

Integrating Da'wah into Arabic Pedagogy for Society 5.0: Classroom Innovations

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Abstract

This study aims to analyze the transformation of da'wah in the Society 5.0 era and formulate a conceptual model of da'wah innovation that integrates Islamic ethical values, digital communication, and character formation. This study employed a qualitative library research design by examining books, peer-reviewed journal articles, conference proceedings, and credible digital documents related to da'wah, Islamic communication, digital media, Society 5.0, and technology-based religious education. Data were collected through documentation and analyzed using thematic content analysis to identify recurring themes concerning the conceptual foundation of da'wah, the transformation of da'wah media, ethical challenges in digital religious communication, and innovation strategies for contemporary Muslim society. The findings show that da'wah in Society 5.0 has shifted from conventional, one-way preaching into interactive, participatory, and digitally mediated Islamic communication. Digital platforms, social media, mobile applications, artificial intelligence, podcasts, live streaming, and immersive technologies provide opportunities to expand the reach of Islamic messages, particularly among digitally connected generations. However, the effectiveness of digital da'wah depends on the integration of technological creativity with Islamic ethical principles such as *hikmah*, *amānah*, *adab*, *tabayyun*, and *maslahah*. This study concludes that da'wah innovation should not be understood merely as the adoption of digital platforms, but as a value-centered process that combines theological authenticity, digital literacy, communicative creativity, and Islamic character formation. The implication of this study is that da'wah actors, Islamic educators, religious institutions, and digital programmers need to collaborate in developing credible, inclusive, and transformative digital da'wah models for contemporary Muslim society.

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Introduction

Da'wah is a fundamental practice in Islam that functions not only as a religious obligation but also as a transformative communication process intended to guide individuals and communities toward moral, spiritual, and social improvement. In Islamic discourse, da'wah is commonly understood as an invitation to goodness, truth, ethical conduct, and obedience to divine guidance; therefore, it is inseparable from the principles of wisdom, responsibility, persuasion, and social reform (Ibrahim & Riyadi, 2023; Salam et al., 2024; Santoso, 2024). In contemporary Muslim societies, da'wah no longer operates only through conventional spaces such as mosques, religious gatherings, sermons, and face-to-face learning forums. Instead, it increasingly intersects with digital communication, social media platforms, artificial intelligence, and interactive online communities that shape how religious messages are produced, distributed, and received (Andok et al., 2025; Butorac et al., 2025; Haq & Kwok, 2024; Müller & Friemel, 2024; Wahid, 2024). This transformation indicates that da'wah should

be understood as a dynamic religious communication practice that adapts to social change while maintaining its theological and ethical foundations.

The emergence of Society 5.0 has created a new context for Islamic communication because this paradigm emphasizes the integration of advanced technology with human-centered values. Society 5.0 is not merely a continuation of industrial digitalization; rather, it seeks to place technology at the service of human welfare, social problem-solving, and inclusive development (Adel & HS Alani, 2024; Atay et al., 2025; Carayannis & Morawska-Jancelewicz, 2022; Deguchi et al., 2020). In this context, digital transformation affects education, communication, religious literacy, and community engagement by encouraging more interactive, flexible, and personalized forms of knowledge dissemination (Afonso et al., 2025; Alenezi et al., 2023; Durnali, 2025; Nazyrova et al., 2025). For da'wah, Society 5.0 offers opportunities to expand the reach of Islamic messages beyond geographical and institutional boundaries. Digital platforms allow preachers, educators, and Islamic organizations to communicate with diverse audiences through videos, podcasts, live streaming, short-form content, mobile applications, and online discussion forums (Badioze Zaman et al., 2024; Dwivedi et al., 2023; Jamalullel & Nasehudin, 2025; Liu et al., 2025).

Nevertheless, the digitalization of da'wah also raises complex challenges. Digital platforms are shaped by algorithms, audience preferences, visual aesthetics, speed of dissemination, and the logic of virality, all of which may influence the depth, accuracy, and ethical quality of religious messages (Bitar & Davidovich, 2024; Ding et al., 2025; Dwivedi et al., 2021; Theodorakopoulos et al., 2025). While social media can democratize access to Islamic knowledge, it can also produce fragmented authority, superficial religious understanding, misinformation, and the commercialization of piety ('Ulyan, 2023; Hu et al., 2025; Rosnerova et al., 2025). Therefore, da'wah in the Society 5.0 era requires more than technological adaptation. It requires digital literacy, ethical communication, source credibility, theological accuracy, and sensitivity to the social and psychological characteristics of audiences, particularly Generation Z, who are highly familiar with digital environments and visual communication (Bobkina et al., 2023; Goncalves et al., 2024; Mlambo et al., 2025; Valle et al., 2025).

Previous studies have examined various aspects of digital da'wah, including the use of social media for Islamic preaching, the transformation of religious authority in online spaces, da'wah strategies for Generation Z, and the opportunities and challenges of da'wah in Society 5.0 (Eom et al., 2025; Marzuki et al., 2025; Masripah, 2023; Wahid, 2025). Other studies have also highlighted the role of digital media in reshaping contemporary Islamic authority and religious engagement, particularly in Indonesia as one of the largest Muslim-majority countries with a rapidly growing digital public sphere (Eshtiyagh, 2022; Mukhlis et al., 2025; Utami et al., 2024). However, most existing studies remain descriptive and tend to focus on digital platforms, media usage, or the challenges faced by preachers. Limited attention has been given to how da'wah innovation can be conceptually formulated as an integrated model that combines Islamic ethical principles, digital communication strategies, technological adaptation, and character formation in the Society 5.0 context.

This gap is important because the success of digital da'wah should not be measured only by audience reach, platform popularity, or content virality. Instead, it should be evaluated based on its ability to strengthen religious understanding, ethical awareness, social responsibility, and Islamic character formation. In other words, da'wah innovation in Society 5.0 must be positioned as a multidimensional process that connects theology, communication, technology, and social

transformation. Therefore, this study aims to analyze the conceptual transformation of da'wah in the Society 5.0 era, identify relevant forms of digital da'wah innovation, and formulate theoretical implications for developing ethical, credible, and transformative Islamic communication in contemporary digital society.

Methods

This study employed a qualitative library research design to examine the transformation and innovation of da'wah in the Society 5.0 era. This design was considered appropriate because the study aimed to construct a conceptual and interpretive understanding of da'wah innovation by analyzing relevant academic literature, theoretical arguments, and documented empirical findings rather than collecting field-based primary data. The main data sources consisted of books, peer-reviewed journal articles, conference proceedings, and credible digital documents related to da'wah, Islamic communication, digital media, Society 5.0, religious authority, and technology-based Islamic education. The literature was selected purposively by considering its relevance to the research focus, conceptual contribution, publication credibility, and connection to contemporary discussions on digital religious communication. Priority was given to sources published in recent years, particularly studies discussing digital da'wah, social media-based Islamic communication, technological transformation, and Society 5.0, while classical and foundational references were used selectively to strengthen the theological and conceptual basis of da'wah.

Data were collected through documentation techniques involving systematic identification, reading, selection, classification, and interpretation of relevant literature. The selected documents were examined to identify key concepts, recurring arguments, theoretical perspectives, and empirical findings related to the development of da'wah in digital society. The data analysis was conducted using thematic content analysis. First, the collected sources were reviewed carefully to identify important ideas related to the meaning of da'wah, the transformation of da'wah media, the role of digital platforms, ethical issues in online Islamic communication, and innovation strategies in Society 5.0. Second, these ideas were coded and grouped into broader analytical themes. Third, the themes were interpreted critically to formulate a conceptual explanation of how da'wah innovation can be developed in a technologically mediated society while remaining grounded in Islamic ethical principles. To enhance the credibility of the analysis, this study applied source triangulation by comparing perspectives from Islamic da'wah studies, communication studies, digital media literature, and Society 5.0 scholarship. The interpretation was also conducted reflectively to ensure that the discussion did not merely describe technological change but also explained its theological, ethical, and social implications for contemporary da'wah practices. Through this methodological procedure, the study produced a conceptual synthesis that positions da'wah innovation as an integrated process involving religious values, digital literacy, communication strategy, and Islamic character formation.

Results and Discussion

Conceptual Reorientation of Da'wah in the Society 5.0 Era

The analysis shows that da'wah in the Society 5.0 era has experienced a conceptual reorientation from a conventional preaching activity into a multidimensional process of religious communication, digital engagement, and Islamic character formation. In the classical sense, da'wah is understood as an invitation to goodness, obedience, and moral transformation. However, in contemporary digital

society, da'wah is no longer limited to sermons, religious lectures, printed materials, or mosque-based communication. It has expanded into digital platforms, social media networks, mobile applications, online learning communities, and interactive communication spaces. This transformation indicates that da'wah must be understood as both a theological responsibility and a communicative practice that adapts to social and technological change.

The findings also indicate that the essential purpose of da'wah remains unchanged, namely guiding individuals and society toward truth, ethical conduct, and social benefit. What changes is the form of communication, the type of media used, and the characteristics of the audience. In Society 5.0, da'wah actors are expected not only to master religious knowledge but also to understand digital culture, audience psychology, media ethics, and communication strategies. This is particularly relevant for Generation Z, who are highly connected to digital platforms and tend to consume religious content through visual, concise, interactive, and mobile-based formats.

Tabel 1. Conceptual Transformation of Da'wah in Society 5.0

Dimension	Conventional Da'wah	Da'wah in Society 5.0	Implication
Communication model	One-way communication through sermons and lectures	Interactive, dialogical, and participatory communication	Da'wah actors need communicative and digital competence
Media platform	Mosque, majlis taklim, books, and printed materials	Social media, mobile apps, podcasts, live streaming, AI-based platforms, and immersive media	Da'wah can reach broader and more diverse audiences
Audience role	Mostly passive recipients	Active users, commentators, content sharers, and co-producers	Religious messages must be clear, contextual, and ethically responsible
Message format	Long oral explanation and textual religious instruction	Short videos, infographics, reels, podcasts, visual narratives, and interactive discussions	Content must be concise without losing theological depth
Evaluation focus	Attendance and direct participation	Engagement, understanding, response, and behavioral transformation	Da'wah success should not be measured only by views or followers

The table shows that da'wah innovation is not merely a matter of transferring religious messages from offline spaces to online platforms. Rather, it involves a deeper transformation in communication patterns, audience participation, media practices, and ethical responsibility. In the Society 5.0 era, audiences are no longer passive recipients of religious messages; they actively interpret, respond to, share, and even reproduce da'wah content within their own digital networks. Therefore, digital da'wah should be designed as a process of meaning-making that connects Islamic teachings with the lived realities, challenges, and needs of contemporary society. Through this approach, da'wah becomes more contextual, dialogical, and transformative because it does not only deliver religious information, but also encourages reflection, ethical awareness, and positive social behavior.

Digital Platforms as Strategic Spaces for Da'wah Innovation

The results reveal that digital platforms provide strategic opportunities for the development of da'wah innovation. Social media platforms such as YouTube, Instagram, TikTok, Facebook, and

podcast channels allow da‘wah messages to be disseminated more widely, quickly, and creatively. These platforms enable da‘wah actors to communicate with audiences across different geographical locations, age groups, educational backgrounds, and cultural contexts. This condition supports the democratization of Islamic knowledge because religious messages can be accessed beyond formal religious institutions.

However, the findings also suggest that the use of digital platforms requires careful ethical and pedagogical consideration. Digital media often operates through algorithmic logic, virality, emotional appeal, and visual attraction. As a result, religious content may be simplified excessively, sensationalized, or detached from authoritative sources. Therefore, da‘wah innovation in Society 5.0 must balance creativity with credibility, speed with accuracy, and popularity with ethical responsibility.

Tabel 2. Forms of Digital Da‘wah Innovation in Society 5.0

Form of Innovation	Examples of Implementation	Potential Contribution	Possible Risk
Social media da‘wah	Short videos, reels, live streaming, Islamic reminders, Q&A sessions	Expands audience reach and increases religious engagement	Oversimplification, misinformation, and content sensationalism
Mobile-based da‘wah	Qur‘an apps, Islamic learning apps, prayer reminders, digital charity platforms	Supports flexible and personalized religious learning	Dependence on apps and lack of deep reflection
AI-supported da‘wah	Content recommendation, translation, chatbot-based religious information, audience mapping	Improves accessibility and personalization	Risk of inaccurate religious responses and weak human supervision
Podcast and video-based da‘wah	Thematic lectures, Islamic storytelling, youth discussions, interviews	Provides deeper explanation and reflective engagement	Requires strong content planning and credible speakers
Immersive da‘wah	Virtual Islamic exhibitions, metaverse-based religious learning, simulation-based education	Creates experiential and interactive learning	High infrastructure needs and possible distraction from substance
Collaborative digital communities	Online study groups, peer discussion forums, LMS-based Islamic learning	Strengthens collective learning and community engagement	Requires moderation to prevent conflict and misinformation

The table indicates that each form of digital innovation offers both opportunities and risks for da‘wah practices in the Society 5.0 era. Digital platforms can expand the reach of Islamic messages, increase audience engagement, support flexible religious learning, and create more interactive spaces for communication. However, these same platforms may also generate risks, such as misinformation, oversimplification of religious teachings, weak source validation, excessive dependence on digital trends, and the prioritization of popularity over substance. Therefore, da‘wah innovation should not be reduced to the adoption of technology or the use of popular digital platforms. It must be supported by content verification, ethical moderation, theological supervision, and audience education to ensure that Islamic messages remain accurate, responsible, and socially beneficial.

In this context, da‘wah actors need to function not only as religious speakers, but also as digital educators, content curators, and ethical communicators. As digital educators, they are expected to help audiences develop religious literacy and responsible digital behavior. As content curators, they must select, verify, and present Islamic materials from credible sources. As ethical communicators, they should deliver messages with wisdom, politeness, clarity, and sensitivity to audience diversity. Thus, digital da‘wah in Society 5.0 requires a balance between technological creativity and Islamic ethical responsibility so that it can contribute meaningfully to religious understanding, character formation, and social transformation.

Ethical Foundations of Digital Da‘wah

A central finding of this study is that da‘wah innovation in Society 5.0 must be grounded in Islamic ethical principles. The expansion of da‘wah into digital spaces increases the need for wisdom, responsibility, transparency, and respect in religious communication. In Islamic tradition, da‘wah should be delivered with *ḥikmah* or wisdom, *mau‘izah ḥasanah* or good advice, and ethical dialogue. These principles are increasingly important in digital environments because online messages can spread rapidly, be interpreted differently, and influence audiences beyond the original context.

The principle of *ḥikmah* requires da‘wah actors to understand the condition, language, culture, and digital habits of their audiences. Religious messages for young audiences, for example, should be delivered in accessible language and relevant formats without reducing the accuracy of Islamic teachings. The principle of *amānah* requires da‘wah actors to maintain the trustworthiness of religious content by referring to credible sources, avoiding manipulation, and distinguishing clearly between scriptural teachings, scholarly interpretations, and personal opinions. Meanwhile, the principle of *adab* requires ethical conduct in online interaction, including avoiding hate speech, humiliation, provocation, and unnecessary polemics.

Tabel 3. Ethical Principles for Digital Da‘wah in Society 5.0

Ethical Principle	Meaning in Da‘wah	Digital Application
Ḥikmah	Delivering religious messages wisely and contextually	Adjusting language, tone, media format, and examples to audience needs
Amānah	Maintaining trustworthiness and accuracy	Citing credible sources, verifying information, and avoiding misleading content
Adab	Upholding politeness and moral conduct	Avoiding hate speech, mockery, excessive debate, and digital hostility
Tabayyun	Verifying information before dissemination	Checking religious claims, news, quotations, and viral content before sharing
Maslahah	Promoting public benefit and preventing harm	Producing content that strengthens moral awareness, peace, and social responsibility

This ethical foundation is essential because digital da‘wah can easily become performative when it prioritizes visibility, popularity, and algorithmic engagement over substantive religious understanding. In digital spaces, the success of religious content is often associated with the number of viewers, likes, shares, comments, or subscribers. However, these quantitative indicators do not necessarily reflect the depth of audience understanding, the accuracy of religious interpretation, or the moral impact of the message. Therefore, the effectiveness of da‘wah should not be assessed

merely through digital metrics, but through its contribution to strengthening religious literacy, ethical awareness, social harmony, and positive behavioral transformation. In this regard, ethics should not be treated as an additional component of digital da'wah, but as its central foundation. Without ethical guidance, digital da'wah may become superficial, sensational, or even misleading. Conversely, when grounded in Islamic ethical principles, digital da'wah can become a credible and transformative medium for promoting religious understanding, moral responsibility, and social benefit in the Society 5.0 era.

Da'wah Innovation and Islamic Character Formation

The findings further show that da'wah in the Society 5.0 era should contribute directly to Islamic character formation. Digital da'wah is not only intended to transmit religious information or deliver Islamic messages through online platforms, but also to shape values, attitudes, and behavior among audiences. This role is particularly important because digital society is characterized by rapid information flow, moral ambiguity, fragmented religious authority, and the widespread circulation of unverified content. In such a context, da'wah must help audiences develop religious literacy, critical thinking, digital responsibility, and ethical self-control so that they are able to engage with digital information wisely and responsibly.

Islamic character formation through digital da'wah can be strengthened by connecting religious messages with everyday problems faced by contemporary society. For example, da'wah content may address issues such as digital ethics, online interaction, misinformation, hoaxes, cyberbullying, consumerism, social empathy, environmental responsibility, family relationships, and youth identity. By linking Islamic teachings with real-life issues, da'wah becomes more contextual, meaningful, and transformative. This approach allows audiences to understand Islam not only as a set of religious doctrines, but also as a moral framework for responding to social, cultural, and technological challenges in daily life.

This study suggests that da'wah innovation should include four interconnected components: theological accuracy, communicative relevance, digital creativity, and moral transformation. Theological accuracy ensures that da'wah messages remain faithful to Islamic teachings and are supported by credible religious sources. Communicative relevance ensures that the messages are understandable, contextual, and meaningful for contemporary audiences, especially digital-native generations. Digital creativity enables da'wah content to be presented in attractive, accessible, and competitive formats within the crowded digital ecosystem. Meanwhile, moral transformation ensures that da'wah produces positive effects on individual behavior, social interaction, and collective responsibility. Therefore, da'wah innovation in Society 5.0 should be directed not merely toward expanding digital reach, but toward developing religious understanding, ethical awareness, and Islamic character in contemporary Muslim society.

Proposed Framework for Da'wah Innovation in Society 5.0

Based on the thematic analysis, this study proposes a conceptual framework for da'wah innovation in the Society 5.0 era. This framework consists of five interrelated stages: intention, content design, digital mediation, audience interaction, and ethical-social impact. The first stage, intention, emphasizes that da'wah innovation must be grounded in a clear religious and moral purpose, namely guiding society toward goodness, strengthening Islamic values, and promoting public benefit. The

second stage, content design, requires da'wah actors to develop messages that are theologically credible, contextually relevant, linguistically accessible, and responsive to the needs of contemporary audiences. The third stage, digital mediation, refers to the strategic selection and use of digital platforms, such as social media, podcasts, mobile applications, learning management systems, or AI-supported tools, according to the characteristics of the message and the target audience. The fourth stage, audience interaction, highlights the importance of dialogical, participatory, and reflective communication, allowing audiences not only to receive religious messages but also to ask questions, provide feedback, and engage in meaningful discussion. Finally, the ethical-social impact stage emphasizes that da'wah innovation should produce measurable outcomes, including improved religious literacy, ethical digital behavior, Islamic character formation, social responsibility, and community empowerment. Therefore, this framework shows that da'wah innovation in Society 5.0 should not be understood merely as the use of technology, but as a value centered process that integrates theological authenticity, digital competence, communicative relevance, and social transformation.

Tabel 4. Framework for Da'wah Innovation in Society 5.0

Stage	Description	Practical Indicator
Intention	Defining da'wah as a religious and social responsibility	Content is oriented toward guidance, benefit, and moral improvement
Content design	Preparing credible, contextual, and audience-relevant messages	Content refers to reliable sources and uses appropriate language
Digital mediation	Selecting suitable platforms and media formats	Use of videos, podcasts, infographics, apps, or online forums based on audience needs
Audience interaction	Creating dialogical and participatory communication	Q&A, discussion, feedback, collaborative learning, and moderated engagement
Ethical-social impact	Evaluating the effect of da'wah on understanding and behavior	Increased religious literacy, ethical awareness, digital responsibility, and social concern

This framework emphasizes that da'wah innovation should not be technology-centered but value-centered. Technology should be understood as a medium that supports the dissemination, accessibility, and interaction of da'wah messages, while Islamic values remain the normative foundation that guides the purpose, content, method, and ethical boundaries of communication. In this sense, digital tools such as social media, mobile applications, artificial intelligence, podcasts, and immersive platforms should not determine the direction of da'wah; rather, they should be used strategically to strengthen the delivery of Islamic teachings in ways that are credible, contextual, and beneficial for society. Therefore, the success of da'wah in the Society 5.0 era depends on the ability of da'wah actors to integrate religious authenticity, communication effectiveness, digital literacy, and social relevance. Such integration ensures that digital da'wah does not merely expand audience reach, but also contributes to religious understanding, ethical awareness, Islamic character formation, and meaningful social transformation.

Discussion

The findings of this study indicate that da'wah innovation in the Society 5.0 era should be understood as a transformation of Islamic communication from conventional, one-way preaching into interactive, participatory, and digitally mediated religious engagement. This finding is consistent with Afrijaludin et al. (2025), who emphasizes that effective da'wah in Society 5.0 depends on the credibility of the preacher, the relevance of the message, the suitability of media, the method of delivery, and the effect produced on the audience. Tahir's study highlights that da'wah effectiveness cannot be reduced to the use of technology alone, but must also consider the communicative relationship between da'i, message, medium, and audience. The present study extends this argument by showing that da'wah innovation in Society 5.0 requires not only communication effectiveness but also ethical design, digital literacy, and Islamic character formation. Thus, while Tahir focuses on effective da'wah from the perspective of students in Islamic higher education, this study provides a broader conceptual synthesis that positions digital da'wah as a multidimensional process involving theology, technology, communication ethics, and social transformation.

This study also aligns with Solahudin & Fakhruroji (2019), who demonstrates that social media has transformed contemporary Islamic authority in Indonesia by enabling new actors, communities, and platforms to participate in religious communication. Sholahudin and Fakhroji's work shows that digital media does not merely function as a technical tool, but also reshapes religious authority, audience participation, and the circulation of Islamic messages in the public sphere. The present study supports this argument by showing that Society 5.0 has expanded the space of da'wah from mosques, majlis taklim, and printed texts into social media, mobile applications, podcasts, live streaming, and AI-supported platforms. However, this study differs from Nisa's emphasis on the transformation of Islamic authority by focusing more specifically on how da'wah innovation should be ethically structured so that digital religious communication remains credible, responsible, and transformative. Therefore, the contribution of this study lies in connecting digital religious authority with practical principles of hikmah, amanah, adab, tabayyun, and masalah.

The findings further correspond with Liu et al. (2025), whose study on internet-based Islamic learning in Indonesia explains how social media has become an important space for religious learning, religious populism, and the negotiation of authority. Their study suggests that internet-based Islamic learning has changed how Muslims access, interpret, and engage with religious knowledge. The present study confirms this pattern, especially in the finding that audiences in digital environments are not passive recipients but active users who can comment, share, reinterpret, and reproduce da'wah content. Nevertheless, this study adds a new emphasis by arguing that such participation must be guided by digital ethics and source transparency. In other words, the participatory nature of digital da'wah should be accompanied by verification practices, responsible citation of Islamic sources, and clear distinctions between scriptural evidence, scholarly interpretation, and personal opinion.

The results are also in line with studies on Generation Z and social media-based da'wah. Masripah (2023) indicates that social media can deepen religious understanding among Generation Z when da'wah content is contextual, accessible, and delivered through platforms familiar to young audiences, such as TikTok and Instagram. Similarly, studies on Generation Z's participation in digital Islamic da'wah show that young Muslims are increasingly involved not only as consumers but also as creators of religious messages through platforms such as TikTok, Instagram, and Canva. The

present study supports these findings by showing that Society 5.0 da'wah requires concise, visual, interactive, and audience-sensitive communication formats. However, this study also warns that youth-oriented da'wah should not be measured only by virality, engagement rates, or entertainment value. Its quality should be evaluated based on its contribution to religious literacy, ethical awareness, and behavioral transformation.

In relation to technology and human-centered development, the findings of this study are consistent with the broader literature on Society 5.0. Society 5.0 is generally framed as a human-centered technological paradigm that integrates digital innovation with social problem-solving, inclusivity, and human welfare. Studies on Society 5.0 emphasize that technology should not dominate human life but should be directed toward improving social quality, sustainability, and human-centered transformation. The present study applies this logic to Islamic communication by arguing that digital technology in da'wah should function as a medium for moral education, social responsibility, and spiritual development rather than as a mere instrument for content distribution. Therefore, da'wah innovation should not be technology-centered but value-centered. This interpretation strengthens the idea that Society 5.0-based da'wah must humanize technology through Islamic ethical principles.

This study also supports recent scholarly discussions on digital da'wah and religious authority, particularly those that highlight the risks of fragmented authority, weak source validation, and superficial religious engagement in online spaces. Previous studies on social media and Islamic authority in Indonesia indicate that digital platforms can create more inclusive and accessible spaces for religious communication. However, these platforms may also weaken traditional structures of religious authority by allowing religious messages to circulate widely without adequate scholarly verification, contextual explanation, or ethical control.

The findings of this study confirm this concern by emphasizing that digital da'wah must be accompanied by ethical moderation, theological competence, and credible source verification. In the Society 5.0 era, the effectiveness of da'wah cannot be measured only by audience reach, engagement rates, or digital visibility. More importantly, it must be assessed by the extent to which digital da'wah strengthens religious understanding, ethical awareness, and responsible religious practice. Therefore, the originality of this study lies in its argument that da'wah innovation cannot be separated from Islamic communication ethics. Digital platforms may expand the reach of Islamic messages, but ethical principles determine whether such expansion produces meaningful religious understanding or merely symbolic digital religiosity.

The novelty of this study lies in its integrative conceptualization of da'wah innovation within the Society 5.0 context. Previous studies have generally examined digital da'wah by focusing on media use, platform transformation, religious authority, audience engagement, and the opportunities and challenges of online Islamic communication. However, these studies have not sufficiently explained how da'wah innovation can be developed as an integrated framework that connects Islamic values, digital competence, communication strategies, and character formation. In contrast, this study proposes that da'wah innovation should be understood through the intersection of four key elements: theological authenticity, digital literacy, communicative creativity, and Islamic character formation.

This conceptual contribution is important because it shifts the discussion from a technology-centered perspective to a value centered perspective. Rather than asking only which digital platforms

are effective for da'wah, this study emphasizes the more substantive question of how digital da'wah can remain theologically credible, ethically responsible, socially relevant, and spiritually transformative in a rapidly changing digital society. Therefore, this study contributes to the development of da'wah studies by positioning da'wah not merely as the dissemination of religious messages, but as a character-building and social transformation process that must adapt to digital culture while maintaining the principles of *hikmah*, *amānah*, *adab*, and *maslahah*.

The theoretical implication of this study is that da'wah studies need to be expanded through interdisciplinary engagement with digital communication, media ethics, educational technology, and Society 5.0 discourse. Da'wah should no longer be analyzed only as a theological or rhetorical activity, but also as a form of mediated communication that interacts with platform algorithms, audience behavior, visual culture, and digital participation. This perspective broadens the analytical scope of da'wah studies by positioning da'wah as a dynamic process that is shaped by technological systems, sociocultural contexts, and ethical responsibilities. Therefore, future theoretical development in da'wah studies should integrate Islamic communication principles with contemporary theories of digital media, audience reception, digital literacy, and human-centered technological transformation.

The practical implication is that *da'i*, Islamic educators, and Islamic institutions should develop structured digital da'wah strategies that include content planning, audience analysis, source verification, platform selection, ethical moderation, and impact evaluation. In addition, collaboration between religious scholars, communication experts, educators, and digital programmers is necessary to ensure that digital da'wah content is not only attractive and accessible, but also theologically accurate, ethically responsible, pedagogically meaningful, and socially transformative. Such collaboration can support the development of digital da'wah models that are responsive to the needs of contemporary Muslim society, especially Generation Z and digital-native communities, while maintaining the core values of *hikmah*, *amānah*, *adab*, *tabayyun*, and *maslahah*.

Although this study offers a conceptual contribution to understanding da'wah innovation in the Society 5.0 era, several limitations should be acknowledged. First, this study is based on a qualitative library research design; therefore, the findings are derived from the interpretation and synthesis of existing literature rather than from direct empirical data. As a result, this study does not capture the lived experiences, perceptions, and practices of key actors involved in digital da'wah, such as audiences, preachers, Islamic educational institutions, religious organizations, or digital platform users. Second, the analysis remains broad and does not provide an in-depth examination of specific digital platforms, such as TikTok, YouTube, Instagram, podcasts, or AI-based religious applications. This limitation is important because each platform has different technological features, communication patterns, algorithmic systems, audience behaviors, and cultural dynamics that may influence how da'wah messages are produced, circulated, interpreted, and internalized. Third, because this study focuses on da'wah innovation within the general framework of Society 5.0, it does not compare variations across regions, age groups, Islamic organizations, educational backgrounds, or levels of digital literacy. These contextual differences may shape the effectiveness, acceptance, and ethical challenges of digital da'wah in different Muslim communities.

Therefore, future research should employ empirical approaches to provide a deeper and more contextual understanding of digital da'wah practices. Studies using digital ethnography, audience reception analysis, surveys, interviews, case studies, or mixed-methods designs would be useful for examining how digital da'wah is produced by religious actors, interpreted by audiences, and

practiced within specific online communities. Future studies may also compare different platforms to identify how media characteristics influence the style, credibility, engagement, and impact of da'wah messages. In addition, further research should evaluate the effectiveness of particular digital da'wah models in improving religious literacy, ethical digital behavior, Islamic character formation, and social responsibility, especially among Generation Z and other digital-native communities. Such empirical investigations would strengthen the theoretical foundation of digital da'wah studies and provide practical recommendations for developing more credible, inclusive, and transformative da'wah strategies in the Society 5.0 era.

Conclusion

This study concludes that da'wah innovation in the Society 5.0 era represents a multidimensional transformation of Islamic communication from conventional, one-way religious preaching into a more interactive, participatory, ethical, and digitally mediated process. The findings show that digital platforms, social media, mobile applications, artificial intelligence, podcasts, live streaming, and immersive technologies provide significant opportunities to expand the reach of da'wah, particularly among digitally connected generations. However, technological adoption alone is insufficient to ensure the quality and effectiveness of da'wah. Digital da'wah must be grounded in Islamic ethical principles such as *hikmah*, *amānah*, *adab*, *tabayyun*, and *maslahah* to ensure that religious messages remain credible, contextual, and transformative. The study also emphasizes that the success of da'wah in Society 5.0 should not be measured merely by digital popularity, audience reach, or platform engagement, but by its contribution to religious literacy, ethical awareness, Islamic character formation, and social responsibility. Therefore, da'wah actors, Islamic educators, religious institutions, and digital programmers need to collaborate in designing credible, inclusive, and value-centered da'wah models that integrate theological authenticity, digital literacy, communicative creativity, and moral transformation. Future research is recommended to empirically examine the effectiveness of specific digital da'wah models across different platforms, audiences, and sociocultural contexts using surveys, interviews, digital ethnography, or mixed-methods approaches.

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