

Hanging Out While Learning Islam”: Relational Communication in Roblox-Based Religious Communities

Dizha Nurhaliza Aguita*¹

¹(Department Communication Science, Universitas Singaperbangsa Karawang)

[*dizhanurhalizaa@gmail.com](mailto:dizhanurhalizaa@gmail.com)

Received: 2026-February-15

Rev. Req: 2026-March-09

Accepted: 2026-April-24

This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license(<https://creativecommons.org/licenses/by/4.0/>)

ABSTRACT: *This study examines relational communication within Roblox-based Islamic study communities in Indonesia. Focus of the study is directed towards how digitally mediated interaction shapes religious participation, identity negotiation, and spiritual attachment within virtual environments. A phenomenological approach was employed to understand participants’ subjective experiences in engaging with Islamic study activities through Roblox. Data were collected through participant observation, in-depth interviews, and digital documentation involving six active participants consisting of organisers, participants, and a religious speaker within virtual religious communities. Findings indicate that communication within Roblox operates in more informal, participatory, and emotionally accessible ways compared to conventional religious forums. Use of avatars, voice chat, and casual interaction enabled participants to communicate more openly while expressing religious identity within digitally mediated spaces. Virtual study activities also fostered emotional closeness, communal belonging, and spiritual attachment through communication practices resembling everyday social interaction among youth communities. Findings further demonstrate that gaming platforms function not only as entertainment media, but also as communicative environments where spirituality, collective identity, and religious participation are continuously negotiated within contemporary digital culture.*

ABSTRAK: Penelitian ini mengkaji komunikasi relasional dalam komunitas kajian Islam berbasis Roblox di Indonesia. Fokus penelitian diarahkan pada bagaimana interaksi digital membentuk partisipasi religius, negosiasi identitas, dan keterikatan spiritual di ruang virtual. Pendekatan fenomenologi digunakan untuk memahami pengalaman subjektif peserta dalam mengikuti kajian Islam melalui Roblox. Data diperoleh melalui observasi partisipatif, wawancara mendalam, dan dokumentasi digital terhadap enam partisipan yang terlibat aktif dalam komunitas kajian virtual. Hasil penelitian menunjukkan bahwa komunikasi dalam Roblox berlangsung secara lebih informal, partisipatif, dan emosional dibandingkan forum keagamaan konvensional. Penggunaan avatar, voice chat, serta interaksi santai memungkinkan peserta merasa lebih nyaman dalam berdiskusi dan mengekspresikan identitas religius mereka. Kajian virtual juga membangun rasa kedekatan, kebersamaan, dan keterikatan spiritual melalui pola komunikasi yang menyerupai interaksi sehari-hari di kalangan anak muda. Temuan penelitian menunjukkan bahwa platform gaming tidak hanya berfungsi sebagai media hiburan, tetapi juga berkembang menjadi ruang komunikasi religius yang membentuk pengalaman spiritual, identitas kolektif, dan keterlibatan komunitas dalam budaya digital kontemporer. Penelitian ini melibatkan enam partisipan yang terdiri atas penyelenggara kajian, peserta aktif, dan ustad dalam komunitas Roblox berbasis Islam.

Keywords: *relational communication, digital religion, Roblox, virtual identity, religious communities*

I. INTRODUCTION

Digitally mediated interaction increasingly structures contemporary social life, reshaping how individuals communicate, establish relationships, and negotiate identities across virtual environments. Online communication is characterized by accessibility, immediacy, and continuous participation, although fragmentation and weakened communal attachment increasingly accompany such developments (Lomachinska & Hryshyna, 2024; Zekrist, 2023). Expansion of digital culture has consequently altered not only patterns of interaction but also emotional engagement and collective belonging within everyday communication practices (Amadori & Mascheroni, 2024).

Virtual platforms now function as social environments where users construct communities through symbolic and participatory interaction. Communication within digital spaces increasingly resembles forms of communal engagement traditionally associated with offline life, although mediated through algorithmic systems and platform logics (Zekrist, 2023). Misinformation, polarization, and uneven digital literacy nevertheless complicate interaction within online environments, positioning digital spaces as contested arenas of influence and social negotiation (Zekrist, 2023). Communication technologies consequently operate as spaces that simultaneously connect, regulate, and fragment contemporary social relations.

Religious communication has become deeply embedded within these digital environments. Gaming platforms, previously associated primarily with entertainment, increasingly accommodate spiritual discussion, communal interaction, and religious participation among younger users. Islamic study activities conducted through Roblox in Indonesia illustrate how virtual gaming spaces are being repurposed into environments for religious engagement and social bonding. Adaptation of religious practices into interactive digital spaces reflects broader attempts to align spiritual communication with the communicative habits of digital-native generations (Carollina, 2020; ÇİMEN & Hangül, 2021; Soraya & Martyastiadi, 2021).

Convergence between da'wah practices and digital culture has encouraged more conversational and emotionally accessible communication strategies. Informal interaction, humour, storytelling, and participatory engagement make religious messages appear more relatable within online communities (Taragin-Zeller & Kessler, 2021; AL-MAKHADMAH, 2020; DeRose et al., 2021). Questions concerning spiritual authenticity nevertheless continue to emerge as religious interaction becomes increasingly mediated through entertainment-oriented platforms (Mansour, 2022). Religious engagement within gaming spaces consequently reflects tensions between accessibility, participation, and preservation of spiritual meaning in digital culture.

Existing discussions on digital religion predominantly examine online preaching, social media da'wah, and technological adaptation, while limited attention has been directed towards relational communication within gaming-based religious communities. Previous studies also tend to frame digital religion as technological innovation rather than as a communicative process

shaped through informal interaction, emotional closeness, and participatory engagement (Taylor et al., 2020). Communication dynamics operating within leisure-oriented virtual religious spaces consequently remain underexplored, particularly regarding how avatar-mediated interaction reshapes openness, intimacy, and communal attachment among young users.

Roblox-based Islamic communities provide an important context for examining how digitally mediated interaction transforms contemporary religious engagement among youth. Communication within Roblox occurs through avatars, symbolic representation, voice chat, and informal conversation embedded within gaming culture, creating forms of interaction that potentially reduce communicative anxiety while fostering emotional closeness and communal attachment. The focus of this study is directed towards three research questions: 1) how relational communication practices shape religious participation within Roblox-based Islamic communities, 2) how religious identities are negotiated and represented through avatar-mediated interaction, and 3) how participation in religious communities influences participants' experiences of intimacy, belonging, and spiritual engagement. Examination of these questions positions digital religion as an evolving communication process shaped through relational interaction, participatory culture, and mediated social experience rather than through technological adaptation alone.

METHOD

Research Approach

Qualitative research with a phenomenological approach was employed to examine how participants experience relational communication within Roblox-based Islamic communities. Phenomenology was considered appropriate because this study focused on subjective experiences, interpersonal interaction, and meanings constructed through virtual religious engagement. Attention was directed towards how participants interpret communication, emotional closeness, and communal attachment within digitally mediated religious spaces. Focus on lived experience enabled deeper exploration of how religious interaction is negotiated and experienced through everyday participation in Roblox-based study activities.

Data Collection and Participants

Research was conducted in August 2025 during regularly organized Islamic study sessions on Roblox. Data were collected through participant observation, in-depth interviews, and digital documentation. Observation focused on communication patterns, interactional dynamics, symbolic expressions, and participant engagement during virtual study sessions. Interviews were conducted individually to explore participants' experiences, motivations, and perceptions regarding communication and religious participation within Roblox communities. Supporting documentation included screenshots, activity recordings, and field notes collected throughout the research process.

Purposive sampling was utilized to select participants directly involved in Roblox-based Islamic study activities. Selection criteria included participation in at least three virtual study sessions, active involvement within the community, and willingness to share personal

experiences related to religious interaction in digital spaces. Six participants were considered sufficient because recurring themes and communicative patterns had already reached saturation during the interview process. Diversity in participants’ backgrounds also enabled broader understanding of interactional experiences within the community. Profiles of participants involved in this study are presented in Table 1.

Table 1. Profiles of Participants in Roblox-Based Islamic Study Communities

Participants	Background	Role in Community
P-01	Student	Virtual study organizer
P-02	Worker	Participant
P-03	Worker	Participant
P-04	Worker	Participant
P-05	Student	Participant
P-06	Ustad	Religious speaker

This table demonstrates variation in participants’ backgrounds and communicative roles within Roblox-based Islamic communities. Inclusion of organizers, participants, and religious speakers enabled richer exploration of interactional dynamics, communicative experiences, and forms of religious engagement occurring within virtual study activities.

Data Analysis

Data obtained from interviews, observations, and documentation were analyzed using thematic analysis. Analytical procedures focused on identifying recurring themes related to relational communication, emotional closeness, symbolic interaction, and communal attachment within virtual religious activities. Interview transcripts and observational notes were coded and categorized to identify patterns of interaction, participant experiences, and forms of communication emerging during Roblox-based Islamic study sessions.

Interpretative analysis was subsequently conducted to understand how participants constructed meanings through digitally mediated religious interaction. Attention was directed towards how communication practices within Roblox shaped experiences of openness, belonging, participation, and spiritual engagement among community members. Analytical interpretation enabled Roblox to be understood not merely as a gaming platform, but as a communicative space where religious interaction and communal relationships were continuously negotiated through virtual participation.

II. RESULT AND DISCUSSION

RESULT

From Gaming to Religious Belonging

Religious engagement within Roblox communities emerged through communication practices initially centered on casual interaction and shared leisure activities. Participants described Roblox not merely as a gaming platform, but as a social environment where religious learning gradually became integrated into everyday interaction. Informal communication patterns, conversational exchanges, and communal participation transformed the platform into a space where young users could simultaneously socialize and engage with religious discussion.

Religious participation within Roblox consequently developed through relational interaction rather than through formal institutional structures alone.

Community formation within Roblox was strongly influenced by the accessibility and familiarity of gaming culture among younger users. Participants explained that interaction within virtual study sessions felt less rigid than conventional religious forums, allowing communication to occur in a more relaxed and emotionally approachable manner. Religious learning was frequently experienced as part of collective social activity rather than as a strictly formal practice. Such dynamics enabled participants to develop a stronger sense of communal belonging while maintaining engagement with religious values in a setting closely connected to their daily digital experiences.

Figure 1. Virtual Environment of Roblox-Based Islamic Study Community



This figure illustrates the virtual study environment utilized within Roblox-based Islamic communities. Visual elements resembling a mosque, including prayer carpets, a pulpit, and Islamic calligraphy, contributed to the construction of a recognizable religious atmosphere within the gaming platform. The presence of these symbolic features reinforced participants' sense of immersion and communal attachment, demonstrating how digitally mediated environments can support emotional and spiritual engagement within virtual religious interaction.

“At first, I just made a forum on Roblox for fun, but it turned out that many people joined. From there, I continued to build a community called Majlis Roblox Indonesia, and then there was the Ngajiblox programme” (Interview, P-01).

Experiences shared by participants further revealed that communal attachment within Roblox was sustained through informal interaction and emotional accessibility rather than through rigid forms of religious authority. Several participants described virtual study sessions as resembling social gatherings among friends, where discussion and religious learning occurred simultaneously within a relaxed atmosphere. Communication within Roblox consequently blurred distinctions between leisure and spirituality, enabling religious participation to feel more inclusive, socially engaging, and emotionally connected for younger users.

Negotiating Identity Through Avatars

Visual appearance became an important communicative element within Roblox-based Islamic communities, particularly using avatars representing religious identity. Participants frequently customized their avatars using Islamic clothing such as hijabs, robes, and gamis to

align their virtual presence with the values communicated during study sessions. Avatar customization consequently functioned not merely as aesthetic modification, but as a symbolic expression of religious belonging within the virtual community.

Construction of religious atmosphere within Roblox was also shaped through symbolic interaction embedded in avatar representation. Participants explained that visual consistency between avatars and Islamic identity strengthened emotional engagement during study activities, making interaction feel more immersive despite occurring within a gaming platform. Digital embodiment through avatars consequently enabled users to negotiate identity, reinforce communal attachment, and sustain shared religious meaning within virtual interaction (Tudor, 2021).

Figure 2. Islamic Avatar Representation in Roblox



This figure demonstrates how participants represented religious identity through avatar appearance during Roblox-based Islamic study activities. Islamic clothing, including hijabs and robes, visually reinforced the religious atmosphere within the virtual environment while simultaneously functioning as symbolic expressions of identity and communal belonging. Presence of these visual representations illustrates how avatar-mediated interaction enabled participants to communicate religiosity within digitally mediated spaces (Hu et al., 2021).

Interpretation of avatars extended beyond visual decoration and became closely connected to participants' emotional experiences during interaction. Several participants described avatar presentation as influencing feelings of comfort, solemnity, and spiritual immersion throughout study sessions. Symbolic communication through avatars consequently became part of how religious meaning was collectively experienced within the community.

“As soon as I put a hijab or gamis on my avatar, it immediately felt different, more peaceful, more solemn, and the atmosphere felt real” (Interview, P-04).

Attempts to recreate familiar religious experiences within virtual environments were also reflected through symbolic spatial representation. One participant explained that the virtual mosque used during study activities was intentionally designed to resemble a mosque near his home, allowing emotional familiarity and cultural attachment to remain present within digital interaction. Symbolic reconstruction of physical religious spaces consequently strengthened participants' sense of connection within the virtual environment.

“I created a mosque in Roblox that mimics the mosque near my home because I wanted the atmosphere to still feel familiar even though it is only through a screen” (Interview, P-01).

Experiences shared by participants indicate that avatar-mediated interaction operated as part of broader communicative practices shaping emotional closeness and communal attachment. Visual representation enabled participants to recognize shared values, maintain collective identity, and negotiate religiosity within digitally mediated interaction. Religious identity within Roblox consequently emerged not only through verbal communication, but also through symbolic performance embedded in virtual participation.

Casual Interaction and Openness

Interaction within Roblox-based Islamic communities was characterized by informal and participatory communication patterns that differed from conventional religious forums. Communication occurred through voice chat, text chat, and casual conversation, creating a more relaxed atmosphere during study sessions. Participants frequently described virtual interaction as less intimidating than face-to-face religious gatherings, allowing communication to develop in a more open and emotionally accessible manner. Informal interaction consequently reduced the hierarchical distance between speakers and participants within the virtual environment.

“It is easy to ask questions on Roblox; I am not afraid of making mistakes. In face-to-face studies, I often feel shy” (Interview, P-02).

Communicative openness within Roblox was also influenced by avatar-mediated interaction, where participants felt less socially exposed during discussion. Absence of direct physical presence reduced feelings of embarrassment and communicative anxiety, particularly among younger participants who were hesitant to speak within conventional religious settings. Virtual interaction consequently encouraged greater participation and conversational engagement during study activities.

“Usually, after the study, we still chat. It feels like hanging out, but it is beneficial” (Interview, P-05).

Conversational communication further contributed to the formation of emotional closeness among participants. Religious discussion within Roblox was frequently experienced as part of everyday social interaction rather than as a rigid instructional process. Participants explained that communication styles used during study sessions resembled ordinary conversation, making religious learning feel more relatable and easier to engage with. Informal interaction consequently transformed religious participation into a more socially inclusive experience for younger users.

“It just feels different, closer. Because the way it is presented is relaxed, not rigid, more like a normal conversation” (Interview, P-03).

Despite creating more accessible communication environments, virtual interaction within Roblox also presented several challenges related to participation and moderation. Participants explained that some users occasionally entered study sessions without serious intention and

disrupted ongoing activities. Limitations within the platform, including participant capacity and difficulties in controlling disruptive behaviors, demonstrated that openness within virtual religious interaction also required forms of regulation and communicative management. Interaction within Roblox consequently reflected both the possibilities and tensions embedded within digitally mediated religious communities.

Spiritual Closeness in Virtual Spaces

Experiences shared by participants indicate that religious engagement on Roblox extended beyond informational learning and gradually developed into emotional and spiritual attachments. Repeated interaction, communal participation, and informal communication contributed to feelings of closeness that participants rarely associated with conventional religious forums. Virtual study sessions were not experienced merely as online activities, but as emotionally meaningful spaces where participants could reflect, interact, and strengthen their connection with religious values through everyday communication practices.

Emotional accessibility became one of the most significant aspects shaping spiritual engagement within Roblox-based Islamic communities. Relaxed communication styles and conversational interaction enabled participants to experience religious discussion without the pressure commonly associated with formal religious settings. Participants explained that spiritual connection within Roblox emerged not through institutional authority alone, but through communicative intimacy developed during collective interaction and participation.

“I joined because I was curious and only wanted to see what the study sessions on Roblox were like. After attending several times, I realized that the discussions made me more enthusiastic about learning religion because the atmosphere felt comfortable and easy to follow” (Interview, P-03).

Experiences of spiritual closeness were also strengthened by the familiarity of interaction occurring within gaming culture. Participants frequently described Roblox as a space where religious learning could coexist with leisure and friendship without diminishing the seriousness of spiritual discussion. Emotional connection with religion consequently emerged through communication practices that felt socially approachable and culturally relevant to younger users’ everyday digital experiences.

“I feel that this is knowledge entrusted to me by Allah, so I must share it with many people. Many young people on Roblox need guidance, and I think delivering religious messages through a platform familiar to them makes the interaction more meaningful and easier to accept” (Interview, P-06).

Communicative intimacy within Roblox further enabled participants to reinterpret religious engagement in more personal and emotionally connected ways. Several participants explained that interaction during study sessions reduced feelings of distance commonly experienced within formal religious gatherings. Spiritual participation consequently became intertwined with emotional comfort, collective interaction, and a stronger sense of belonging

within the virtual community.

“I think this is a creative way to make young people relate more closely to religion because the interaction does not feel distant or overly formal. People can learn, ask questions, and still feel like they are part of a friendly community” (Interview, P-05).

Despite fostering emotional closeness and spiritual engagement, participants also acknowledged tensions surrounding the use of gaming platforms for religious activities. Concerns emerged regarding how virtual religious interaction might be perceived by outsiders who associate Roblox primarily with entertainment rather than spiritual practice. Participants consequently recognized the importance of maintaining seriousness and communicative responsibility within virtual study activities to preserve religious meaning and communal trust.

DISCUSSION

Religious engagement within Roblox-based Islamic communities reflects broader transformations in contemporary religious communication, where digitally mediated interaction increasingly shapes how younger users experience spirituality, belonging, and communal participation. Findings from this study demonstrate that Roblox functions not merely as an entertainment platform but as a communicative environment where religious interaction is negotiated through relational engagement and everyday social practices. Similar developments have been identified within broader discussions of digital spirituality, where online environments increasingly facilitate emotionally meaningful forms of religious participation among younger generations (Nurfitria, 2023). Religious communication within Roblox consequently illustrates how digital environments can sustain spiritual engagement while simultaneously adapting to contemporary youth culture (Royan, 2022).

Communication practices observed within Roblox also reveal important shifts in religious authority and participation. Conventional religious forums are often characterized by hierarchical interaction centered around preachers and institutional authority, whereas Roblox-based interaction encourages more participatory and conversational communication. Findings indicate that voice chat, text-based interaction, and avatar-mediated participation reduce communicative anxiety among participants, allowing users to engage more openly during religious discussion. Interactive communication within virtual environments has similarly been associated with stronger participation and greater communicative confidence among younger users navigating online communities (Ul-Haq & Kwok, 2024). Religious engagement within Roblox consequently becomes shaped through relational accessibility rather than through rigid communicative hierarchy alone.

Patterns of openness emerging within Roblox-based study sessions further demonstrate how digitally mediated interaction can reshape emotional dynamics within religious communication. Participants frequently described virtual interaction as less intimidating than face-to-face forums, particularly when discussing religious questions or expressing uncertainty. Reduced visibility through avatars and the absence of direct physical exposure created communicative conditions that encouraged participation and emotional comfort (Eickers, 2024). Findings reinforce broader arguments that digitally mediated interaction can facilitate more

egalitarian communication environments by reducing social pressure and enabling greater conversational flexibility within online communities (Fu, 2020). Religious participation within Roblox consequently operates through communicative intimacy embedded in everyday interaction rather than through formalized structures alone.

Symbolic interaction through avatars and virtual spatial design also played an important role in constructing religious meaning within Roblox communities. Islamic clothing, virtual mosques, and religious visual elements enabled participants to communicate identity and sustain emotional attachment within digitally mediated environments. The construction of religious identity within virtual spaces reflects broader discussions about how digital culture enables individuals to negotiate spirituality through symbolic representation and interactive participation (Evolvi & Giorda, 2021; Nazari, 2024). Religious expression within Roblox consequently emerged not only through verbal communication but also through visual performance and mediated embodiment that reinforced collective identity and communal belonging.

Findings additionally indicate that Roblox-based religious communities blur distinctions between leisure and spirituality, creating forms of religious participation embedded within gaming culture and informal social interaction. Participants frequently interpreted study sessions as resembling social gatherings among friends while simultaneously maintaining spiritual meaning and religious seriousness. Similar patterns have been discussed within studies examining digital religion, where entertainment-oriented platforms increasingly accommodate forms of spirituality integrated into everyday digital practices. Religious communication within Roblox consequently reflects shifting modalities of religious participation in which spiritual engagement becomes intertwined with digital leisure, social interaction, and participatory culture.

Despite creating more accessible and emotionally engaging communication environments, findings also reveal tensions surrounding authenticity and legitimacy within virtual religious interaction. Several participants acknowledged concerns that religious activities conducted through gaming platforms might be perceived as lacking seriousness or reduced to recreational activity. Challenges related to moderation, disruptive participants, and technical limitations further demonstrate that openness within digital religious communities requires continuous communicative negotiation and management. Similar concerns regarding authenticity, representation, and religious legitimacy within digital environments have been highlighted in broader discussions surrounding digital da'wah and online spirituality (Thi, 2024). Religious participation within Roblox consequently remains shaped by ongoing negotiation between accessibility, entertainment culture, and preservation of spiritual meaning.

Transformation of religious communication within Roblox also reflects broader changes in how religious authority operates within digital culture. Communication within virtual communities becomes increasingly decentralized, allowing participants, organizers, and speakers to collectively shape interactional dynamics and communal engagement. Digital media consequently create spaces where religious interpretation and participation are no longer

controlled exclusively through conventional institutional structures (Matondang et al., 2024; Wibisono & Darmalaksana, 2022). Findings from this study indicate that relational communication and emotional accessibility become central mechanisms through which authority, trust, and communal attachment are negotiated within virtual religious environments.

Cultural implications emerging from Roblox-based Islamic communities further demonstrate that digital religious interaction cannot be understood simply as an extension of offline practice. Virtual environments possess distinctive communicative characteristics that reshape how participants experience identity, belonging, and spirituality within contemporary society. Flexibility embedded within digital spaces enables religious practices to intersect with broader cultural and technological developments while remaining connected to participants' everyday experiences (Evolvi & Giorda, 2021). Religious engagement within Roblox consequently reflects evolving forms of mediated spirituality shaped through interaction between digital culture, symbolic communication, and communal participation.

Overall, findings from this study reinforce the importance of examining digital religion through a communication-centred perspective rather than solely through technological adaptation. Religious interaction within Roblox was constructed through informal communication, symbolic negotiation, emotional openness, and participatory engagement that collectively shaped experiences of intimacy and spiritual closeness among participants. Findings additionally demonstrate that gaming-based platforms can function as meaningful communicative environments where younger users negotiate identity, sustain belonging, and engage with religious values in culturally relevant ways. Continued exploration of digitally mediated religious communities remains important for understanding how contemporary communication technologies reshape spiritual experience, communal interaction, and religious participation within increasingly networked societies.

III. LIMITATIONS

Several limitations should be acknowledged in this study. Data collection was conducted within a relatively limited participant group consisting of six informants involved in Roblox-based Islamic communities. Although thematic saturation was achieved during the interview process, broader participant diversity across regions, age groups, and religious backgrounds may produce more varied perspectives regarding relational communication and spiritual engagement within virtual religious spaces.

The focus of this study was also limited to communication experiences occurring within Roblox-based Islamic study activities in Indonesia. Rapid changes in digital platforms, gaming cultures, and online interaction patterns may influence how religious participation is experienced across different contexts and communities. Future studies could expand comparative analysis across multiple gaming platforms or explore longitudinal changes in digitally mediated religious communication to provide a deeper understanding of evolving spiritual interaction in virtual environments.

IV. CONCLUSION

Religious communication within Roblox-based Islamic communities demonstrates how digitally mediated interaction reshapes contemporary forms of spiritual engagement among younger generations. Findings from this study reveal that religious participation within virtual gaming environments is constructed through informal communication, symbolic interaction, and emotionally accessible forms of engagement rather than through rigid institutional structures alone. Communication practices embedded within gaming culture enabled participants to experience religious learning as part of everyday social interaction, fostering stronger senses of openness, belonging, and communal attachment within digitally mediated spaces.

Processes of identity negotiation and spiritual engagement within Roblox further illustrate how virtual environments function as communicative spaces where religiosity is collectively constructed through interaction. Avatar representation, conversational participation, and participatory communication practices allowed participants to sustain emotional closeness while simultaneously expressing religious identity within online communities. Findings additionally indicate that communicative intimacy within gaming-based religious spaces can reduce psychological barriers commonly associated with formal religious forums, encouraging more participatory and relational forms of engagement among young users.

Attention to relational communication within Roblox-based Islamic communities enriches broader discussions concerning digital religion, youth culture, and mediated spirituality. Emotional accessibility, symbolic interaction, and participatory communication emerged as important elements shaping how participants negotiate identity, experience belonging, and sustain spiritual attachment within virtual environments. Religious engagement within gaming platforms consequently reflects wider transformations in contemporary communication practices, where virtual interaction increasingly becomes intertwined with communal life, identity formation, and everyday expressions of spirituality in digital society.

V. ACKNOWLEDGEMENTS

The author would like to express sincere gratitude to all participants involved in this study for their willingness to share their experiences and perspectives regarding religious interaction within Roblox-based Islamic communities. Appreciation is also extended to everyone who supported the completion of this research throughout the data collection and writing process.

VI. REFERENCES

- [1] AL-MAKHADMAH, I. M. (2020). *The Role of Virtual Museum in Promoting Religious Tourism in Jordan. Geojournal of Tourism and Geosites*, 28(1), 268–274. <https://doi.org/10.30892/gtg.28121-468>
- [2] Amadori, G., & Mascheroni, G. (2024). *Situating Data Relations in the Datafied Home: A Methodological Approach. Big Data & Society*, 11(1). <https://doi.org/10.1177/20539517241234268>
- [3] Carollina, D. (2020). *Graffiti Virtual Exhibition "Pandemic Youth". International Journal of Creative and Arts Studies*, 7(2), 129–135. <https://doi.org/10.24821/ijcas.v7i2.4655>
- [4] ÇİMEN, B., & Hangül, Ş. (2021). *Percepciones De Los Profesores Inmigrantes Digitales Sobre Los*

Estudiantes Nativos Digitales: Una Investigación Sobre El Contexto Escolar Turco. European Journal of Education and Psychology, 1–21. <https://doi.org/10.32457/ejep.v14i2.1576>

- [5] DeRose, L. F., Wilcox, W. B., Leyva-Townsend, P., Brito, J. R., & James, S. (2021). *Has the New Natalism Reduced the Religious Fertility Advantage? Journal for the Scientific Study of Religion*, 60(4), 726–748. <https://doi.org/10.1111/jssr.12747>
- [6] Eickers, G. (2024). *Social Media Experiences of LGBTQ+ People: Enabling Feelings of Belonging. Topoi*, 43(3), 617–630. <https://doi.org/10.1007/s11245-023-09994-3>
- [7] Evolvi, G., & Giorda, M. C. (2021). *Introduction: Islam, Space, and the Internet. Journal of Religion Media and Digital Culture*, 10(1), 1–12. <https://doi.org/10.1163/21659214-bja10047>
- [8] Fu, J. (2020). *Digital Literacy in Chinese Young People’s Engagement on Weibo. Beijing International Review of Education*, 2(3), 420–434. <https://doi.org/10.1163/25902539-00203008>
- [9] Hu, M., Weng, D., Guo, J., & Wang, Y. (2021). *The Influence of Fusion Display Mode on the User’s Sense of Personal Security in Virtual Immersion System. Journal of the Society for Information Display*, 29(4), 254–263. <https://doi.org/10.1002/jsid.984>
- [10] Lomachinska, I., & Hryshyna, Y. (2024). *Internet Generation in Religious Cyberspace: Worldview Challenges of the Digital Age. Skhid*, 6(2), 20–27. <https://doi.org/10.21847/2411-3093.623>
- [11] Mansour, N. (2022). *The Holy Light of Cyberspace: Spiritual Experience in a Virtual Church. Religions*, 13(2), 121. <https://doi.org/10.3390/rel13020121>
- [12] Matondang, A. R., Sazali, H., & Zainun, Z. (2024). *Exploration of Simulacra in Moderation Messages: Analysis of Salafi Dakwah on Youtube. Journal La Sociale*, 5(3), 590–604. <https://doi.org/10.37899/journal-la-sociale.v5i3.1170>
- [13] Nazari, M. (2024). *Ecological Intersections of Religious Ideology, Agency, and Identity: Voices of Iranian English Language Teachers. TESL-EJ*, 28(1). <https://doi.org/10.55593/ej.28109s3>
- [14] Nurfitriani, N. (2023). *Hybridisation of Muslim Millennials’ Religious Identity in the Digital Era. DMR*, 1(1), 36–45. <https://doi.org/10.32678/dmr.v1i1.5>
- [15] Pescott, C. (2020). *“I Wish I Was Wearing a Filter Right Now”: An Exploration of Identity Formation and Subjectivity of 10- And 11-Year Olds’ Social Media Use. Social Media + Society*, 6(4). <https://doi.org/10.1177/2056305120965155>
- [16] Royan, R. (2022). *The Revitalization of Religious Moderation to Realize the Character of Muslim Ummatan Wasathan in the Era of Digital Transformation. Annual International Conference on Islamic Education for Students*, 1(1). <https://doi.org/10.18326/aicoies.v1i1.319>
- [17] Soraya, A., & Martyastiadi, Y. S. (2021). *Aesthetics of Virtual: The Development Opportunities of Virtual Museums in Indonesia. International Journal of Creative and Arts Studies*, 8(1), 25–33. <https://doi.org/10.24821/ijcas.v8i1.5346>
- [18] Taragin-Zeller, L., & Kessler, E. (2021). *“It’s Not Doctrine, This Is Just How It Is Happening!”: Religious Creativity in the Time of COVID-19. Religions*, 12(9), 747. <https://doi.org/10.3390/rel12090747>
- [19] Taylor, M. J., Shikaislami, C., McNicholas, C., Taylor, D. G., Reed, J., & Vlaev, I. (2020). *Using Virtual Worlds as a Platform for Collaborative Meetings in Healthcare: A Feasibility Study. BMC Health Services Research*, 20(1). <https://doi.org/10.1186/s12913-020-05290-7>
- [20] Thi, H. V. (2024). *Exploratory Factor Analysis of Influences on Social Integration and Religious*

Practice Among Catholic Students: Evidence From Hanoi- Vietnam. International Journal of Religion, 5(7), 30–44. <https://doi.org/10.61707/qjw9a752>

- [21] Tudor, M. (2021). *Queering Digital Media Spatiality: A Phenomenology of Bodies Being Stopped. Feminist Media Studies*, 23(3), 1189–1204. <https://doi.org/10.1080/14680777.2021.1980080>
- [22] Ul-Haq, S., & Kwok, R. Y. (2024). *Encountering “The Other” in Religious Social Media: A Cross-Cultural Analysis. Social Media + Society*, 10(4). <https://doi.org/10.1177/20563051241303363>
- [23] Wibisono, M. Y., & Darmalaksana, W. (2022). *The Idea of Moderate Islam in the Media Space for the Social Construction of Religious Moderation in Indonesia. Khazanah Sosial*, 4(4), 719–730. <https://doi.org/10.15575/ks.v4i4.19291>
- [24] Zekrist, R. I. (2023). *Religion, Informatization of Society and Power: Socio-Philosophical Analysis. SHS Web of Conferences*, 164, 00136. <https://doi.org/10.1051/shsconf/202316400136>