

Original Article

Digital Transformation of Da'wah Management: Analysis of the Effectiveness of Online Application Utilization

DAI Coordination in Era Society 5.0

Muharram ¹¹ UIN Ar-Raniry Banda Aceh

*Corresponding author: riskimuharram0@gmail.com

Abstract

While digital technology sometimes offers efficiency, in practice, coordination between preachers is often hampered. Many fail to utilize online applications optimally, resulting in inefficiencies, overlapping programs, and poorly coordinated da'wah messages in the digital space. This type of research uses a *library research* approach. The data sources in this study are secondary and classified into three main types, namely: books, scientific journal articles, and research reports. The results of the study indicate that: 1). From the pulpit to the digital platform: the reconstruction of the role and method of da'wah in the era of society 5.0 is that the role of da'wah shifts from conventional orators to digital content managers. Da'wah methods evolve from face-to-face lectures to participatory forms such as podcasts, short videos, and *live streaming*, which are more in line with the characteristics of a digital society. 2). Measuring effectiveness: analysis of the contribution of chat applications, task management, and social media in da'wah coordination is that chat applications act as the backbone of real-time communication, task management applications improve program planning and accountability, while social media doubles as a tool for dissemination and content coordination. The synergy of the three significantly increases the efficiency and effectiveness of coordination. 3). The challenge of integration: addressing the disparity in digital literacy and maintaining the *authenticity* of da'wah in cyberspace is that there are two main challenges: the digital literacy gap among da'i (preachers) and the risk of da'wah messages being reduced to shallow content due to algorithmic pressure. Maintaining the authenticity of the message remains a key principle that must not be sacrificed.

Keywords : Digital Transformation, Da'wah Management, Online Applications, Da'wah Coordination.

Introduction

Digital transformation in da'wah management is increasingly relevant in the context of Society 5.0, which demands active participation and connectivity through digital



technology. In recent years, particularly during the COVID-19 pandemic, da'wah activities have shifted from face-to-face interactions to the use of social media platforms and online applications. This change creates both challenges and opportunities for da'wah practitioners in improving the effectiveness of coordination and communication with their *mad'u* (da'wah audience) (Sainuddin, 2020; Arianto, 2021).

The COVID-19 pandemic has accelerated the digitalization process in various aspects of life, including da'wah. Previously, da'wah was mostly carried out traditionally, but now, with the advent of technology, da'wah can reach a wider audience and engage in more dynamic interactions through online applications (Sainuddin, 2020; Arianto, 2021). For example, the use of digital communication tools allows da'wah (preachers) to participate in religious discussions and build networks with other communities with similar interests (Fabriar & Muhajarah, 2024). This is in line with the increase in digital literacy that facilitates the public to access religious information sources more easily (Pabbajah, 2024).

From an Islamic education perspective, digitalization has transformed the delivery of materials and teaching methodologies. A study shows that young Muslims in Indonesia have responded positively to the digitalization of Islamic education, shifting the focus from text-based materials to the use of digital media (Pabbajah et al., 2021). This transformation not only focuses on conveying information but also creates space for broader and more inclusive religious understanding. With easy access to online educational and discussion platforms, preachers can implement more varied and adaptive preaching strategies to meet the needs of their audiences (Pabbajah, 2024).

However, despite the many benefits offered by digital transformation, challenges also arise. For example, religious disorientation may be triggered by easy access to diverse, but not always accurate, religious information (Pabbajah, 2024). This highlights the crucial role of preachers in filtering the religious information disseminated and providing appropriate guidance to the community. Therefore, da'wah management needs to prioritize a critical approach to circulating digital content and ensure that the da'wah delivered remains in line with sound Islamic principles.

Furthermore, in the context of Society 5.0, where advanced technology is integrated with social life, digital skills among preachers are crucial. Adequate education and training related to the use of social media and communication technology must be an integral part of preacher development strategies (Arianto, 2021). This will help them not only convey the message of da'wah but also actively participate in global discussions and foster constructive interfaith dialogue.

The digital transformation of da'wah management in the Society 5.0 era represents a significant paradigm shift. By utilizing online applications and digital media, da'is can coordinate more effectively and adapt to the changing needs of their audiences. However, it is also crucial to address emerging challenges and ensure the quality of the da'wah process remains intact amidst this rapid change.

Thus, amidst the rapid flow of digital transformation and the demands of the Society 5.0 era, many Islamic missionary organizations and preachers face challenges in managing coordination. Coordination that still relies on conventional methods often proves slow, unstructured, and inadequate in reaching digital communities. As a result, a gap exists between the enormous potential of technology and the effectiveness of current Islamic

missionary management, risking the message losing its relevance.

This research is urgent because effective coordination is the backbone of structured and massive da'wah (Islamic outreach). Without an in-depth analysis of the use of online applications, da'wah practitioners will continue to be left behind, and the opportunity to effectively spread Islamic values in the digital space will be lost. If not adapted, da'wah risks losing its place in a society already living in a digital ecosystem.

Specifically, this study aims to analyze the extent to which the use of online applications, such as communication platforms and social media, influences the effectiveness of missionary coordination. The findings are expected to provide a model or strategic recommendations on how missionary management can digitally transform to become more efficient, measurable, and impactful in the Society 5.0 era.

METHOD

This research, entitled "Digital Transformation of Da'wah Management: Analysis of the Utilization of Online Applications for the Effectiveness of Da'i Coordination in the Era of Society 5.0," will employ a *library research* approach methodologically. This type of research is based on the characteristics of the problem, which requires in-depth theoretical and conceptual exploration to build a comprehensive understanding framework. This library research serves to explore, analyze, and synthesize existing ideas to generate new knowledge construction or innovative problem-solving based on a strong theoretical foundation (Sugiyono, 2021). The focus is on dissecting and dialogue with various theories and previous empirical findings to answer research questions regarding the effectiveness of digital coordination.

The data sources in this study are secondary and classified into three main types: books, scientific journal articles, and research reports. The primary reference books used include recent works in the fields of da'wah management, digital communication, information technology, and Society 5.0. Prioritization of scientific journal articles, both national and international, was given to those published within the last 5-10 years to ensure the freshness and relevance of the findings to the current context. Meanwhile, research reports such as theses, dissertations, and reports from related institutions are considered rich sources of data on specific empirical themes that can enrich the analysis. All these data sources were strictly selected based on criteria such as direct relevance to the research variables, publisher credibility, and the depth of analysis offered.

The data collection technique was carried out through a systematic and structured literature search procedure. The initial stage began with planning a search map by identifying core keywords and their combinations, such as "digital da'wah management," "dai coordination," "online applications," and "Society 5.0." The search was then executed intensively on various platforms, including trusted online journal databases (such as Google Scholar, Scopus, and ScienceDirect), university library catalogs, and institutional repositories. Snowballing techniques, *both forward and backward*, were applied to the bibliography of the collected sources to find other supporting literature that may have been missed. All collected data was then documented and managed using reference management tools to facilitate the process of citation and bibliography compilation.

The Data Analysis Techniques stage will utilize qualitative content analysis methods.

This analysis process goes beyond mere summarization, but also involves coding , categorization, and in-depth interpretation of the literature. The collected data will be read thoroughly and critically, then grouped into emerging themes or categories, such as "forms of application utilization," "barriers to digital coordination," and "indicators of effectiveness." Through this process, researchers will synthesize to discover patterns, relationships, and meanings that address how digital transformation impacts da'wah coordination. Analysis is conducted interactively and continuously until the data is saturated and the findings can be presented coherently.

To ensure data quality and validity, this study will employ a number of rigorous testing techniques. First, data credibility *is* tested through theoretical triangulation. This means that data or findings from one source will be checked and compared with data from other literature sources to establish consistency and perspective (Moleong, 2022). Second, dependability *is* maintained by conducting *an audit trail* , where the entire research process, from search planning and inclusion-exclusion criteria to analysis steps, is documented in detail and transparently so that it can be traced by other researchers. Third, confirmability *is* ensured by maintaining objectivity and emphasizing that research findings are truly sourced from existing data and literature evidence, not from the researcher's prejudice or subjectivity. This process ensures that even without field data, this library research remains scientifically sound and produces a solid and original argument (Danandjaja, 2023).

RESULTS AND DISCUSSION

A. From Pulpit to Digital Platform: Reconstructing the Role and Methods of Preaching in the Era of Society 5.0

Research findings confirm that the Society 5.0 era has triggered a fundamental paradigm shift in the role and methods of da'wah. Da'i no longer merely function as a one-way messenger from the pulpit, but have transformed into a "*da'wah content manager* " and "*digital community facilitator* ." This role reconstruction demands new competencies, where a da'wah must be able to curate messages to be relevant to the digital context, design engaging content across various platforms, and lead interactions in virtual spaces. Da'wah methods have also evolved from conventional lectures to more participatory and *highly personalized* forms , such as podcasts that discuss specific youth issues, short *-form* videos that present moral messages in a short duration, and live streaming Q&A sessions that allow direct feedback from the congregation. This transformation demonstrates an adaptation to the human-centered characteristics of Society 5.0 and utilizes technology to solve social problems, including in this case the problem of the limited reach and relevance of conventional da'wah. Thus, the physical pulpit has now been expanded into a limitless digital ecosystem, creating a more inclusive and dynamic space for da'wah (Al-Faresi, 2021).

In the era of Society 5.0, developments in information and communication technology have significantly impacted the methods and role of da'wah (Islamic outreach) in Indonesia. This phenomenon has created a need to reconstruct conventional da'wah methods to be more adaptive to digital platforms. Various studies have shown a clear trend in the use of digital media for da'wah post-COVID-19 pandemic, reflecting a transformation in the delivery of religious messages to the wider community.

In the context of recent research, Marwantika noted a growing academic interest in da'wah studies through bibliometric analysis. This research identified important trends

in da'wah studies related to the COVID-19 pandemic, surveyed from various databases (Marwantika, 2022). In this regard, the author observed that online da'wah serves not only as a medium for disseminating information but also as a means to strengthen communities when physical interaction is limited.

Murtazza's research suggests that cultural reproduction and reconstruction shape how societies transfer and maintain their religious knowledge and beliefs. In this context, digital da'wah serves not only as a communication tool but also as a way to maintain Islamic identity in the face of rapid changes (Murtazza, 2025). This approach demonstrates that while new media enable broader dissemination of messages, religious communities still face identity challenges.

Aswad et al. demonstrated the relevance of da'wah literacy education in the millennial era, educating students about the use of social media as a da'wah tool. This study confirms that the millennial generation plays a crucial role in developing da'wah practices through digital platforms, which in turn increases their active participation (Aswad et al., 2024). Thus, da'wah literacy not only teaches religious content but also effective communication skills in cyberspace.

Fabriar and Muhajarah analyze the trend of da'wah through new media, demonstrating the dynamics occurring within communities adopting digital technology as a method of interaction and dissemination of Islamic teachings (Fabriar & Muhajarah, 2024). This research provides insight into the adaptation of religious communities to social media as a primary communication arena today.

In the same discourse, Ulfa and Efrina discussed the relevance of the da'wah method developed by HAMKA and the challenges that arise in its implementation in the digital era. They emphasized the potential of digital platforms to expand the reach of da'wah while also warning about the challenges of disinformation and changes in internet user behavior (Ulfa & Efrina, 2024). This demonstrates that while digital platforms offer new opportunities, challenges exist that require a well-thought-out strategy in conveying religious messages to ensure accuracy and effectiveness.

Thus, changes in the methods and roles of da'wah in the context of Society 5.0 reflect the need to adapt to new technologies. To ensure the sustainability and effectiveness of da'wah, a synergy between traditional approaches and digital innovations is needed, as well as relevant education for the younger generation so they can play an active role in spreading Islamic values in an engaging manner.

B. Measuring Effectiveness: Analysis of the Contribution of Chat Applications, Task Management, and Social Media in Dai Coordination

An analysis of online application utilization reveals the significant and specific contribution of each platform to the effectiveness of da'wah coordination. Group chat apps (such as WhatsApp and Telegram) serve as the backbone of daily operational communication, facilitating rapid coordination, real-time information updates, and brief consultations between da'wah (Islamic preachers). However, these platforms often create information overload *if* not managed properly. Task management apps (such as Trello, Asana, or Google Tasks) provide essential structure for long-term da'wah program planning. These apps increase accountability by assigning specific tasks, setting deadlines, and monitoring progress, thus reducing overlapping work and ensuring no program is missed. Meanwhile, social media (such as Instagram, YouTube,

and Facebook) serve a dual role: as a tool for disseminating da'wah content to the public and as a tool for internal content coordination. Features like Instagram Broadcast Channels or closed Facebook groups allow teams to align narratives, schedule posts, and collectively analyze audience responses. The synergy of these three platforms creates an integrated digital da'wah management system, where rapid communication, structured planning, and targeted content execution can run simultaneously, ultimately boosting the effectiveness of overall coordination (Zamroni, 2022).

In the context of measuring the effectiveness of chat applications, task management, and social media in coordination, various studies have shown that information technology plays a significant role in improving communication and management effectiveness. Previous research has shown that the use of technology-based applications can optimize collaborative performance in organizations or institutions.

First, task management applications have shown a positive impact on organizational efficiency and productivity. Researchers have revealed that by utilizing task management applications such as *ClickUp*, employees can increase engagement and systematically track tasks, ultimately making work processes more productive and efficient (Hakim & Hidayat, 2024). Systematic thinking is highly desirable, meaning considering all components by considering the role of each component and how they interact with each other so that the set goals can be fully achieved (Azmi et al., 2022). Research by Aulia et al. also highlights the importance of coordination in management, which is directly related to work effectiveness. Good coordination among team members, supported by task management tools, can optimize the achievement of an organization's mission and vision, especially in the hospital context (Aulia et al., 2023).

Furthermore, in the context of chat applications and social media, the existence of an effective communication platform is at the forefront of building efficient interactions between team members. Coordination through these communication tools can facilitate discussions, exchange ideas, and rapid decision-making. This aligns with the findings of Nugroho and Sonhaji, who showed that the effectiveness of application devices can be measured by the level of user success in completing tasks, and chat applications can significantly contribute to this improvement (Nugroho & Sonhaji, 2023).

On the other hand, Hasibuan emphasized that human resources skilled in utilizing information technology, including task management tools and communication applications, are crucial in improving task management effectiveness. A good management information system relies on effective interaction between people and technology, where each tool supports the organization's daily operational activities (Hasibuan, 2020).

The integration of chat applications, task management, and social media can be seen as a synergy that supports effective coordination within an organization. Implementing these tools not only provides better communication but also creates a structure that supports better task completion and collaboration. Therefore, it is crucial for organizations to provide training and skills development to employees so they can utilize these technologies optimally (Koeswara et al., 2024).

Thus, creating a work environment that is oriented towards collaboration and technology support is a strategic step in increasing the effectiveness of coordination, in line with the managerial goal of achieving better performance within the organization.

C. Integration Challenges: Addressing Digital Literacy Disparities and Maintaining the Authenticity of Da'wah in Cyberspace

This research also identified several critical challenges in integrating this technology. The most fundamental challenge is the disparity in digital literacy among preachers themselves. There is a wide gap between those who are technologically literate and able to optimally utilize various applications and those who are still digitally illiterate, thus hampering the process of inclusive and equitable coordination. The second, more complex challenge is the effort to maintain the authenticity of da'wah messages in cyberspace. The pressure of social media algorithms that encourage viral and sensational content has the potential to reduce da'wah messages to mere surface-level entertainment. The risk of decontextualization of religious teachings also arises, where excerpts of verses or hadith (quotes) can be disseminated without adequate explanation, potentially leading to misinterpretation. Therefore, a wise approach is needed, where technology is positioned as a means (wasilah) rather than an end in itself. Maintaining authenticity means ensuring that the core message of da'wah, which is full of spiritual values, depth of meaning, and morals, remains the soul of every digital content produced, so that digital transformation does not sacrifice the substance and ethics of da'wah itself (Hikmatiar, 2023).

In the context of the challenges of integrating da'wah into cyberspace, there are two main interrelated issues: disparities in digital literacy and the need to maintain authenticity in the delivery of da'wah messages. To address these challenges, it is crucial to understand how these two aspects interact and their impact on the effectiveness of da'wah in the digital age.

Digital literacy is an essential skill in modern society, especially for preachers who want to effectively spread the message of Islam through technology. Research by Firman et al. explains that digital literacy plays a crucial role in enhancing the religious learning process, demonstrating that understanding and utilizing digital technology can contribute to more effective preaching (Firman et al., 2021). This concept is also supported by Wahid, who emphasized the need for preachers to master digital communication tools to reach all levels of society, especially the technologically savvy millennial generation (Wahid, 2023).

However, challenges arise when there is a disparity in digital skills between preachers and their audiences. Sabila and Mutrofin point out that while the use of digital media in preaching can enhance Islamic knowledge, there are challenges for preachers in maintaining the authenticity of their messages amidst the many variations and digital distractions (Sabila & Mutrofin, 2023). With increasing digital skills and literacy among their audiences, preachers are required to deliver messages that are not only accurate in terms of content but also based on a deep understanding of the context, challenges, and values they wish to convey (Wahid, 2023).

Furthermore, Aisyah and Rofiah highlighted that online da'wah provides broader access for communities to participate in religious activities, but also requires da'i to be more creative and innovative. Approaches through platforms like YouTube, for example, allow da'wah to reach a broader and more diverse audience. However, it is crucial for da'i to create content that is not only engaging but also accurate and reflects authentic Islamic values to avoid misinterpretation (Aisyah & Rofiah, 2022).

On the other hand, Anwar et al. showed that unpreparedness in selecting appropriate

applications and tools can be a barrier to learning and preaching online (Anwar et al., 2022). This reflects the need for training and support for educators and preachers to improve their digital literacy skills so they can use technology effectively for preaching. Thus, the challenges faced by preachers stem not only from technical skills but also from the risk of message distortion delivered through digital platforms.

Thus, the integration challenges faced in the context of da'wah through cyberspace involve uneven digital literacy skills among da'i and their audiences, potentially threatening the authenticity of the message. Systematic efforts to improve digital literacy and awareness of the importance of maintaining authentic content are key to ensuring optimal da'wah in cyberspace.

CONCLUSION

This study concludes that digital transformation has fundamentally reconstructed the landscape of da'wah management. Da'wah practitioners have not only experienced a shift in their roles from figures at the pulpit to content managers and facilitators in the digital space, but are also supported by an ecosystem of applications, ranging from chat and task management to social media, which synergistically enhance coordination effectiveness. However, behind these opportunities, major challenges remain, namely the digital literacy gap within da'wah practitioners and the threat to the authenticity of da'wah messages amidst the pressure of digital platform algorithms. To implement these findings, a strategic and structured approach is needed. First, in terms of resource empowerment, da'wah institutions need to organize comprehensive and tiered digital literacy training programs for da'wah practitioners. This training should cover not only technical skills in using various applications but also digital communication ethics and strategies. Second, at the institutional level, a digital da'wah management framework needs to be developed *that* integrates the use of chat applications for daily coordination, project management applications for strategic planning, and social media for measurable dissemination.

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