

Transformation of Religion as a Form of Communication in Social Realm of Digital Age

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The article demonstrates that the transformations of contemporary social realms are not mere technological but also fundamentally communicative. The latter aspect shapes new conditions under which religion operates. Within the digital society, communication is not solely a medium for the transmission of information, but a basic principle underpinning the construction of social reality, including religious experience. In this context, the mediatization of religion emerges not as an external influence but as an integral process of its reorganization in accordance with the logic of contemporary media. This process entails changes in the ways faith is being represented, a partial transformation of religious authority, and a reinterpretation of symbols and narratives that function within an open, dynamic, and competitive information environment. The article emphasizes that the digital dimension of religious communication reflects a transition from institutionally centralized forms to more decentralized and personalized models. Religious experience is increasingly shaped through individual engagement with media content, participation in online communities, and new forms of communicative presence. This does not necessarily imply the disappearance of traditional institutions. Rather, it indicates a transformation of their role, from being the sole source of authority to becoming one of many participants within the broader communication landscape. Changes in the sphere of pastoral activity, particularly development of telechaplancy, further confirm this trend by demonstrating reorientation of religious communication toward the individual needs of believers, their lived experiences, and the accessibility of spiritual support regardless of spatial constraints. The conclusion highlights that contemporary religious communication is formed at the intersection of technology, media, and social practices, where not only the content of faith but also the manner of its transmission becomes a defining factor. This creates new opportunities for religion while simultaneously confronting it with the challenge of preserving substantive depth within a rapidly changing and media-dependent environment.

KEYWORDS

communication, religious communication, religious experience, religious advertisement, telechaplancy, digital realm of religious communication

Introduction

Contemporary social processes necessitate a reconsideration of religion as an exclusively static and closed system. Traditionally, religion has been perceived as an institution deeply rooted in its own structures and inclined to resist external influences. However, such perspective does not fully reflect current confessional developments. Under the conditions of globalization and digitalization, religion not only preserves its fundamental meanings and values but also undergoes active transformation by adapting to new sociocultural and communicative realities. This transformation also affects offline communication, as changes in the perception of reality social behavior, and broader cultural conditions influence the forms of interaction between religious communities and individuals. The modern social environment, shaped by processes of secularization, me-

diatization, and the transformation of communicative practices, creates new conditions for the transmission and interpretation of religious meanings. Overall, the relevance of this study follows from the fact that individuals of contemporary time exist within a hybrid reality that combines both online and offline dimensions, while religious communication becomes increasingly integrated into this reality by transforming its forms and modes of functioning. In this context, it is important to analyze how this transformation takes place and what new forms religious communication acquires within contemporary social space.

The aim of the study is to explore the essential foundations of the transformation of religion as a form of communication within social realm of the digital age.

The objectives are: (1) to identify the specific impact of digital culture and new media on the transformation of



religious experience; and (2) to characterize particular features of the recontextualization of religious practices in the digital era.

Research Methods

The *theoretical framework of this study* is based on the works of international and Ukrainian scholars who examine the specific features of the transformation of religion as a form of communication in the digital age. In particular, S. Frunza (2025) analyzes the impact of digital technologies and media on the transformation of public discourse, religious authority, and political communication. The communicative nature of religion and its integrative role in society are explored in the article by R. Ottuh and M. Jemegbe (2025). The authors examine religious rituals, myths, music, and symbols as means of transmitting moral norms, values, and social meaning. An analysis of the characteristics of oral, written, and nonverbal interaction as means of fostering tolerance, mutual understanding, and interpersonal harmony is presented in the study by Maszeri et al. (2025). The potential of digital platforms through which religious content is disseminated, online communication is developed, and spiritual communities are maintained is examined in the works of I. Lomachinska (2025) and I. Lomachinska, Y. Hryshyna (2024). Specifically, these studies emphasize that the digital environment contributes to the individualization of religious experience, the transformation of traditional models of religiosity, and the emergence of new forms of religious communication. Issues related to the mediatization of religion and its functioning within the context of mass communication are addressed in the works of K. Stępnia (2017; 2023), where religious communication is analyzed through the lens of religious advertising. Another important direction of contemporary research is the analysis of religion as a system of narratives that shape worldview orientations. In this regard, S. Prothero (2022) examines the world's religions as distinct frameworks for interpreting and making sense of reality. Thus, the present research demonstrates that, in the digital age, religion functions as a multidimensional system of communication integrated into the media and sociocultural environment.

Results and Discussion

Religious communication may be defined as a specific form of interaction that takes place within a religious environment and is aimed at the transmission, reproduction, and interpretation of meanings associated with the sacred. Such communication encompasses both verbal and nonverbal forms, each of which plays a crucial role in conveying information and fostering mutual understanding.

As a component of culture, religion establishes values and standards that regulate social life and therefore serves as an important means of education, the spread of information, and the socialization of both individuals and communities. At the same time, as R. Ottuh and M. Jemegbe note:

religious communication is manifested in a variety of forms, among which rituals, myths, and music are of particular significance. Religious rituals perform not only a communicative but also a transformative function, influencing social change and the formation of normative patterns of behavior. Moreover, religious myths, in particular, convey moral norms, worldview assumptions, and knowledge concerning the supernatural and the universe. Likewise, religious music possesses considerable communicative potential. Through its emotional and symbolic influence, it contributes to the formation of believers'

spiritual experience and supports religious cohesion. Accordingly, the level of development of religious communication and its public understanding may serve as an indicator of the cultural and social development of society as a whole (Ottuh, Jemegbe, 2020:7-8).

Verbal communication constitutes a fundamental form of human interaction that enables the expression of thoughts, ideas, emotions, and intentions through linguistic means. It is realized in both oral and written forms and encompasses the production of messages (speaking, writing) as well as their perception (listening and reading). Oral communication involves the direct transmission of data through speech, in which not only the words themselves but also intonation, tone of voice, rhythm, and pauses play a significant role in shaping the interpretation of meaning. In contrast, written communication is mediated through texts, graphic elements, or other visual means, ensuring the preservation and transmission of meanings across time and space (Maszeri et al., 2025:15). Consequently, in the religious context, verbal communication acquires distinctive characteristics, as it involves the use of specialized vocabulary, established formulations, symbolic expressions, and greetings that reflect the speaker's religious identity and reinforce the value system of a particular community. Thus, it not only conveys information but also serves the function of reproducing and sustaining religious meanings within communicative practice.

For instance, oral religious communication includes sermons delivered during religious services, individual or collective prayers, the recitation of sacred texts, the pronouncement of blessings, confession, as well as everyday linguistic practices such as the use of religious greetings or formulaic expressions that invoke the sacred. In these cases, not only the content of the utterance but also its intonation, rhythm, and context of use are of considerable importance. Written religious communication encompasses sacred texts (such as *the Bible*, *the Qur'an*, *the Vedas*), theological works, religious instructions and guidance, prayer books, and liturgical texts. In this form, communication ensures the preservation, continuity, and transmission of religious meanings across time and space.

On the other hand, nonverbal communication encompasses a wide range of means of conveying information, including gestures, body language, facial expressions, and even silence. These means may either complement or contradict verbal messages (Maszeri et al., 2025: 6).

In the religious context, nonverbal communication acquires particular significance, such as ritual gestures, bodily postures, and material symbols function as carriers of meaning and perform communicative roles alongside verbal forms. The following practices include prayer gestures, such as hands folding, raising or bowing head, closing eyes, kneeling, or extending arms, all of which may express submission, reverence, or supplication. Within the liturgical context, established movements such as bows, processions, and collective standing or sitting are likewise important, as they structure ritual interaction and signal participation in a shared act of worship.

Religious clothes also play a distinct role, functioning as a symbolic marker of identity, status, and social role. For example, the liturgical vestments of clergy may indicate ecclesiastical rank, ministerial function, or denominational affiliation, while certain elements of believers' clothing, such as head coverings, distinctive styles, or particular colors, may reflect the degree of religious commitment or membership to a specific religious tradition.

Material objects and visual symbols also constitute vital means of nonverbal communication, particularly icons, statues, and religious images, which function as mediators between believers and sacred. They not only represent religious narratives or figures but also direct attention, structure religious experience, and serve as means of the nonverbal transmission of meaning. Hence, nonverbal religious communication encompasses broad range of bodily, dimensional, and material practices through which religious meanings are expressed, reinforced, and interpreted within community.

Religious communication, as a specific form of social interaction, encompasses the processes through which religious systems function within a community and sacred is being interpreted. It serves as a mediator between individual experience and the collective practices through which that experience is understood and articulated. Communication is realized through both verbal and nonverbal forms, which together constitute an integrated system for the transmission of religious meanings. Verbal communication enables the articulation and preservation of meanings through linguistic means, whereas nonverbal communication complements and deepens these meanings through bodily practices, rituals, symbols, and material objects. Within religious context, these two dimensions are complementary and inseparably interconnected, as a substantial part of religious experience is expressed through symbolic and embodied forms that cannot always be fully verbalized. Consequently, presented conceptualization provides a comprehensive theoretical foundation for the further analysis of religion as a form of communication. It outlines the key categories of the study, defines their content and interrelationships, and establishes a framework for examining religious practices within the contemporary digital environment.

One manifestation of religion's adaptation to the characteristics of the communication society is its mediatization, which directly reflects contemporary forms of religious transformation under the influence of global communication processes.

Media religiosity represents a new form of religious activity that emerged as a result of the development of mass culture and mass media. This form of religiosity is characterized by network-based principles of communication and tends to blur boundaries between sacred, ritual, and secular. Media religiosity is not tied individual to a specific territory or place of worship and enables participation in online religious services from any location in the world (Lomachinska, 2025: 47).

Whereas religious experience was previously localized to a much greater extent, today it is increasingly integrated into the media environment, becoming part of broader information flows. Consequently, religion and religiosity should be studied and understood within context of mass media as a space of religious presence, media production, and communication (Stępnia, 2023: 287). Under these conditions, religion is compelled to compete for audience attention by employing communicative tools similar to those used by other social institutions. In this sense, religion functions within the media not merely as an object of self-representation but also as an active participant in the communication process. This development is accompanied by a transformation of authority, shifting from traditional religious institutions toward media platforms and media-based centers of influence. As a result, religious symbols circulate more actively within the public sphere, where they acquire new meanings and functions.

Virtual religious space may be defined as a digital environment created for the performance of religious practices, communication among believers, religious education, and the dissemination of religious ideas. It functions through the extensive use of contemporary digital technologies, which enable religious organizations and individual believers to maintain connections, engage in religious practices, and pursue spiritual development regardless of physical distance. Religious cyberspace generates new forms and means of religious communication. In particular, it facilitates the creation of online communities on social media platforms for the exchange of religious experiences and mutual support, while also promoting digital religious practices, including online worship services, virtual pilgrimages, and applications and platforms that provide audio and video materials for meditation, prayer, and other spiritual practices (Lomachinska, Hryshyna, 2024: 26).

Traditional religious symbols, such as the hijab, the Catholic rosary, and the Buddhist mandala, extend beyond their exclusively religious significance within social media environments and begin to function as elements of fashion and digital visual culture. The proliferation of platforms such as *YouTube*, *Instagram*, and *TikTok* has significantly transformed the semantics of traditional religious markers. Among Muslim influencers, the hijab functions as a fashion object; the Catholic rosary often appears as an aesthetic accessory within youth subcultures; and the Buddhist mandala has become a visual brand within the digital wellness industry, where external form frequently takes precedence over its original doctrinal meaning. According to (Hotait, Sayed, 2025: 208), this reflects the gradual integration of religious practices into secular and market-oriented logics, thereby transforming both their content and form.

As a result, social media contributes to the diversification of religious authority, whereby new actors, such as content creators and influencers, emerge alongside traditional religious institutions and participate in the production, transmission, and interpretation of religious knowledge. This development gives rise to a more decentralized model of religious communication, in which meanings of religious symbols and norms are continuously reinterpreted and reshaped within digital environment.

From this perspective, media should be understood as a space in which culturally significant systems of belief are combined and symbolically reproduced. In this sense, media do not merely transmit information but also shape the ways in which reality is interpreted and reinterpreted (Homeless Jesus, 2020).

Contemporary scholarship employs the concept of the visibility of religion, which highlights religion's growing presence within both public and digital spaces. As noted earlier, the internet environment substantially contributes to the popularization of religion. At the same time, religious advertising constitutes one of the key mechanisms through which religion enhances its visibility within the public and digital spheres.

K. Stępnia defines religious advertising as a persuasive message of a religious nature that contains sacred elements and is intended to inform and promote faith, values, ideas, and religious practices, as well as to shape corresponding attitudes and beliefs within the framework of the teachings of the Catholic Church. Religious advertising differs from other forms of advertising communication through the obligatory presence of a sacred element, which determines its spiritual content and orientation. It belongs to the sphere of church advertising and encompasses both religious messages and the promotion of

goods and services associated with the activities of the Church. Unlike commercial advertising, religious advertising primarily appeals to the spiritual needs of individuals, seeking to activate their religious values and motivate them toward a particular worldview choice or religious action. In this context, advertising serves as one of the means through which the Church communicates with society by informing, reminding, and encouraging individuals toward spiritual self-determination (Stępnia, 2017).

In the scholarly literature, religious advertising is often associated with social advertising or church advertising. M. Percy proposed typology of religious advertising that distinguishes literalist, evangelical, contemporary, post-modern, and ironic types. (Percy, 2000). At the same time, despite the confessionally specific character of this definition, it may be interpreted in a broader sense as describing the general functions of religious advertising regardless of particular religious tradition. In this sense, it is applicable within a wider framework of religious communication analysis, as it reflects its key characteristics: persuasiveness, an appeal to the sacred, and an orientation toward the transmission of values and the formation of worldview attitudes. Religious advertising may exist in both digital and physical forms. In the digital sphere, it includes online advertisements, short-form videos, banners, and other internet-based content, whereas in the physical environment it may take the form of posters, billboards, flyers, or direct communication. Religious advertising can perform a variety of functions, including inviting individuals to religious events, encouraging specific actions, and stimulating reflection on and reconsideration of spiritual questions.

Religious advertising may also be analyzed through the lens of the classification of advertising objectives proposed by P. Kotler (informing, persuading, reminding, reinforcing) (Kotler, 2005). However, according to K. Stępnia's research, these objectives acquire a distinctive meaning and orientation within the religious sphere. One of its primary functions is the activation of individuals' spiritual needs and the cultivation of a desire to satisfy them. In contemporary societies, which are largely oriented toward material values and consumption, people frequently neglect their inner spiritual concerns. In this context, religious advertising seeks to draw attention to the existence of an "inner deficit" and to stimulate efforts to overcome it. Another important aspect is the representation of the attractiveness of a particular religious tradition. Religious advertising is also aimed at shaping preferences and justifying the choice of a specific denomination or religious community. It combines emotional appeal with rational argumentation, demonstrating that faith and religious teachings do not contradict reason but may be understood as intellectually coherent and logically grounded. A further function of religious advertising is the construction of a positive image of the source of communication. This is achieved through appeals to historical experience, institutional authority, and the examples of saints and prominent spiritual leaders who embody the values conveyed in advertising messages. Moreover, religious advertising possesses a pronounced behavioral dimension, as it seeks to encourage concrete actions. Its purpose extends beyond the mere acceptance of ideas and includes active participation in religious life (Homeless Jesus, 2020).

At the same time, religion may be understood as a system of narratives that transmit moral and social orientations, including conceptions of proper conduct, values, and life goals. In this context, religious communication extends beyond the transmission of ritual practices and focuses on

the construction of meanings and interpretations of reality that shape both individual and collective patterns of behavior. In particular, S. Prothero conceptualizes the world's religions as distinct narrative systems, each offering its own framework for understanding the world and humanity's place within it. He argues that every religion formulates: 1) a problem, 2) solution to that problem, which simultaneously functions as the religious goal, 3) a method (or methods) for addressing the problem, 4) an example (or examples) which have demonstrated the path from the problem to its resolution (Prothero, 2022: 24).

For this reason, religious advertising may be viewed as a tool for the transmission of such narratives. It not only informs or persuades but also offers coherent frameworks of meaning that help individuals interpret their experiences and define their life orientations. This function is particularly evident in specific advertising practices, where symbols, images, and narrative structures are employed to reproduce the central ideas of a given religious tradition. Consequently, every confessional form of advertising inevitably possesses its own emphasis and distinctive modes of framing the overarching narrative, that is, different approaches to highlighting particular dimensions of meaning within a specific communicative context. A notable example is the modern digital campaign *He Gets Us*, which is disseminated through digital networks and presents a distinctive interpretation of the Christian narrative of salvation (*He gets us. About us.n.d*). Rather than emphasizing human sinfulness and the necessity of redemption, as is common in traditional presentations of the salvation narrative, the campaign centers on the themes of empathy and understanding. Jesus is portrayed as one who shares human experiences, encounters similar struggles, and understands challenges faced by contemporary individuals. In this way, the classical narrative of salvation is not rejected but reinterpreted through a more accessible and psychologically relatable frame designed to establish emotional connection with the audience. During the 2024 Super Bowl (the championship game of the National football league in the United States and one of the most viewed media events of the year, characterized by exceptionally high advertising costs) *He Gets Us* campaign reinterpreted the biblical episode of foot washing, giving it contemporary relevance. In the advertisement, this act is presented not as a historical or exclusively religious event but as a universal symbol of humility, service, and acceptance of others (*Pastor Jason Answers. 2024: Youtube*).

Thus, under conditions of digital mediatization, religious advertising functions not merely as a tool of information dissemination or persuasion but also as a mechanism for the transmission and reinterpretation of religious narratives. It adapts traditional meanings to the logic of contemporary media, modifying emphases and modes of framing in accordance with specific communicative contexts. This demonstrates the growing role of the digital environment in shaping new forms of religious communication.

The digital dimension of religious communication may be regarded as one of the key aspects of the transformation of contemporary religiosity. In this regard, the argument advanced by the Romanian philosopher Aurel Codo-ban is particularly significant: communication "constructs reality," meaning that the reality of religious experience is largely shaped through processes of exchange of information, interpretation, and media representation (Frunza, 2025: 132).

In the digital age, religion exists not only as a system of beliefs or a traditional institution but also as the product of

ongoing communication occurring within media environments, social networks, and public discourses. Within this framework, a new digital religious imaginary emerges, reflecting changing ways of understanding and experiencing faith under conditions of technologically mediated communication.

Contemporary generations increasingly develop a "technologically mediated imaginary", that is, an understanding of religion shaped by digital technologies and media (Frunza, 2025: 129). This process contributes to the transformation of religious experience, making it more individualized, less dependent on traditional institutional structures, and increasingly situated within the sphere of personal and private life. As a result, digital environment not only facilitates the dissemination of religious ideas but also actively influences the ways in which they are perceived, interpreted, and integrated into everyday experience.

Further evidence of the transformation of religious communication in the digital age is provided by the emergence of new forms of religious presence in online spaces. One of the most prominent phenomena in this regard is the rise of religious influencers, who establish alternative channels of spiritual influence through social media. Influencers are social media users who regularly publish content on social networking platforms through which they promote brands, products, or opinions (Schlag, Yadav, 2026: 47).

In turn, religious influencers combine elements of personal blogging, preaching, and media content, engaging audiences directly and often outside the framework of traditional religious institutions. This form of communication contributes to the individualization of faith and creates a more personalized religious experience. For instance, the Tik Tok account Moses & Zippora functions as a digital platform for promoting and explaining aspects of Orthodox Judaism (Moses & Zippora. Tik Tok, n.d.). Through accessible and engaging content, its creators introduce audiences to various aspects of everyday life within a religious community. In particular, they respond to followers' questions concerning permissiveness or prohibition of certain actions with accordance to religious tradition, while also explaining how specific religious practices should be performed.

In addition, their content includes explanations of rituals, retellings of biblical narratives, and elements of personal experience, thereby combining educational, communicative, and narrative functions. An important characteristic of this format is its hybrid media nature, which integrates both educational and entertainment dimensions of communication. This mode of presentation does not primarily function as a direct missionary or conversion strategy, but rather, it operates according to the logic of social media platform culture, where priority is given to attracting attention, providing accessible information, and ensuring ease of content consumption. In this sense, religious content adapts to the broader "platform logic" of digital services, becoming integrated into wider algorithmically selected streams of video content (Schwarz, 2017).

Moreover, the presence of entertainment-oriented elements, such as short dance videos accompanied by music or other trending TikTok formats, demonstrates the multimodal character of digital religious communication. Such practices are not separated from the primary religious content, but on the contrary, they are organically integrated into its structure, ensuring compatibility with the broader ecosystem of the platform. Within the process of the mediation of religion, this illustrates that religious narratives

no longer function in isolation but coexist with entertainment-oriented and everyday forms of digital culture, adapting to its logics of visibility, virality, and audience engagement.

As of 19 April 2026, the Moses & Zippora Tik Tok account has 733,6 thousand followers, while some videos had accumulated more than one million views. This indicates a substantial level of audience engagement and demonstrates the popularity of such formats of religious communication within the digital environment. The activities of influencers of this kind illustrate how religious knowledge and practices are adapted to the logic of social media, acquiring new forms of dissemination and interpretation. Alongside these developments, new online communities have emerged that function as digital religious spaces. Members of such communities are united not through physical presence in a church, synagogue, mosque, or other place of worship, but through shared values, interpretations, and regular interaction within digital environments. This enables religion to transcend geographical and social limitations and to assume an increasingly global character.

One of the prime examples of functioning of religious online communities is the network of Facebook groups known as "PRAY UNTIL SOMETHING HAPPENS! (PUSH)". Rather than constituting a single official page, PUSH consists of several interconnected digital communities with varying numbers of participants. The largest of these groups have approximately 164 thousand members and function as a global communicative space centered on collective prayer, spiritual support, and exchange of religious experience (*Pray Until Something Happens (PUSH). Facebook, n.d.*). PUSH represents an example of a networked form of religiosity that extends beyond institutionally organized structures. Members interact by posting prayer requests, personal testimonies, and spiritual reflections, receiving responses from other users in real time. Consequently, religious practice acquires character of continuous digital interaction, in which participation in a communicative network becomes more significant than physical presence. Such communities demonstrate transformation of religious experience under influence of digital platforms, where religious communication becomes globally accessible, continuous, interactive, and where faith itself is increasingly enacted through networked forms of interaction.

In the digital age, pastoral ministry is also undergoing significant transformation. One notable development is the emergence of telechaplancy, a specialized form of online or digitally mediated spiritual care that is particularly characteristic of professional settings, most commonly healthcare institutions. Telechaplancy refers to the provision of spiritual support in situations where patients and chaplains are physically separated. It involves the use of information and communication technologies to conduct spiritual assessment, address spiritual crises and trauma, facilitate research, evaluate the quality of care, and support the continuing education of professionals engaged in spiritual caregiving (Schlag, Yadav, 2026: 231). In other words, whereas in the traditional model the initiative for interaction generally belonged to the chaplain, who determined when to conduct scheduled visits and offer spiritual support, in the digital environment the patient determines the timing, form, and intensity of contact according to personal circumstances and spiritual needs (Schlag, Yadav, 2026: 231). In this way, spiritual care becomes more per-

sonalized, flexible, and responsive, oriented not toward formal presence but toward the actual needs and requests of the individual.

The digitalization of religion's communicative space also significantly transforms religious studies education by altering both the content of instruction and the forms of educational communication. Social media, online platforms, and digital media serve as important channels for the dissemination of religious meanings and the formation of religious identity (Lomachinska, Martych, 2021). Furthermore, digitalization reshapes the role of the educator, who becomes not only a source of knowledge but also a moderator of information flows and an interpreter of digital religious practices.

At the same time, the digital environment necessitates the development of critical thinking and media literacy, as online religious content may contain manipulative, pseudo-scientific, or radicalized narratives. As a result, religious studies education acquires a distinctly interdisciplinary character, integrating religious studies, communication studies, media studies, and the digital humanities. This development contributes to the emergence of new approaches to understanding religion within the context of the information society.

Conclusion

In the digital age, religion may be understood as a system of symbols and meanings that operates within both social and media environments. Under the influence of digital technologies, religious communication undergoes significant transformation, as contemporary society is taking on the characteristics of a communicative space in which information and digital platforms shape forms of social interaction. Under these conditions, religion becomes integrated into the media environment, adapts to the logic of digital platforms, employs mechanisms of advertising and branding, and transforms structures of authority in the direction of greater decentralization. Alongside traditional verbal and nonverbal forms of religious communication, online practices, social media platforms, and the activities of religious influencers are becoming widespread, contributing to the individualization of religious experience and the emergence of new modes of interpreting faith.

The findings of this study identify the principal forms through which religious communication manifests itself within contemporary social environment. These include not only traditional ritual, symbolic, and textual practices but also their transformation through processes of recontextualization. The study demonstrates that religious meanings and practices are not merely reproduced, but rather, they are reinterpreted and adapted to new sociocultural conditions, particularly through their integration into contemporary artistic, media, and everyday communicative spaces. As a result, religious communication emerges as a hybrid system in which traditional forms are combined with innovative modes of interpretation, representation, and dissemination within digital society.

AI Usage Declaration

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Трансформація релігії як форми комунікації в сучасному соціальному просторі

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У статті обґрунтовано, що трансформації сучасного соціуму мають не лише технологічний, а й фундаментальний комунікативний характер; саме комунікативний аспект детермінує нові умови функціонування релігії. Доведено, що в цифровому суспільстві комунікація постає не просто транслятором інформації, а базовим принципом конструювання соціальної реальності та релігійного досвіду. У цьому контексті медіатизацію релігії експліковано як ендогенний процес її реорганізації згідно з логікою сучасних мас-медіа. Цей процес зумовлює реконфігурацію способів репрезентації віри, деформацію/трансформацію традиційного релігійного авторитету, а також реінтерпретацію символів і наративів у відкритому, динамічному й конкурентному інформаційному просторі. Акцентовано на тому, що цифровий вимір релігійної комунікації фіксує транзит від інституційно-централізованих форм до децентралізованих і персоналізованих моделей. Релігійний досвід індивіда дедалі більше індукується через взаємодію з медіаконтентом, інтеграцію в онлайн-спільноти та нові формати комунікативної присутності. Зазначений зсув не нівелює традиційні інституції, проте модифікує їхню роль: вони втрачають монополію на сакральний авторитет, стаючи рівноправними акторами глобального комунікаційного ландшафту. Проаналізовано зміни у пастирській практиці, зокрема феномен телекапеланства, що ілюструє переорієнтацію релігійного дискурсу на екзистенційні потреби вірян і детериторіалізацію духовної підтримки. У висновках підкреслено, що новітня релігійна комунікація артикулюється на перетині технологій, медіа та соціальних практик, де релевантним чинником стає не лише змістовне наповнення віри, а й модальність її трансляції. Це відкриває для релігійних систем нові евристичні можливості й водночас актуалізує проблему збереження доктринальної та семантичної глибини в умовах високодинамічного й медіа залежного середовища.

Ключові слова: комунікація, релігійна комунікація, релігійний досвід, релігійна реклама, телекапеланство, цифровий вимір релігійної комунікації.

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