



Sociology of da'wah in the era of Industry 4.0 and Society 5.0: Implications for contemporary da'wah in Indonesia

Efendi Rahmat,^{1*} Yusuf Zainal Abidin,² Zaenal Mukarom,³ Asep Iwan Setiawan⁴

¹ Cimahi City Ministry of Religious Affairs Office, Indonesia.

^{2,3,4} Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia.

* Corresponding Author: efendiaj938@gmail.com

ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Digital da'wah; Industrial Revolution 4.0; Religious literacy. Society 5.0; Sociology of da'wah.</p>	<p>The development of information technology in the era of the Industrial Revolution 4.0 and Society 5.0 has transformed the landscape of Islamic da'wah in Indonesia. Da'wah is no longer confined to physical spaces such as mosques and religious study groups but has expanded into digital platforms through social media, podcasts, and other online channels. This article aims to analyze the transformation of da'wah in the context of social change due to digitalization and its implications for contemporary da'wah strategies in Indonesia. The study adopts a qualitative approach using literature review and descriptive-critical analysis of da'wah sociology theories such as Symbolic Interactionism, Diffusion of Innovations, Social Mediation, and Bourdieu's theory of Habitus and Social Capital. The findings show that digital da'wah in Indonesia faces challenges such as the spread of religious misinformation, digital extremism, and low levels of digital literacy among the public. On the other hand, technological advancements offer wider, more inclusive, and data-driven opportunities for da'wah. Within the framework of Society 5.0, da'wah must be oriented toward humanistic and contextual social solutions. Therefore, a sociological approach to da'wah is crucial to ensure that Islamic messages remain relevant and capable of addressing the challenges of the times. In conclusion, da'wah in the digital era must strategically and adaptively integrate technology, culture, and social understanding.</p>
<p>Article history:</p> <p>Received 2025-06-03 Revised 2025-07-16 Accepted 2025-07-28</p>	<p>Contribution: This article advances academic and practical understanding of how digital technologies are reshaping religious communication, positioning sociological analysis as crucial to developing effective and future-ready da'wah strategies in Indonesia.</p>
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1. INTRODUCTION

The development of digital technology in the Industrial Revolution 4.0 era and the vision of Society 5.0 have brought significant changes to various aspects of life, including the practice of da'wah in Indonesia. The Industrial Revolution 4.0 is marked by massive digitalization in communication and social interaction, giving rise to a digital-based da'wah model through social media, podcasts, and other online platforms (Ridwan, 2022). This change also affects the religious patterns of society, which are increasingly digitalized and fragmented by social media

algorithms. Meanwhile, the concept of Society 5.0 introduced by Japan emphasizes the balance between technological advances and social needs, so that da'wah in this era must adapt to a more humanistic and social welfare-based approach (Subandowo, 2022).

In a global context, the digitalization of da'wah is not only happening in Indonesia but also in various parts of the world. The emergence of various digital da'wah platforms such as YouTube, Instagram, and TikTok has become a trend that shows that da'wah is no longer only carried out in mosques or religious study groups, but also in virtual spaces. However, the digitalization of da'wah also faces challenges such as religious disinformation, the rise of extremist content, and the lack of digital literacy in understanding Islamic teachings in depth. Therefore, a sociological approach to da'wah is important to understand how society interacts with da'wah messages in the digital era.

In the study of sociology of da'wah, theoretical approaches are key to understanding how the process of religious communication takes place in a constantly changing society, particularly in the digital era. One important approach is symbolic interactionism theory developed by George Herbert Mead and popularized by Herbert Blumer. This theory emphasizes that social meaning is formed through symbolic interactions between people, where symbols such as language, images, and expressions become the primary means of building shared understanding. In the context of digital da'wah, religious symbols conveyed through videos, memes, or other visual narratives play a central role in shaping religious meaning among social media users. Da'wah is no longer limited to verbal utterances from the pulpit, but is instead symbolically processed by users through interpretations of visual and textual content in the digital space (Blumer, 1969; Hewitt, 2010).

Diffusion of Innovation Theory by Everett Rogers (2003) serves as an analytical tool to explain how technological innovations in Islamic preaching, such as Ustadz Abdul Somad's (UAS) use of YouTube, are adopted and spread in Indonesian Muslim society. The adoption process begins with knowledge of UAS's Islamic preaching content, then progresses to the persuasion stage (influence from followers or viral content), decision-making (subscribing or sharing), and implementation and confirmation (applying the values conveyed) (Rogers, 2003). A study by Syahputra et al. (2023) shows that UAS utilizes a strong narrative, a populist communication style, and an understanding of platform algorithms to tailor Islamic preaching messages to the preferences of digital audiences. Islamic preaching content is not only delivered but also packaged in an easily understood and visually appealing format, such as short video clips or lectures divided into specific themes (Meilia et al., 2024).

On a larger scale, Manuel Castells (2010), through social mediation theory emphasizes that digital media creates a new, non-hierarchical, horizontally interconnected communication space. Within the global information network, preachers and *mad'u* actively interact in producing, disseminating, and verifying the meaning of da'wah. Digital media such as TikTok and Instagram function as social communication arenas, where religious authority can be reshaped by the speed of virality and audience feedback. This phenomenon demonstrates that da'wah is no longer entirely in the hands of formal institutions, but is distributed to active users who also contribute to shaping the flow of meaning (Castells, 2009; Rahmawati et al., 2024).

Even further, Pierre Bourdieu, through habitus theory and social capital, explains how preachers build authority and legitimacy in digital spaces (Bourdieu, 2018). UAS, for example, relies on cultural capital in the form of religious knowledge and scientific sanction, social capital in the form of alumni networks and follower loyalty, as well as symbolic capital in the form of a scholarly reputation and a distinctive visual presence. Meilia et al. (2024) emphasized that consistency in the use of communication style, intonation, and visual background of lectures contributes to the formation of a digital habitus that makes UAS's preaching messages widely accepted and trusted by people from various backgrounds. Through this combination of capital, digital preachers are able to maintain authority amidst increasingly massive competition for religious content (Meilia et al., 2024). Thus, the theories of symbolic interactionism, diffusion of innovation, social mediation, habitus and social capital complement each other in understanding the dynamics of digital da'wah as a complex sociological phenomenon. The integration of these approaches allows for a more holistic analysis of digital da'wah not merely as the dissemination of religious messages, but also as a meaningful social practice influenced by technological structures, social agency, and evolving global communication networks.

By using these theories, the study of the sociology of da'wah in the era of Revolution 4.0 and Society 5.0 can be more comprehensive in understanding changes in social structures and patterns of da'wah communication in the digital era. The background of this article is several main reasons that reflect the development of da'wah in the context of increasingly rapid social and technological changes. One of the underlying factors is the change in the da'wah paradigm, where da'wah is no longer limited to conventional methods such as lectures in mosques or direct religious studies, but has also penetrated the digital realm. This change demands a new approach in

understanding the audience, both in terms of their characteristics, preferences, and patterns of interaction in accessing religious information.

In addition, the dynamics of religiosity in the digital era are an important aspect that needs to be considered. Modern society is increasingly connected through various social media platforms that allow wider and faster access to religious information. This condition forms a new pattern in the way individuals and groups understand and interpret Islamic teachings. High accessibility to Islamic information has implications for a more diverse understanding of religion, both in terms of sources and interpretations used.

The existence of digital media also presents various challenges and opportunities in Islamic preaching. On the one hand, digital media provides great opportunities for preachers to reach a wider audience without geographical and time constraints. Through various platforms, preaching can be delivered more interactively and creatively, such as through videos, podcasts, or writings that interest the public. However, on the other hand, various challenges arise that cannot be ignored, such as the spread of radicalism, the rise of religious hoaxes, and low digital literacy among the public, which can result in misunderstandings in understanding Islamic teachings.

In the context of Indonesia, the role of digital da'wah is increasingly interesting to study because Indonesia is the country with the largest Muslim population in the world. This condition makes Indonesia a unique social laboratory in understanding how da'wah develops amidst technological and cultural changes. The diversity of ethnicities, cultures, and religious understanding in Indonesia also influences the dynamics of digital da'wah, which continues to develop. Therefore, understanding the sociology of da'wah in the Indonesian context is an important step to see how da'wah can remain relevant and effective in responding to the challenges of the times.

This article aims to analyze the changes and challenges of da'wah in the digital era, especially in the context of the Industrial Revolution 4.0 and Society 5.0. The main focus is on the transformation of da'wah methods from conventional to more interactive digital approaches. This article also identifies the opportunities and challenges of digital da'wah, including the risks of spreading religious hoaxes and misuse of social media. The sociological approach of da'wah is used to formulate contextual and effective da'wah strategies, with the help of theories such as Symbolic Interactionism, Diffusion of Innovation, Social Mediation, and Habitus and Social Capital, in order to maintain the relevance of da'wah amidst changes in technology and community communication. By understanding how the sociology of da'wah can be applied in the digital era, it is hoped that Islamic da'wah can be more adaptive and inclusive in reaching various levels of society.

In the study of contemporary preaching, a number of studies have analyzed the transformation of preaching in the Industrial Revolution 4.0 and Society 5.0. For example, Bagagia and Vionita (2023) in their research on the moderation of preaching in the era of Industry 4.0 concluded that the digitalization of Islamic preaching presents a significant opportunity to reach a wider audience through social media platforms like WhatsApp, Instagram, and Facebook. However, on the other hand, challenges also arise related to the polarization of religious narratives and disinformation. Preachers need to moderate content and improve digital literacy to ensure their preaching remains meaningful and avoid becoming merely viral or sensational (Bagagia & Vionita, 2023).

Sucipto et al. (2023) discuss utilization of AI and IoT in preaching with a critical and comprehensive approach. They highlight how religious chatbots, big data-based content recommendations, and other digital systems can expand the reach of Islamic preaching, but also pose challenges such as algorithmic bias and user privacy protection (Sucipto et al., 2023). Insana and Satriah (2024) focus on the development of the use of AI chatbots in religious consultations and identify crucial ethical issues. This study confirms that while AI expands access to religious information, limited understanding of the cultural context and the complexity of Islamic law remains a significant barrier. Ethical and regulatory solutions involving religious scholars are essential for the responsible use of AI in digital da'wah (Insana & Satriah, 2024).

Ridwan & Rustandi (2025) in the article "Transformation of Prophetic Communication Patterns in the Era of Artificial Intelligence" They stated that there has been a shift in the communicative structure of Islamic preaching to a realm heavily influenced by digital platform algorithms. They urged the need for education and supervision to maintain the integrity of Islamic preaching messages within modern technology, and to ensure that digital preachers uphold the values of prophetic communication (Ridwan & Rustandi, 2025). Rusmiati et al. (2024) conduct experimental research on AI-based preaching using IndoBERT. The research results show that optimizing Islamic preaching content using sentiment analysis and topic modelling significantly increased audience engagement by up to 24.7%. This demonstrates the significant potential of AI in improving the effectiveness of delivering contextual and interactive Islamic preaching messages (Rusmiati et al., 2024).

Unlike the aforementioned studies, which generally focus on technological aspects, media, or communication approaches, this article offers novelty by integrating classical sociological theories such as Symbolic Interaction

(Blumer, 1969; Mead, 2022), Diffusion of Innovation (Rogers, 2003), Social Mediation (Castells, 2009), Habitus and Social Capital (Bourdieu, 2018). This approach allows for a holistic and interdisciplinary analysis, directly linking the phenomenon of digital da'wah to the social realities of Indonesian Muslims. Another innovation of this article is the systematic exploration of the use of big data and artificial intelligence in digital da'wah strategies, by building a data-driven, adaptive, and inclusive da'wah model that is contextualized to the spiritual needs of modern Muslim society. Thus, this article makes a strategic contribution to the development of effective, moderate, and socially transformation-based Islamic da'wah practices in the digital era.

2. METHODOLOGY

This study uses a qualitative approach that is explorative and interpretative. This approach was chosen because this study focuses on social meaning, communication symbols, and the dynamics of Islamic preaching in the context of changes in digital society. Qualitative research allows researchers to understand preaching as a social communication process that is transformed in the reality of Industry 4.0 and Society 5.0 (Creswell, 2014). The method used is library research with descriptive-critical analysis techniques. This study aims to identify patterns of da'wah transformation based on sociological theories and the development of information technology. The main theories analyzed include: Symbolic Interaction Theory (Mead & Blumer), Diffusion of Innovation Theory (Everett Rogers), Social Mediation Theory (Manuel Castells), and Habitus and Social Capital Theory (Pierre Bourdieu) (Mcquail & Deuze, 2020).

The research sources consist of: 1) Academic literature such as books, journals, and scientific articles that discuss the sociology of da'wah, digitalization, and communication theory; 2) Secondary data from official institutions such as Kominfo. Case studies of digital da'wah in Indonesia spread across social media such as YouTube, TikTok, and podcasts (Ahmad, 2016). The research steps are as follows: 1) Determine the focus of the study: digital da'wah transformation; 2) Collect primary and secondary literature sources; 3) Classify literature based on themes (theory, context, digital issues); 4) Analyze and interpret data using the theory of da'wah sociology; 5) Compile findings and conclusions based on data synthesis and theory. This methodology is designed to understand how social and technological changes shape new adaptive, inclusive, and data-driven da'wah strategies in the context of Indonesia as a multicultural society and the largest internet user in the Muslim world.

3. RESULTS AND DISCUSSION

Da'wah is a communication process that aims to convey Islamic values effectively and relevantly to the ever-evolving social context. As an activity inherent in the dimension of religion and society, Da'wah plays a crucial role in building awareness, understanding, and practicing Islamic values in daily life (Hizbullah, 2022). Da'i not only convey messages but also pays attention to the dynamics of the community, psychological, cultural, and social society so that messages are conveyed appropriately and can be implemented. The use of modern information media brings new challenges, such as fake news (hoaxes) and online intolerance, so digital preachers need to adopt a preaching approach that is inclusive and humanistic as a form of social responsibility in spreading Islamic teachings with moderation and wisdom (Hizbullah, 2022).

Era Industrial Revolution 4.0 brought about major changes in the way people communicate, access information, and understand Islamic teachings. Research by Yogi (2024) shows that da'wah methods have shifted from live lectures in mosques and Islamic study groups to digital platforms such as Instagram, YouTube, and Facebook. Digital da'wah allows for broader, more interactive, and more digital-friendly message dissemination, such as short videos, infographics, and live streaming (Hidayat & Nuri, 2024). Research by Arifin (2020) confirms that the digital native generation often does not understand the features of social media platforms, so da'i need to formulate a da'wah model that suits the characteristics of the digital audience, both in terms of message content and format (Arifin, 2020).

Kurniawan & Dewi (2024), in their Yonetim journal, describe the importance of adaptive da'wah strategies in utilizing digital platforms. A case study of Da'i illustrates that limited human resources and technical understanding are major obstacles to optimizing digital da'wah. However, if strategies are developed systematically through training, collaboration, and engaging and substantial content, digital da'wah can be a highly effective medium (Kurniawan & Dewi, 2024). Aep Kusnawan et al. (2022) highlight the importance of developing Digital da'wah human resources through graphic design and creative content training. Training participants are able to produce high-quality visual Islamic preaching content, which is highly sought after by the younger generation in the digital era (Kusnawan et al., 2022). Darwis (2019) proposed a new paradigm in Islamic preaching in the 4.0 era, namely,

Islamic preaching as a humanitarian and civilizational project. This reflects the transformation of Islamic preaching from a normative context to a more inclusive and transformative approach in facing the challenges of modernity (Darwis, 2019).

Kurniawan & Dewi (2024) present innovative strategies in digital da'wah, including the use of social media and virtual technology to increase the reach and impact of messages. These innovations include online live events, digital campaigns, and da'wah fundraising based on social platforms (Kurniawan & Dewi, 2024). Eviyanti et al. (2024) emphasize that social media can accelerate and spread da'wah more widely. However, da'i must use media with digital ethics, maintaining the credibility of content and avoiding the spread of unverified information (Eviyanti et al., 2024). Irawan & Radiamoda (2023) adopted the concept of prophetic communication as an effective da'wah strategy in the millennial era. They emphasize values such as humanism, social justice, and spirituality, as well as the importance of adapting messages to the context of a digital society. This also includes the use of social media as a da'wah tool, which must be accompanied by a sincere mastery of prophetic message values (Irawan & Radiamoda, 2023).

Meanwhile, the concept of Society 5.0, developed in response to the Industrial Revolution 4.0 emphasizes the integration of technology with humanitarian values. In the context of da'wah, this means that the use of technology in spreading the message of Islam must still pay attention to aspects of humanism, ethics, and moderate and inclusive Islamic values. Technology is not just a tool for spreading information, but also a means to build better social relationships, improve a deeper understanding of religion, and create a more harmonious community.

In this context, the sociology of da'wah plays an important role in understanding the dynamics of society and designing da'wah strategies that are in accordance with the needs of the times. The sociology of da'wah helps preachers understand social change, community communication patterns, and factors that influence the acceptance of da'wah messages. With a sociological approach, da'wah can be more effective in reaching various levels of society, including the younger generation who are more familiar with digital technology. The use of social theories such as symbolic interaction, diffusion of innovation, and social capital can provide broader insights in designing da'wah strategies that are not only informative but also transformative.

Therefore, it is important for preachers to not only master religious knowledge but also have a deep understanding of technological developments and social dynamics. Effective preaching in the modern era is preaching that is able to accommodate changes in the times without losing the essence of Islamic teachings. By utilizing technology wisely and adhering to the principles of the sociology of preaching, the spread of Islamic values can run more optimally and be able to provide a positive impact on the wider community.

Sociology of da'wah in the Era of Revolution 4.0

The Industrial Revolution 4.0 has created a space for preaching that is not limited by location, but it has faced preachers with a big challenge: preaching content must not only reach, but also...verified and meaningful. Lazuardy (2025) said that although digitalization makes it easier to access Islamic information, it also opens up opportunities for hoaxes, hate speech, and shallow understanding of religion without an in-depth understanding of the substance (Lazuardy et al., 2025). From the perspective of communication sociology, digital preaching should ideally not be carried out using the method one way talk, but through an approach dialogic and shared experiences. Through comments, live Q&A sessions, Instagram stories, or discussion forums, preachers can create two-way communication that enriches the message and builds engagement. This strategy requires preachers to act as facilitators, not simply narrators. Digital literacy needs to be empowered—preachers must be able to recognize hoaxes, require source verification (*tabayyun*), and strengthen language ethics. Digital communication training is essential to ensure that preaching content is not only popular but also credible, inclusive, and safe.

Theory communication interactions by Denis McQuail and Mark Deuze (2020) emphasized that the success of communication does not only depend on clarity and accuracy of the message by the communicator, but also by audience response, engagement, and interpretation. McQuail & Deuze call interactivity a core feature of new media, with indications such as social proximity, telepresence, control over content, and role flexibility in communication exchanges (Mcquail & Deuze, 2020). Digital media becomes a space where audiences have control over how they receive and respond to messages, rather than simply being passive recipients. In the context of da'wah, this theory means that da'i are not merely conveyors of one-way da'wah scripts, but must understand how their audiences respond, interpret, and implement messages in their lives.

Digital media such as YouTube, Instagram, TikTok, and podcasts provide opportunities for preachers to build two-way communication with diverse audiences. Through comments, live Q&A, polls, and online discussions, preachers can shape a constructive dialogue space, answering direct questions and building an

inclusive community that deepens understanding of Islamic values. Technology allows preaching to be presented in various formats, such as short videos, infographics, webinars, podcasts, and even interactive modules. This multi-format approach not only broadens the reach of the message but also increases engagement, enhances religious literacy, and strengthens a sense of community in an increasingly complex and multicultural society.

Society 5.0 and its implications for da'wah

The concept of Society 5.0, introduced by Japan in 2018, carries the vision of integrating technology with humanitarian values, where artificial intelligence and the Internet of Things (IoT) are used not only for economic efficiency but also for social welfare. In the context of preaching, this demands a more humanistic approach and one based on real solutions to social problems (Fukuyama, 2018). Da'wah in Society 5.0 must be able to answer complex humanitarian issues, such as social justice, environmental sustainability, and community welfare. In this era, da'wah is not enough to be a means of conveying religious teachings in normative form, but must develop into a transformative movement that is oriented towards real solutions to various social challenges faced by modern society.

Society 5.0 is a concept first introduced by the Japanese Government in the 5th Science and Technology Basic Plan in 2016, with the vision of building a super-smart, human-centric society. This concept integrates science, technology (AI, IoT, big data), and human values to create equitable social welfare and address social challenges in innovative and sustainable ways. The emphasis is on the "merger of cyberspace and physical space" to combine economic efficiency with tangible social solutions (Government of Japan, 2015; Rojas et al., 2021).

According to Tavares' (2022) literature review on Society 5.0, this philosophy not only accelerates efficiency through technology but also aims to align technological development with the achievement of SDGs such as poverty eradication, social justice, and environmental preservation (Tavares et al., 2022). Muslimin (2024) in an article entitled *AI-Based Preaching Innovation in the 5.0 Era* This study describes the potential use of chatbots, big data-based content recommendations, and digital Islamic learning systems. However, this study also emphasizes the importance of maintaining the authentic values of Islamic teachings when using advanced technology and clear ethical practices (Muslimin, 2024). Mazaya (2022) conducted a study *Smart Preaching in the Society 5.0 Era; Virtual Preachers in New Media* stating that da'wah is now carried out by "virtual da'is" on digital media. However, he cautioned that religious literacy and integrity remain the top priority, not just technical content presentation skills. Digital da'is must be able to produce quality and inclusive content to prevent da'wah from being exclusive and fueling radicalism (Mazaya, 2022).

Sociological approach in context Society 5.0 requires preachers to understand social change, the transformation of societal mindsets, and complex global challenges. By understanding social realities in depth, preaching can be packaged into a more comprehensive message. contextual, relevant, and applicable in everyday life (Yunihardi, 2022). As agents of change, preachers are not only limited to conveying rituals or normative teachings but also encourage the congregation to actively contribute to creating a just, harmonious, and sustainable society. This aligns with the sociological approach to preaching, which views preaching as part of collaborative social and cultural transformation (Putri & Khoirunnisa, 2023).

In the age of advanced technology, preachers are asked to take advantage of AI, big data, and digital platforms as a strategic medium for preaching. Studies such as *Smart Dakwah in the Era Society 5.0* Mazaya (2022) emphasized the need for preachers to master technology while maintaining a deep understanding of religious knowledge and preaching ethics to reach a wider audience effectively and inclusively (Mazaya, 2022). Furthermore, according to the article *Da'wah and Communication in the Era of Society 5.0: Entrepreneurial Aspects*, da'wah must be integrated with various elements of society, academics, social actors, and policy makers, so that the resulting social solutions are more comprehensive and have a real impact on community welfare (Susanti et al., 2023).

Da'wah in Society 5.0 must also ground universal values such as social justice, compassion, and siding with the weak reflects the vision of da'wah as an instrument of social change that is rahmatan lil 'alamin and in line with the demands of the times (Putri & Khoirunnisa, 2023). This approach differs from conventional, one-way da'wah methods; in this sociological approach, da'wah becomes a social dialogue space involving various stakeholders, including academics, social practitioners, and the government. This cross-sector collaboration strengthens the relevance of da'wah in building a just, inclusive, and humane society. Thus, da'wah in the Society 5.0 era is not merely about fulfilling religious rituals, but also about active participation in social development based on universal Islamic values.

The relevance of contemporary sociology of da'wah in Indonesia

Da'wah in Indonesia can no longer operate solely within the physical realm (mosques or religious study groups), but must also be active in digital communities, especially among the millennial generation. For example, the Islamic community AIS Nusantara Virtual. This demonstrates how Islamic boarding school preaching, which was once exclusive, is now packaged in a modern way, based on Islamic boarding school religious values, and perceived as easily accessible to the digital generation (Ummah, 2020). A multicultural approach is also a must. Values such as religious moderation, intergroup dialogue, and respect for diversity are key to maintaining national harmony. Inclusive da'wah is the main strategy to strengthen the narrative of moderation and suppress extremist sentiments based on social identity (Nailussa'adah, 2022; Nurlaili et al., 2024). This approach requires a sociology of da'wah that is in line with the reality of Indonesian society, namely, integrating intercultural and social approaches in every da'wah strategy. Da'wah must be able to reach various social and cultural groups through a combination of digital communication and local community networks, as well as an educational approach (Mustamin & Mahmuddin, 2025).

The theory of communication pluralism developed by Habermas emphasizes the importance of intercultural dialogue in building a broader understanding of religion and human values. Besides, it reaches data-based preaching. The use of big data in preaching allows preachers to understand social trends and the spiritual needs of society more accurately. Data analysis from social media can help develop more targeted preaching strategies, such as understanding issues that are currently being hotly discussed and adjusting preaching messages to the needs of the audience. Thus, the development of the Revolution 4.0 era and Society 5.0 demands a new approach in the sociology of preaching. Digital technology opens up great opportunities for the spread of preaching, but also presents new challenges that must be anticipated. In the Indonesian context, the sociology of preaching must be more adaptive by utilizing community-based approaches, multiculturalism, and data analysis to ensure that the religious messages conveyed remain relevant to the needs of modern society. Therefore, the role of preachers and preaching academics in understanding social realities and developing innovative preaching strategies is becoming increasingly important in responding to the challenges of the times.

Analysis

In the era of Industrial Revolution 4.0 and Society 5.0, the development of information and communication technology has changed various aspects of life, including the field of Islamic preaching. The sociology of preaching, as a branch of science that studies the interaction of preaching in society, is becoming increasingly relevant in analyzing the phenomenon of social change due to digitalization and artificial intelligence-based technology. This study aims to analyze how the sociology of preaching plays a role in responding to the challenges and opportunities of preaching in the era of Revolution 4.0 and Society 5.0 in the context of Indonesia.

The sociology of da'wah is the study of the delivery and reception of Islamic messages through social interactions in society. The digital transformation brought about by the Industrial Revolution 4.0 has driven a shift in da'wah methods from conventional to digital media-based. This can be seen from the increasing use of social media, religious applications, and streaming platforms in conveying Islamic teachings. In Indonesia, the phenomenon of digital da'wah is inevitable. Da'wah and ulama actively utilize media such as YouTube, Instagram, and TikTok to reach the younger generation and the wider community. According to the Ministry of Communication and Information, around 64% of Indonesia's population is active internet users, which is a great opportunity for developing more effective and massive digital da'wah (Badan Pusat Statistik Provinsi DKI Jakarta, 2021).

The Society 5.0 concept developed by Japan is a response to the Industrial Revolution 4.0, emphasizing the integration of intelligent technologies, such as artificial intelligence (AI), big data, and the Internet of Things (IoT) with human values in everyday life (Fukuyama, 2018). In the context of Islamic preaching, this concept demands a new approach that is more humanistic and adaptive to technological developments. Innovations such as the use of Islamic chatbots for religious consultations and AR/VR applications in Islamic education are starting to be implemented in Indonesia to reach the digital generation.

However, a major challenge arises in maintaining the authenticity of the da'wah message from information distortion in the digital era. The spread of hoaxes, misinformation, and religious propaganda through social media and instant messaging applications can trigger misunderstandings of Islamic teachings. Therefore, scholars and preachers are required to ensure that da'wah content comes from authoritative references such as the Qur'an, hadith, and credible scientific studies.

To answer this challenge, it is important to build Islamic digital literacy, namely the ability of people to understand and filter religious information in the digital space critically. This literacy includes the skills of

recognizing reliable sources and preventing the spread of misleading content. In addition, synergy between Islamic educational institutions, religious organizations, and digital da'wah communities is essential to create a healthy, contextual, and educational da'wah ecosystem in the Society 5.0 era. Da'wah strategies must prioritize evidence-based content, a communication style that suits the character of digital users, and creative delivery that is relevant to the needs of the times.

The relevance of the sociology of da'wah in the contemporary era

In the context of Indonesia's multicultural society, inclusive preaching is important to build social harmony and avoid the exclusivity of religious messages. Preaching does not only convey Islamic teachings, but also encourages the values of tolerance and togetherness between believers (Nawawi, 2012). In a heterogeneous society, a dialogical and persuasive approach is more effective than a one-way lecture method. Dialogue opens up a two-way communication space between preachers and mad'u, so that the preaching message becomes more contextual and accepted. The persuasive approach emphasizes empathy, wisdom, and polite communication, thus avoiding resistance from other groups. The values of rahmatan lil 'alamin such as compassion, justice, and tolerance need to be put forward in preaching to be in accordance with the spirit of diversity (Azra, 2002). Communication strategies must also be adaptive to local culture and social context, so that preaching feels more familiar and does not offend the sensitivities of other groups. A universal ethics-based approach is also important in interfaith preaching (Habermas, 2015). Thus, inclusive preaching plays a role as a means of social transformation to strengthen harmony and mutual respect amidst differences.

Also, narratives social media has become a dynamic and expansive space for Islamic discourse, enabling interaction between Islamic groups with diverse ideological and cultural backgrounds. Platforms such as YouTube, Instagram, and TikTok facilitate the spread of da'wah that is more contextual and easily accessible to the younger generation. From the perspective of the sociology of da'wah, social media plays an important role in shaping the religious perception of society, both positively by spreading inclusive Islamic values, and negatively through fragmentation, hate speech, and the spread of religious hoaxes. Digital da'wah allows the delivery of teachings with a creative and interactive approach, but also risks creating polarization through algorithmic "echo chambers" that narrow views. Therefore, the sociology of da'wah is needed to examine moderate and literate da'wah communication strategies. Strengthening the narrative of Islam as rahmatan lil 'alamin through collaboration between academics, scholars, and media practitioners is an important solution in creating an educational and peaceful digital da'wah space.

Social changes due to globalization and digitalization require preaching that is able to adapt to the needs of modern society. The development of information technology has changed communication patterns, interactions, and the way people access and understand religious teachings. If previously preaching was delivered more through religious study groups, sermons in mosques, or live lectures, now preaching is also developing through various digital platforms such as social media, podcasts, and webinars. With this change, preachers and scholars are expected to be able to use more innovative and relevant methods so that the message of Islam can still be accepted by an increasingly diverse and critical audience. In the context of contemporary da'wah, issues such as gender equality, the environment, and the digital economy are becoming increasingly relevant. Gender equality, for example, is an important topic that needs to be conveyed in da'wah with a wise approach and based on clear evidence. A proper understanding of the roles of men and women in Islam can help eliminate misunderstandings and create harmony in social life. Da'wah that is responsive to this issue can encourage the active involvement of women in various aspects of life without abandoning Islamic principles.

Modern da'wah needs to respond to contemporary issues such as the environment and the digital economy. Environmental damage demands da'wah that emphasizes the role of humans as caliphs to protect the environment as a form of worship. In addition, da'wah must also provide guidance on the sharia-based digital economy, including business ethics and the prohibition of usury. Therefore, today's da'wah must go beyond conventional methods and be contextual, so that Islamic teachings remain relevant and able to answer the challenges of the times. *Fourth, Data-Based Preaching and Artificial Intelligence*, the use of big data in preaching allows the development of preaching strategies that are more interactive, personal, and in accordance with the needs of the digital community. Through data analysis from social media and online search patterns, preachers can identify Islamic trends, issues that are widely discussed, and the preferences of the younger generation in accessing religious content. For example, if the data shows a high interest in moral studies or worship, then preaching content can be focused on these themes to be more targeted.

In the digital era, the effectiveness of preaching is not only determined by the content of the message conveyed, but also by how the audience interacts with that content on various digital platforms. Big data plays a crucial role in evaluating the effectiveness of Islamic preaching content through analysis of user interaction patterns, such as the number of views, viewing duration, comments, shares, and other responses on social media and video-based platforms. Through this approach, Islamic preaching communication strategies can be more accurately tailored to audience characteristics and preferences. For example, a study by Barry et al. (2025) shows that students, as part of the digital native generation, prefer short, visual, and interactive da'wah content. This trend requires *da'i* (preachers) to use digital indicators such as the number of likes, comments, and viewing duration as a basis for evaluating the development of more relevant content (Barri et al., 2025).

Besides that, Mudhofi et al. (2023) in their research using data mining approach to analyze public opinion on social media regarding moderate Islamic preaching. The study's results demonstrate that utilizing big data can help understand public perceptions and sentiments regarding religious messages delivered digitally and serve as a decision-making tool in developing Islamic preaching materials appropriate to the current social context (Mudhofi et al., 2023). Furthermore, Masri et al. (2022) underlined that audience interactions on platforms like Facebook, such as comments, likes, and shares, are indicators of success and resonance of the preaching message in the digital space. Their research emphasizes the importance of understanding user participation mechanisms as part of a comprehensive evaluation of da'wah communication (Masri & Mahmuddin, 2022). Thus, a big data-based approach enables da'i and da'wah institutions to monitoring, evaluation, and content innovation continuously. The use of this interaction data can also improve digital religious literacy and make preaching more participatory, adaptive, and based on the real needs of the community in today's era of digital transformation.

Furthermore, the application of artificial intelligence (AI) technology in da'wah strengthens the personalization approach. Through machine learning algorithms, AI can recommend relevant da'wah content based on users' digital behavior. The use of AI-based chatbots is also an important innovation, allowing people to get instant answers to Islamic questions through natural language processing that refers to authoritative sources such as the Qur'an and Hadith. This technology is very useful for answering the needs of the community quickly and accurately. AI also encourages the production of creative da'wah content through animated videos, interactive visualizations, and da'wah based on augmented reality (AR) and virtual reality (VR), which are more attractive to the young digital generation. Thus, the integration of digital technology and a data-based sociological approach to preaching is the key to the effectiveness of today's preaching. An inclusive preaching strategy, based on digital literacy, and adaptive to technological developments is very important to maintain the authenticity and relevance of preaching in the era of the Industrial Revolution 4.0 and Society 5.0.

4. CONCLUSION

The development of technology in the era of the Industrial Revolution 4.0 and the concept of Society 5.0 has changed various aspects of life, including the practice of Islamic preaching. Preaching that was previously carried out conventionally has now shifted to the digital realm through social media, podcasts, video streaming, and Islamic applications. This transformation opens up broad opportunities to reach people across regions and time, but also raises challenges such as the spread of religious hoaxes, digital radicalism, and low digital literacy. In this context, the sociology of da'wah becomes a relevant approach to formulate effective and contextual da'wah strategies. Sociological theories such as Symbolic Interactionism, Diffusion of Innovation, Social Mediation, and Habitus and Social Capital can be used to analyze da'wah communication patterns and understand the community's response to religious messages. Da'wah does not only convey religious messages, but must also pay attention to social, cultural, and technological factors that influence the acceptance of messages by the community.

In Indonesia, as the largest Muslim country with cultural diversity and complex social dynamics, preaching needs to be carried out inclusively, tolerantly, and moderately. Preachers must be able to adapt and equip themselves with a deep understanding of technology, communication, and sociology. In addition, it is important to improve digital literacy so that people are able to distinguish correct information and avoid misuse of digital media in a religious context. In conclusion, da'wah in the digital era is not just about conveying Islamic teachings, but also building effective communication and an inclusive community. The sociological approach to da'wah allows Islamic da'wah to remain dynamic, relevant, and able to answer the challenges of the ever-evolving era.

Based on the findings and analysis in this article, the author recommends several strategic steps to strengthen Islamic preaching in the era of Industrial Revolution 4.0 and Society 5.0, including: Firstly, improving digital competence for da'i. Here, preachers need to be given digital technology and media literacy training so that

they are able to optimize digital platforms effectively and responsibly in conveying preaching messages. Secondly, the development of a contextual sociology of da'wah curriculum. Islamic higher education institutions are expected to develop a sociology of da'wah curriculum that is responsive to social and digital changes, in order to produce da'wah practitioners who have a multidisciplinary and contextual understanding. Thirdly, multi-sector collaboration. Synergy between preachers, academics, technology experts, and the government needs to be built to create a digital preaching ecosystem that is healthy, inclusive, and free from misleading or radical content. Fourthly, Islamic digital literacy for society. There needs to be a digital religious literacy education program for the general public to improve their ability to filter information, recognize hoaxes, and understand Islamic teachings from authentic sources. Fifthly, data and Artificial Intelligence-based preaching innovation. The use of big data and artificial intelligence (AI) needs to be strengthened in developing a more personal, targeted, and appropriate preaching strategy that meets the spiritual needs of today's society. By implementing these recommendations, it is hoped that Islamic preaching will be able to transform and adapt progressively in facing the challenges of the times, while strengthening the role of Islam as a religion that brings blessings to the universe.

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