power because it connects the theological dimension with everyday life experiences.



Fig. 11. Documentation archive

This quote (Fig. 11) illustrates the understanding of tawhid consciousness that nothing happens by chance. The statement *“Everything has been designed by Allah”* affirms the dimension of tawhid *Asma’ wa Sifat* towards Allah's Essence as Al-Qadīr (The All-Powerful) and Al-Hakīm (The All-Wise). This quote also reflects the dimension of *Rubūbiyyah*, which is the recognition that Allah is the sole controller of all events in human life. This view teaches that every experience, whether pleasant or difficult, is not the result of mere coincidence or luck, but part of a divine scenario that has a spiritual educational purpose. The subsequent quote, *“the good trains us to be grateful and the less good trains us to be patient,”* shows the balance between two main values in Islamic teachings, namely gratitude and patience. Both are forms of a faithful response to Allah's destiny. Gratitude arises when a person realizes the blessings that have been given, while patience arises when facing trials with the belief that all of them contain wisdom.

ان الله ليرضى عن العبد ان يأكل الاكلة فيحمده عليها او يشرب الشربة فيحمده عليها

*“Indeed, Allah is pleased with His servant when he eats or drinks and praises Allah.” (HR. Muslim, No. 2734).*

This hadith contains a profound spiritual meaning about the essence of gratitude as a form of recognition of Allah SWT's *Rubūbiyyah*. The statement that Allah is *“pleased”* with servants who praise Him after eating or drinking confirms that daily activities, even if they are worldly in nature, can be considered worship if accompanied by an awareness of tawhid. The gratitude referred to is not merely saying *alhamdulillah*, but a manifestation of the inner awareness that every blessing, even the simplest, is still a direct gift from Allah (Fauziyyah & Khusna, 2025). Both the hadith and the Daily Islamic content emphasize that Allah loves servants who always remember Him in all circumstances. Gratitude is not only when someone receives something great, but also when they are able to see the good in small things, such as health, peace of mind, or even the opportunity to breathe.

#### 4. Conclusions

Channel Daily Islamic shows how the values of monotheism can be conveyed in a simple yet meaningful way through digital media. Amidst the rapid and dense flow of information, short messages emphasizing the importance of gratitude, patience, and awareness of God's will have become an adaptive form of preaching that meets the spiritual needs of modern society. The representation of tawhid does not appear in the form of long lectures or complex theological explanations, but rather through reflective sentences that move the

heart and spark awareness of faith. This style of communication demonstrates the ability of digital da'wah to instill divine values subtly yet effectively, bridging the gap between religious texts and everyday life.

Daily Islamic posts reveal a rich and profound dimension of tawhid. Not only do they affirm the oneness of Allah as the Creator, Sustainer, and Nurturer of the universe (*Rubūbiyyah*), and direct humans to worship and depend solely on Him (*Ulūhiyyah*), but they also represent an awareness of the names and attributes of Allah (*Asmā' wa Ṣifāt*). Through this dimension, the audience is invited to recognize Allah's greatness and compassion in every detail of life, giving rise to a spiritual awareness that everything in this world happens according to His will and wisdom. Through narratives about gratitude, patience, trust in God, and prayer, this channel invites the audience to interpret every event in life, both joyful and sorrowful, as part of a divine plan that educates and nurtures spiritual maturity.

Its warm, reflective, and communicative style makes the values of tawhid relevant to the psychological reality of the younger generation who are searching for direction and meaning in modern life. It can be concluded that Daily Islamic is not just a medium for sharing Islamic quotes, but also a digital space that fosters awareness of tawhid in a reflective and contextual manner. Through gentle language and soothing messages, this channel successfully presents da'wah that is not patronizing, but rather inspires its readers to reconnect with Allah through their daily experiences. As a follow-up to these findings, it is recommended that Daily Islamic and similar da'wah channels continue to develop religious communication strategies that are adaptive to developments in digital culture. An approach that emphasizes empathy, simple language, and emotional closeness has proven effective in fostering spiritual awareness among the younger generation. Channel managers are also advised to add content based on arguments or contextual reflections so that the message of monotheism not only touches the emotions but also deepens the theological understanding of the audience.

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During the preparation of this work, the authors used Grammarly to assist in improving grammar, clarity, and academic tone of the manuscript. After using this tool, the authors reviewed and edited the content as needed and took full responsibility for the content of the publication.

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