

## Digitalization and the shifting religious literature of Indonesian Muslims in the Era of Society 5.0

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### Abstract

The advent of science and technology, which has resulted in the digitalization of the Indonesian Muslim community during the Industrial Revolution 4.0 and the advent of Society 5.0, has prompted a shift in the religious literature of Indonesian Muslims. This research aims to examine the impact of digitalization in the post-truth era on the behavior of Muslims who tend to seek solutions to their religious problems outside the traditional religious authority. The data sources for this study were collected through observation, interviews, and a review of relevant literature in the form of documents or online data. In terms of socio-religious factors, this research identified three key elements that have contributed to the shift in the religious literature of Indonesian Muslims from the ulama to social media. *Firstly*, the internet and social media provide Muslims with convenient access to information and resources that can address their daily religious concerns promptly and effectively. *Secondly*, the rise in community religious activity has not been accompanied by a corresponding increase in digital literacy, particularly in the use of social media. *Thirdly*, the solutions to religious problems obtained by Muslims through social media are immediate, leading to a less comprehensive and more partial understanding of Islam. Digitalization has led Indonesian Muslims to be more pragmatic in search of religious meaning.

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### Abstrak

Perkembangan ilmu pengetahuan dan teknologi yang bermuara pada digitalisasi di era Revolusi Industri 4.0 menuju Society 5.0 saat ini telah menggeser literatur keagamaan umat Islam Indonesia. Penelitian ini bertujuan mengkaji dampak digitalisasi di era post-truth terhadap perilaku umat Islam yang cenderung meninggalkan ulama dalam menyelesaikan masalah keagamaan yang dihadapinya. Sumber data dalam penelitian ini dikumpulkan melalui observasi, wawancara, dan studi pustaka yang berupa

### Keywords:

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dokumen atau data online. Secara sosio-religius, penelitian ini menemukan tiga aspek penting yang menjadi sebab pergeseran literatur keagamaan umat Islam Indonesia dari ulama ke media sosial. *Pertama*, mudahnya akses internet dan media sosial yang mampu menjawab secara cepat dan efisien atas problem yang dihadapi oleh umat Islam sehari-hari. *Kedua*, meningkatnya geliat kagamaan masyarakat yang tidak dibarengi dengan pemahaman yang baik tentang literasi digital dalam bentuk media sosial. *Ketiga*, solusi atas problem keagamaan yang diperoleh umat Islam melalui media sosial bersifat instan sehingga mengakibatkan pemahaman masyarakat atas agama Islam menjadi tidak komprehensif dan lebih bersifat parsial. Digitalisasi telah menyebabkan umat Islam Indonesia menjadi lebih pragmatis dalam mencari makna dan pesan keagamaan.

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## INTRODUCTION

The advent of digitalization and automation, as part of the Industrial Revolution 4.0 and the development of Society 5.0, has led to the emergence of online media as a key facilitator in numerous facets of social interaction. (Smuts & Van der Merwe, 2022), including the religious practice of Muslims in Indonesia (Sarip et al., 2022). The ready availability of the Internet and reduced costs have facilitated rapid and convenient access to religious learning through social media. (Power, 2022). The growth in the number of internet users in Indonesia on an annual basis evinces a robust trend toward digitalization across a range of domains. The concept of Society 5.0 describes a society that utilizes digital technology and automation in industrial and manufacturing processes and integrates these technologies thoroughly into daily life. (Bcc, 2023) This era requires digital technology innovations to address many social issues and life challenges. (Zholdoshalieva, Teng, Ayyappan, & Tu, 2022), and to enhance the quality of life, including the advancement of religious literacy (Ehlebracht, 2022). Digitalization and automation are not only affecting economic and industrial sectors but are also influencing how individuals access and comprehend religious literature. The accessibility and rapidity of information afforded by digital technology have transformed the conventional pattern of learning religion, necessitating a more significant investment of time and effort.

The extant studies on digitalization as it pertains to the mediatization of religion predominantly focus on three principal aspects. Firstly, research demonstrates that online media is an effective and efficient means of learning, as well as a conduit for accessing a plethora of content, including religious content (Cooper, 2022; Ehlebracht, 2022; Kaddoura, Popescu, & Hemanth, 2022). Secondly, digital media can influence how people understand religion and affect cultural change. The research of Subchi *et Al.*

(2022), Zaid *et al.* (2022), and Rifat *et al.* (2022) indicate that digital media frequently simplify or even manipulate religious messages to attract audience attention. This practice has the potential to result in the distortion of understanding and interpretation of religious teachings. Thirdly, the representation of religion in the media can serve as a conduit for the commodification and politicization of religion. Klymentova (2022) demonstrated that in numerous instances, political and commercial actors employ digital platforms to disseminate religious messages tailored to their agendas, frequently at the expense of the authenticity and integrity of religious teachings. Furthermore, Perry (2022) has highlighted that the politicization of religion through digital media can create polarization within society, which in turn can exacerbate social conflict. In light of the aforementioned facts, it becomes evident that the extant research has not examined the shift in religious literature due to the digitalization and mediatization of religion and other sectors of life. Therefore, this study seeks to address this gap in the literature by elucidating how digitalization alters the dynamics of religious literature.

This research aims to address the gap in the existing literature by examining the relationship between religious literature and digitalization in the context of the Industrial Revolution 4.0 and the advent of Society 5.0. These phenomena have gradually influenced the lives of Indonesian people. In light of the aforementioned considerations, this research proposes three key questions: This research aims to examine how religious literature is evolving in the digital space. What factors are responsible for the shift of religious literature in the digital space? The research will also investigate the implications of the shift in religious literature for the development of digitalization in the context of the Industrial Revolution 4.0 and the advent of Society 5.0. The three research questions aim to provide an overview of the shifting religious literature of Indonesian Muslim communities in the digital space. The research will also offer a more comprehensive insight into the impact of digitization on religious literature, including how digital literature can maintain its integrity and accuracy in the face of the challenges of rapidly circulating and often less verified information.

This research is based on three arguments presented in the following sections. The digitization of religion in the public sphere has diminished the role and function of traditional religious literature as a source of learning. This has resulted in a loss of legitimacy for religious literature and clerics, traditionally regarded as trusted figures in addressing socio-religious issues (Faisal, Pabbajah, Abdullah, Muhammad, & Rusli, 2022). The lack of digital literacy in the community renders them susceptible to fraud and hoax information, both directly and indirectly (Febrina, Fatmawati, & Fikri, 2022). The accelerated evolution of digital media in the context of the Industrial Revolution 4.0 and the advent of Society 5.0 has given rise to a phenomenon whereby "new truths" are

emerging that are challenging to distinguish from the established truth. Consequently, individuals are increasingly inclined to place greater trust in digital media's veracity than in traditional religious literature (Mangold, Bachl, Prochazka, & Quarterly, 2022). This research emphasizes the necessity of recognizing the impact of digitization on religious literature and its implications for society. Furthermore, it underscores the importance of enhancing digital literacy to assist individuals in navigating and utilizing religious information effectively in the digital age.

## **METHODS**

This research methodology is qualitative, to examine the role and function of religious literature in the transmission of knowledge and as a reference source in addressing and dealing with socio-religious issues faced by society. The digital transformation of the religious landscape has led to a notable shift in how people access information. The Internet and digital sources have become prominent avenues for learning, knowledge acquisition, social problem-solving, and entertainment. The use of social media platforms such as Facebook, YouTube, Instagram, and WhatsApp, as well as internet-based learning resources such as Google, has become a prevalent method for addressing social issues promptly and effectively. This has led to a decline in the necessity of seeking direct guidance from religious leaders (Hasan, 2022; Root, 2022). This technology has altered the pattern of access and dissemination of religious literature, reinforcing the role of digital media as the primary source of information in people's lives.

This research was designed as field research with a qualitative paradigm, combining observation, interview, and online literature review methods to collect data. Observation techniques were employed to gain insight into how community groups engage with the digital landscape in the context of expanding religious knowledge and addressing social issues. This observation aims to ascertain the role of digital literature as a religious reference that has begun supplanting traditional literature's role (Braginsky, 2022; Nurbayan, Sanusi, Saleh, & Khalid, 2022). The interviews were conducted with religious leaders from various organizations, including Nahdlatul Ulama (NU), Muhammadiyah, Persatuan Islam (Persis), and other community groups. A review of online literature was conducted to identify various cases within society that relate to the function and role of digital literature, which has become a common form of public consumption on the Internet and social media (Agostino, Saliterer, Steccolini, & Management, 2022; Tamam, Asbari, & Management, 2022). The method used in this study allows researchers to obtain comprehensive and in-depth data on people's interactions with digital literature in a religious context.

The data was initially subjected to a reduction process, whereby any information deemed irrelevant was excluded, and only the pertinent data was retained for further analysis. The data was then organized in tables to facilitate comprehension and interpretation. The data was then subjected to descriptive and narrative-analytical analysis, focusing on the shift of religious literature from traditional to digital forms. This analysis provides an overview of the impact of digitization on the way people access and understand religious literature, as well as the implications of these changes for the role and function of religious literature in society. (Sabharwal & introduction, 2022). This technique enables researchers to understand the impact of digitization on religious literature and its implications for Muslim communities in Indonesia.

Identifying variables, research subjects, research instruments, and data collection and analysis techniques represent fundamental elements of this research methodology. The variables identified include the role of religious literature, the function of digital literature, and the impact of digitalization on the transmission of religious knowledge. The research subjects included religious leaders from various religious organizations and community groups that utilize digital media for religious purposes. The research instruments included interview guides, observation sheets, and online literature review documents. Data collection techniques involved participatory observation, interviews, and digital document analysis. (Morgan, 2022). Combining these techniques ensured that the data collected reflected the reality of digital literature use in religious contexts.

Participatory observation was conducted by observing religious activities on social media and digital platforms. This was complemented by interviews with religious leaders and active digital media users, which aimed to elicit their perceptions and experiences with digital literature. Digital document analysis comprises the review of articles, videos, and other religious content available on the internet, to gain insight into how digital literature is employed in everyday life. (Ritter, 2022). This technique offers a comprehensive overview of how people access and utilize digital literature in a religious context.

The data was reduced through data analysis, whereby irrelevant information was excluded, and the remaining data was organized for further analysis. The data was then organized into tables for ease of understanding and interpretation. The research findings were subjected to a descriptive analysis, which provided an overview of the data. Furthermore, a narrative-analytic analysis was employed to explore the interrelationships between variables and gain insight into religious literature's evolution in the digital age context. This analysis offered a comprehensive understanding of how the advent of digitalization has influenced religious literature and its societal implications.

This approach enables researchers to examine the processes of digitization of religious literature and its consequences for Muslim communities in Indonesia. It is believed that this method will substantially contribute to understanding the role and function of digital literature in religious contexts. Furthermore, it will provide practical recommendations to enhance digital literacy and the quality of religious literature in the digital era. This comprehensive approach ensures that the research will yield valuable insights into the challenges of digitalization in religious literature.

### *Society 5.0 and the post-truth era*

The concept of Society 5.0 represents a continuation of the ideas in both Society 4.0 and the Industrial Revolution 4.0. This is often referred to as the 'cyber-physical system' (Verma, 2022). The fourth industrial revolution, or Industry 4.0, encompasses using digital technology and automation in industrial and manufacturing processes. In contrast, the fifth industrial revolution, or Society 5.0, emphasizes the comprehensive integration of digital technology into the fabric of people's daily lives. (Mourtzis, Angelopoulos, & Panopoulos, 2022). The defining feature of Society 5.0 is the seamless integration of technology and humans, whereby technologies such as artificial intelligence (AI), the Internet of Things (IoT), and big data are employed to enhance the quality of human life. One clear example is the utilization of AI in healthcare, which facilitates more precise diagnosis and personalized care (Harahap et al., 2023). This transformation affects not only how people learn but also how education is conducted. Technological advances such as e-learning, AI-based learning, and virtual reality enable broader access to education and greater personalization. (Arun Kumar, Mahendran, Gobhinath, & ICPCSN, 2022). The advancement of information technology has also facilitated the inappropriate utilization of social media, which has emerged as a significant contributing factor to the post-truth phenomenon (Barclay, 2022; Giachelle, 2022). In order to navigate this post-truth era, individuals must possess technological literacy and demonstrate a capacity for critical engagement with the information that pervades this digital landscape.

The term 'post-truth' was first introduced by Steve Tesich, who highlighted the growing prevalence of attempts to influence public opinion by disregarding objective facts and data (Froneman, 2022; Lee). One indication of the post-truth phenomenon is social media, which purports to disseminate objective truth but is frequently misused to propagate false information (Giachelle, 2022; Scerri & Grech, 2022). Dorosh et al. (2022) posit that post-truth arises from several factors, including hate speech, irrational beliefs, the spread of suspicion, the manipulation of emotions, and the dissemination of fake news. posits that post-truth arises from several factors, including hate speech, irrational



beliefs, the spread of suspicion, the manipulation of emotions, and the dissemination of fake news. The pursuit of truth based on facts is supplanted by a search for evidence that corroborates one's beliefs (Brüssow, 2022). The concept of post-truth emerges from a decline in trust in scientific, social, and economic institutions, coupled with a reduction in social capital (Tahir, Ghous, & Shafiq, 2022). The prefix 'post' in post-truth does not signify something that occurs after the truth; rather, it denotes that the truth is no longer of consequence and has been supplanted by a novel reality. In post-truth situations, fabricated untruths are regarded as truth, and exaggerated elements of truth generate controversy (Kuraishi, 2022). The post-truth era is distinguished by the blurring of boundaries between right and wrong, authenticity and falsehood, and the increasing convergence of honesty and lies (Brahms, 2022). A critical understanding of the post-truth phenomenon is crucial for maintaining the integrity of information and knowledge in Society 5.0.

#### *Digitalization and religious mediatization*

The rise of the digital age has profoundly impacted human life, including the practice of religion. The phenomenon of digitalization has brought about significant transformations in several fields, including religion. (Latzer, 2022). In traditional teachings, religion is regarded as a private matter not subject to public debate. The rapid advancement of information technology has facilitated more excellent connectivity and accessibility to information about religion and the ability to perform religious rituals remotely without the necessity of physical attendance at educational institutions or places of worship (Djazilan, Hariani, & Society, 2022). Technology has enabled the direct interaction with religion as well as the utilization of the internet as a source of religious knowledge. (Nurdin, 2022). The proliferation of digital technology has considerably expanded the avenues through which individuals can access and engage with religious practices and teachings, rendering technology an indispensable instrument in religious life.

The rise of new internet-based media, such as social networks, has shifted how religious practices are conducted. Religious activities may be performed via internet-based applications, including access to virtual churches or Qur'an readers (Sabharwal & introduction, 2022). Da'wah can now be conducted through digital media, including social media and conventional media (Mutia, 2022). The Quran application, 'Muslim Pro,' provides users convenient access to the Quran at any time and location. The profane features inherent to smartphones, such as the presence of vulgar messages, serve to diminish the sacredness of the Quran (Alrawi, 2022). The utilization of smartphones has led to the emergence of a novel cultural phenomenon wherein religious conduct has

become integrated into the media realm, particularly within the context of smartphones, rather than remaining a private domain between humans and their deities (Parr, 2022). The advent of the digital era has led to a shift in attitudes toward revealing private matters to the public domain (Elliott, 2022). The dynamics of individual life are now more openly discussed. The increasing digitization of society is transforming the religious landscape, with an expanding number of individuals engaging in religious practices through technology. This is strengthening the relationship between religion and media.

The mediatization of religion can be defined as the process by which the media plays a role in spreading and practicing religion. Mediatization theory states that the media is not merely a conduit for communication; it also influences how religion is perceived and practiced (Asongo, Wanan, Gbaden, & Pius; Martino & imaginaries, 2022; Unander-Scharin, 2022). For further illustration, social media facilitates a broader and more interactive dissemination of religious messages. Additionally, it impacts the authority of religious figures, where traditional authority may diminish due to the emergence of new religious figures that are popular on social media (Hjarvard, 2016). Digital technology is becoming a significant instrument in the dissemination and practice of religion, allowing for more convenient and interactive access for individuals to engage in religious activities.

### *The shifting of religious literature*

The term: "*pergeseran*" or "shift" can be defined as a transition, displacement, or change (Pusat Bahasa, 2024). In geometry, the term 'shift' is part of the broader concept of transformation, which encompasses a change in structure, whether that be an increase, decrease, or rearrangement of elements. The idea of transformation involves a process of systemic and profound change, which may be conceptualized as a paradigm shift. (Amundsen & Hermansen, 2021). This study views the shift as a change, alternation, or development in literature, such as yellow books and scholars, used as reference sources in learning Islam.

This shift can be observed in terms of temporality, in comparison with other studies, and relation to various factors, including school of thought, field of study, book model, language, usage, and type of description (such as *matan*, *syarah*, or *muhtaşar*). In this context, the term "literature" refers to traditional religious texts, such as the yellow books used to study Islam (Rosidin, Andriani, Kawakip, & Fauzi, 2022). The term "*kitab kuning*" or "yellow books" is used to describe a collection of texts written by classical or contemporary scholars (Ulama) that contain Islamic teachings from classical sources, though not always printed on yellow paper (Bruinessen, 1995). In his work, Abd al-Rahman Raf'at Basya refers to it as *al-Kutub al-Shafrā al-Qodimah*. The yellow books are



learned through various methods, including *Sorogan*, *Bandongan*, *Halaqah*, *Lalaran*, and other classical systems. In the modern era, the intense media authority has led to the mediatization of religion (Sumiala, 2022). This shift reflects adapting to technological advances while maintaining the essence of existing religious traditions.

The rise of new internet-based media, such as social networks, has impacted religious practices. Religious activities are conducted via Internet applications, including access to virtual churches or Qur'an Reader applications (Carpenter, 2021). A notable shift can be observed in the role of religious literature as a source of learning about Islam. The mediatization of religion reduces reliance on traditional literature and scholars as the sole source of religious knowledge. The advent of digital technology does not necessarily signify replacing traditional practices in disseminating religious information (Wold, 2023). The mediatization of religion has resulted in a transformation in the utilization and accessibility of religious literature, thereby creating novel avenues for the propagation of religious knowledge through digital technologies. The digitalization and mediatization of religion influence how Muslims in Indonesia access and utilize religious literature, exemplifying the convergence of tradition and modern technology in religious practice.

## **RESULTS AND DISCUSSION**

### ***The shifting religious literature in the digital landscape***

The emergence of virtual space and digital media has fundamentally altered the behavioral paradigms of individuals across a range of domains. The 2021 Digital Literacy Status survey report, conducted by the Katadata Insight Centre (KIC) in collaboration with the Ministry of Communication and Information, indicates that the majority of Indonesians prefer to search for information on social media platforms over other media sources. (Damayanti & Hafil, 2023). The survey findings indicate that 73% of respondents primarily seek information on social media platforms. The most accessed platform was WhatsApp (95.9%), followed by Facebook (80.4%), YouTube (72.2%), Instagram (46.4%), TikTok (29.8%), Telegram (15.9%), Twitter (X) (8.9%), and Line (4.5%). The advent of digital space has resulted in a shift in the primary sources of information for the community on religious matters. While traditional sources of religious knowledge, such as scholars and religious leaders, still hold significance, the preference for digital media as a source of religious information has grown (Pabbajah & al, 2021). This shift reflects the community's adaptation to the pervasive influence of digital technology on various aspects of life, including acquiring religious knowledge.

In the contemporary era, Muslim communities predominantly rely on Islamic websites or portals as a primary source of information about religious matters

(Damayanti & Hafil, 2023; Jubba, Istiqomah, & Izzati, 2020). In seeking religious information, whether to address the concerns of the ummah or to expand their knowledge, individuals tend to rely on virtual and/or digital media more than direct consultation with *ulamas* or *ustadhs*, who possess a comprehensive understanding (Pabbajah & al, 2020). A survey by the Faculty of Social and Political Sciences (FISIP) of Muhammadiyah University Jakarta revealed that over 58% of respondents utilized the internet as a primary source for acquiring knowledge about Islam. Several reputable websites are frequently utilized by the general public as a medium for learning about Islam.

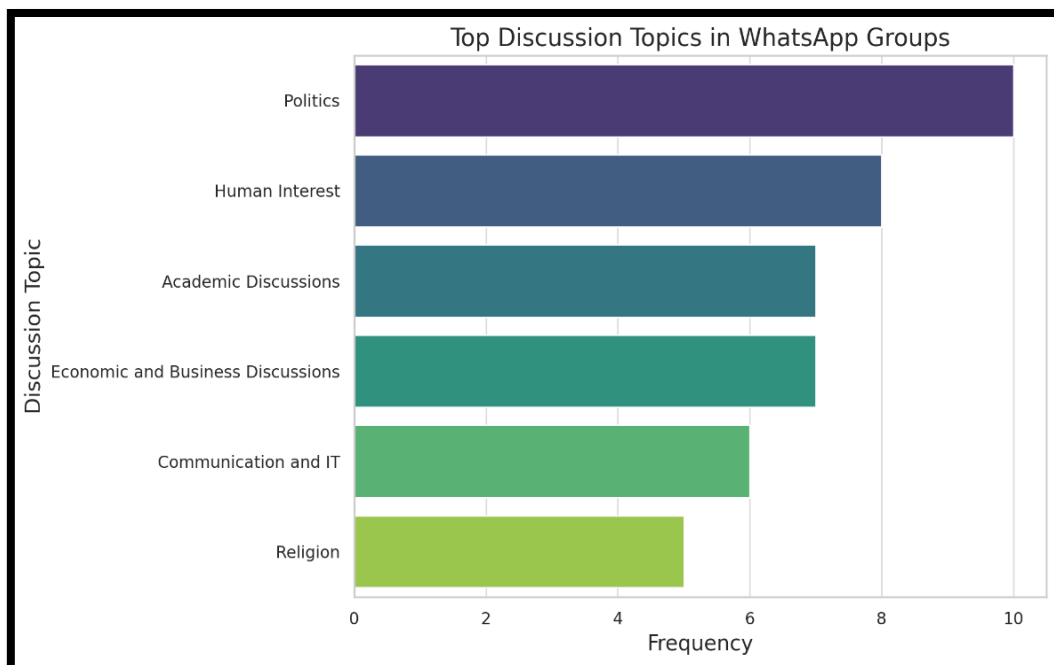
To illustrate this point, it can be noted that Siti Amanah, a student in Pontianak, finds it more convenient to access information about the verses of the Qur'an and Hadith via the Internet than to consult with an *ustadh*. By simply typing or recording her voice in the browser, Siti Amanah can obtain the information she requires effectively and efficiently (Interview, 2024). Artificial intelligence technology, such as Chat GPT, enables her to engage in a dialogue with AI, effectively communicating with it to obtain information. This demonstrates that technology has played a pivotal role in facilitating access to religious information and enhancing the efficiency of religious learning.

Furthermore, audio-visual media represents an efficacious vehicle for transmitting Islamic knowledge and doctrine. The emergence of Islamic study channels and podcasts on audio-visual platforms such as YouTube, Spotify, and others has facilitated access to Islamic learning for individuals who may not have the opportunity to engage directly with charismatic scholars. This medium can provide prompt, straightforward, and effective responses to individuals' religious queries. A survey conducted by Ginting et al. (2023) revealed that 88% of individuals in Indonesia primarily utilize YouTube as a source of information. The advantages and disadvantages of learning religion through audio-visual media notwithstanding, people can obtain the information they require about Islam with minimal delay (Aini, 2023). A survey conducted by FISIP Muhammadiyah University Jakarta revealed that 31.94% of respondents utilized YouTube, 17.02% accessed the Muslim website, 10.21% accessed *eramuslim.com*, and 6.81% accessed the NU website (Riskayanto et al., 2023). Audio-visual media emerged as the predominant choice due to its accessibility and flexibility in terms of time.

Another significant avenue for acquiring knowledge about Islam is through the use of social media. The considerable proportion of Indonesians who own smartphones facilitates their acquisition of knowledge in a range of scientific disciplines, particularly Islamic studies, through the use of these devices. In 2017, a survey conducted by the Indonesian Communication and Informatics Network (Kominfo) revealed that over 65% of Indonesians, spanning from primary school students to doctoral degree holders, are

continuously engaged with their mobile devices and smartphones (indonesiabaik.id, 2018). On a daily basis, they access a range of social media platforms, including Facebook, Instagram, Twitter, TikTok, WhatsApp, and others. The survey indicates that, in addition to YouTube (88%), the social media platforms most frequently accessed by respondents are WhatsApp (84%), Facebook (82%), Instagram (79%), Twitter (56%), Line (50%), FB Messenger (50%), LinkedIn (35%), Pinterest (34%), and WeChat (32%) (Jayani, 2020). Social media has transformed how individuals access and disseminate religious information, rendering it more interactive and cost-effective.

Notably, religion emerges as a prominent feature within WhatsApp group discussions despite its comparatively lower frequency of occurrence when compared to other subjects such as politics, human interests, academic discussions, and economics and business. Figure 1 demonstrates that discussions on religion exhibit a frequency that is almost comparable to that of 'Communication and Information Technology,' which reflects the profound interest of group members in spiritual and moral matters. These discussions frequently encompass a range of topics, including beliefs, religious practices, and interpretations of sacred texts. While such discussions may give rise to debates, they also have the potential to enhance members' insights. While these topics often conflict, constructive religious discussions can reinforce comprehension and tolerance among members and foster a diverse and inclusive community within the WhatsApp group.



**Figure 1. Survey on WhatsApp group usage**

### ***The factors of shifting religious literature in the digital landscape***

The role and legitimacy of the ulama and the authority of traditional religious literature as a source of religious truth in Muslim societies are being questioned. The role of ulama and traditional religious literature has transformed due to the accelerated advancement of media technology. Ulama or scholars who are scientifically informed and possess expertise in diverse religious fields are now required to adapt to the evolving landscape of digital media. Those initially instructed in Islam by scholars, *ustadh*, and teachers in person are now engaging with digital media and social media platforms to learn more. This has resulted in a transformation of the role of the ulama in tandem with the digitization of religion. A study examining the impact of digitization on religious literature in the context of the post-truth era revealed several significant insights.

Digital media's impact has transformed how people perceive the role and function of ulama and traditional religious literature. Historical records indicate that *ulamas* occupy a significant position, serving as problem-solvers for their communities and as respected role models for individuals within those communities. (Janawi, Ghozali, Habibi, & Afifulloh, 2022). In the Qur'an, religious texts affirm that *ulamas* are the heirs of the prophets (QS. Fatir/35: 32). However, the role and function of the ulama in the eyes of society have transformed as a consequence of the advent of digital technology. Some MUI fatwas concerning religious issues are no longer heeded and even ignored. People prefer to learn through online media and/or the internet (reactor.co.id). The ease and speed with which religious information can be obtained through digital technology have shifted how people access religious knowledge, with many turning to online sources such as "*sheikh google*" (www.google.id). This demonstrates a growing reliance on digital technology to fulfill religious information needs.

Digital media allows for the expeditious and efficacious resolution of religious problems. The ulama is the most authoritative figure to address the faithful's religious concerns. It is evident, however, that many religious issues encountered by the community do not receive a prompt response from the Ulama. Consequently, the community has shifted from clerics who are slow to respond to people's problems to internet media that are more expedient, rapid, and efficacious (pendis.kemenag.go.id). In urban areas, Muslims favor recitations from prominent preachers on social media platforms, including Oki Setiana Dewi, Felix Siau, and Hanan Attaki. (Fansuri, 2022; Harry, 2023). Digital media offers convenient access and flexible scheduling, enabling individuals to obtain solutions to their religious concerns promptly.

The absence of digital literacy among charismatic, traditional scholars. Ulama, who have a comprehensive understanding of religion, will find themselves increasingly isolated in the digital age if they cannot demonstrate digital literacy. Those traditional

ulama who decline to utilize social media in the context of Islamic research may find themselves increasingly marginalized. Those who use digital media as a conduit for preaching are designated as 'celebrity *ustadz*' and continue to be referenced by the public. Notable examples include *ustadz* Abdul Somad, Hanan Attaki, Adi Hidayat, M. Ainun Najib, and Abdullah Gymnastiar, also known as Aa Gym. (Harry, 2023). Digital technology enables scholars to disseminate their teachings more extensively and expeditiously, reaching a broader audience.

The findings indicate that the shift in religious literature is attributable to the accelerated digitalization of religion. (Dzirasa-Payne, 2024; Oderinde & Development, 2023). The rise of the internet and social media has necessitated a corresponding evolution in human behavior, with individuals now compelled to adapt to the ever-changing landscape of digital advancement. The failure to respond promptly to the advent of digital media has significantly impacted people's activities, including those related to preaching. Van Zanen (2024) underscored the significance of social media for religious preaching, noting that such platforms can disseminate messages to vast audiences, potentially reaching thousands or even millions of congregations. The Indonesian Ulama Council (MUI) and religious organizations such as Nahdlatul Ulama and Muhammadiyah have also emphasized the importance of utilizing social media to influence society (Republika.id). PT Digital Agama Indonesia (DAI) provides a digital platform for integrating religious services in Indonesia based on digitalization and identity verification (PT DAI, 2023). This shift in religious literature reflects how Muslim communities in Indonesia are adapting digital technology to learn about religion, expand access to information, and increase efficiency in religious practice.

### ***The implication of shifting religious literature***

The accessibility of online media through the Internet and social media platforms facilitates individuals' acquisition of information and knowledge. The advent of smartphones has facilitated access to many scientific disciplines, encompassing both general and religious sciences. When individuals seek solutions to various problems, they can readily obtain answers. Even religious problems can be solved instantaneously. The advent of social media has also precipitated shifts in people's behavior concerning social, cultural, and religious aspects. (Van Zanen, 2024). The digitalization of religion has ramifications for several dimensions of religiousness.

It is no longer accurate to view the teachings of the Ulama and traditional religious literature as the principal sources of religious understanding. The lack of direct access to *ulamas*, who cannot provide solutions to the problems faced by the people, has led to the emergence of alternative avenues for problem-solving. Those who are less religiously

observant require the guidance of the ulama as a source of problem-solving for the issues they face. This strategic position of the Ulama is not being utilized effectively (Republika.co.id). A survey by the Centre for the Study of Islam and Society (PPIM) at UIN Jakarta revealed that over 50% of students seek religious knowledge through online sources, including the internet and social media (PPIM, 2017). A survey conducted by FISIP Muhammadiyah University Jakarta revealed that over 65.98% of individuals utilize the Internet as a primary source of information regarding Islamic knowledge (Riskayanto et al., 2023). Scholars must remain abreast of the advancements in digital media, as a lack of engagement with these developments may result in a decline in public interest and support.

There is an increase in religious fervor, but a corresponding improvement in understanding does not accompany this. The Internet and digital media have a dual impact on society, exhibiting both positive and negative effects. The accelerated evolution of internet technology profoundly influences numerous facets of human existence, particularly during the pandemic. Many community activities are now conducted via virtual media, including religious studies. In a recent statement, the Deputy Minister of Religious Affairs, Sa'ady, highlighted an encouraging trend: the enthusiasm of religious individuals to engage in religious studies is on the rise (jawapos.com). It is possible to learn religion digitally, but it is not possible to understand religion digitally to acquire a comprehensive understanding of religion (Republika.co.id). Learning religion through the internet or social media has weaknesses, including the lack of clarity regarding the scientific sources used, religious exclusivism, intolerance, and an inability to grasp the nuances of religion (jawapos.com). This lack of understanding can manifest in certain concepts in Islam, such as jihad, which can lead to acts of radicalism (geometris.id).

By its very nature, individuals' understanding of religion is partial and incomplete. It is recommended that learning Islam be undertaken gradually and continuously, with guidance from ulama or scholars, *kiyai*, or *ustadh*, whose *sanad* is clear. This approach is supported by Rahman (2020) (<https://rahman.com>; [republika.co.id](https://republika.co.id)). This model of learning will facilitate more effective and comprehensive religious comprehension. The act of learning religion without the guidance of a teacher can result in an imperfect understanding, which can be misleading due to the influence of the teacher, who is perceived as Satan. Digital and social media use to acquire Islamic knowledge has engendered a sense of self-perceived erudition, diminished reliance on scholarly guidance, an inability to discern between right and wrong, and a restricted comprehension of the subject matter. (Mohammed, 2023). This phenomenon illustrates the impact of digitalization on how Muslims in Indonesia gain insight into their religious



beliefs while also underscoring the challenges that arise from integrating technology into religious practice.

## **CONCLUSION**

The shift of religious literature in the digital space has demonstrated that this change is not solely attributable to the ineffectiveness of *ulamas* and charismatic religious figures in navigating the digital landscape and their lack of digital literacy. Instead, the rapid evolution of digital media has fundamentally altered how people think about the role and function of *ulamas* and religious literature. This shift is characterized by increasingly using social media, websites, and digital applications to acquire religious information. Platforms such as WhatsApp, YouTube, and Instagram have emerged as the primary sources of religious literature for Muslims in Indonesia. The factors that have led to this shift include the ease of access, speed of obtaining information, and interactivity offered by digital technology. Furthermore, the rapid development of digital media, such as artificial intelligence and audio-visual applications, has significantly changed how people access and study religious literature. The lack of digital literacy among traditional scholars has accelerated this shift as people seek quick and efficient solutions that conventional methods cannot provide.

The shift in religious literature towards the development of digitalization in the era of the Fourth Industrial Revolution (Industry 4.0) towards Society 5.0 has significant implications for how traditional religious literature is conceptualized and presented. To remain relevant and effective in meeting the needs of society, this literature must be transformed to align with the technological developments that are occurring. Scholars and religious literature must use digital technology to remain pertinent and efficacious in addressing the needs of society. This study demonstrates that adaptation to digital technology is essential and urgent to maintain the sustainability of religious literature in the context of an ever-evolving digital era. This transformation is necessary to ensure that religious literature remains relevant and accessible to the broader community in the era of Society 5.0. Therefore, traditional religious literature must adapt quickly to technological changes to meet modern society's needs and expectations.

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