DIGITAL PROSECUTION MANAGEMENT IN THE ERA OF SOCIETY 5.0: A STUDY OF THE YOUNG MEDAN PROSECUTION COMMUNITY

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Article Info	ABSTRACT

This study aims to analyze the digital da'wah management practices implemented by the Medan Muda Berdakwah community, a representative of an urban youth da'wah movement that adapts to socio-technological challenges. Using a descriptive qualitative approach, data were collected through in-depth interviews, direct observation, and digital documentation, and analyzed using thematic analysis techniques. The results indicate that this community implements a structured digital da'wah strategy through three main stages: planning based on social trends and the Islamic calendar; implementing contextual, visual, and communicative content through Instagram, TikTok, and YouTube; and evaluating using data insights and audience engagement. Two-way communication practices and internal-external collaboration are key elements in strengthening the loyalty of digital congregations and creating a da'wah narrative that is moderate, inclusive, and relevant to the spiritual needs of digital natives. This study emphasizes the importance of integrating theological competence, technological skills, and communication strategies in managing digital da'wah. These findings provide theoretical contributions to the development of a network-based da'wah management model and provide practical implications for religious organizations in designing sustainable digital da'wah strategies amidst the complexities of the Society 5.0 era.

Keywords: *digital preaching, preaching management, social media, society 5.0, religious community, two-way communication, collaboration.*

1. INTRODUCTION

The development of digital technology has transformed nearly every aspect of people's lives, including religious practices. In the era of Society 5.0, humans are faced with a social reality that demands spiritual adaptations relevant to the digital ecosystem. Preaching, which was previously carried out conventionally, is now undergoing a transformation into more flexible and far-reaching digital spaces.

Especially among the younger urban generation, social media has become a primary arena for interaction, the search for meaning, and the formation of religious identity. Amidst the rapid flow of information, the existence of digital preaching communities like Medan Muda Berdakwah is crucial in addressing the need for communicative, educational, and contextual preaching for digital natives.

A 2023 We Are Social survey showed that 60.4% of internet users in Indonesia actively access religious content through social media, particularly YouTube, Instagram, and TikTok. This demonstrates that the digital space has become one of the most potential and competitive fields for preaching (We Are Social, 2023). Contemporary da'wah literature indicates that digital da'wah requires not only relevant Islamic material but also managerial skills, communication strategies, and mastery of digital technology. According to Susanto (2020), the success of da'wah in the digital era is determined by the extent to which the da'wah practitioner can manage messages, media, and audiences in a structured and innovative manner (Susanto, 2020; Dalimunthe et al., 2025).

Azra (2022) emphasizes that the challenge of da'wah in the Society 5.0 era lies not only in technological penetration, but also in how religious narratives can compete with profane, pragmatic, and often more visually appealing content. In a crowded and competitive digital landscape, religious messages must be packaged in such a way as not to be left behind by viral content that is secular or even counterproductive to Islamic values. Therefore, digital da'wah management requires a holistic and interdisciplinary approach. This encompasses not only the substance of the da'wah message, but also strategies for speed of distribution, content consistency, visual aesthetics, and the ability to actively engage with the audience (Azra, 2022; Effendy, 2021). Without mastery of these dimensions, da'wah messages have the potential to be lost in the massive and unfiltered flow of digital information (Fauzan et al., 2023).

Based on this background, this study aims to examine in-depth the digital da'wah management practices implemented by the Medan Muda Berdakwah community in Medan City, as a representative of a youth da'wah movement that is adaptive to the dynamics of the Society 5.0 era (Indainanto et al., 2023). This research not only explores the strategies used in distributing da'wah messages through digital media but also assesses the effectiveness of their approach in addressing the challenges of religious communication in a fast-paced, visual, and participatory digital society. The study focuses on three main aspects of da'wah management: (1) the planning stage, which includes determining the target audience, the platform used, and message design; (2) the implementation stage, which involves content production, distribution, and digital interaction; and (3) the evaluation stage, which measures the achievement, reach, and impact of the da'wah message on strengthening Islamic values in the digital space. With this approach, this study is expected to provide theoretical and practical contributions

to the development of effective and relevant digital da'wah strategies in the era of socio-technological transformation (Dalimunthe et al., 2025).

The author believes that effective digital da'wah management requires an integration of theological and technological skills. It is not enough for da'wah practitioners to simply understand the content of religious messages; they must also be able to design visual content, utilize platform algorithms, and understand audience dynamics. Without a strong managerial strategy, da'wah messages will be drowned out by the flood of digital information (Nugroho, 2021).

Furthermore, communities like Medan Muda Berdakwah represent a new face of the da'wah movement, initiated by young urban Muslims. They strive to address the challenges of da'wah in the Society 5.0 era through a collaborative, professional, and digitally driven approach. Their initiatives not only demonstrate adaptability to developments in information technology but also signal a transformation in the culture of da'wah—from a hierarchical and one-way approach to a more participatory, horizontal approach, and responsive to the spiritual needs of the digital community. Studying the practices of this community is important because it provides an empirical understanding of how da'wah strategies can be developed in an inclusive and contextual manner, prioritizing sustainability, digital literacy, and social sensitivity.

Therefore, this research is expected to not only enrich the body of digital da'wah scholarship but also serve as a practical reference for religious organizations in designing more relevant and impactful Islamic communication strategies amidst the complexities of the Society 5.0 era (Hidayat, 2023; Ma'arif, 2022). Through the social background, literature, and scientific urgency presented, it is clear that digital da'wah is not merely conveying religious messages through new media, but also requires structured and adaptive management to the logic of the digital space. The Medan Muda Berdakwah Community is a representative case that reflects the response of the younger generation to the challenges of da'wah in the era of Society 5.0. This research is expected to bridge the gap between theory and practice, as well as provide a conceptual contribution to the development of a contextual, communicative, and sustainable digital da'wah management model.

2. RESEARCH METHOD

This study uses a descriptive qualitative approach with the aim of providing an in-depth description of the digital da'wah management practices implemented by the Medan Muda Berdakwah community in Medan City. A qualitative approach was chosen because it is appropriate for exploring meanings, values, and social dynamics that cannot be explained solely through numbers, but require in-depth understanding from the perspectives of subjects directly involved in digital da'wah activities (Creswell, 2016).

The primary data collection methods in this study were in-depth interviews and direct observation, which were conducted to obtain factual data regarding the community's digital da'wah management strategies. The interviews were semi-structured to allow flexibility in extracting richer information from informants, tailored to their context and experiences (Patton, 2015). Additionally, observations were conducted to directly observe content production activities, social media interactions, and engagement strategies implemented within the community's digital accounts.

The informant selection technique used purposive sampling, which involves selecting subjects based on specific criteria relevant to the research objectives. In this case, informants were selected because of their strategic roles in the Medan Muda Berdakwah community's digital da'wah activities. There were four key informants:

1. Community leader,
2. Digital content manager,
3. Video editor and social media manager, and
4. Islamic da'wah content contributor.

Each informant had at least two years of experience in digital da'wah activities and was actively involved in the planning and implementation of community da'wah programs. The interviews took place from May to June 2025 at several community activity locations, including a content production studio and an internal discussion room. The researchers used an audio recorder with the informants' consent, and the interviews were transcribed for thematic analysis.

Data analysis was conducted using thematic analysis techniques, as described by Braun and Clarke (2006), which consist of the following stages: data transcription, initial coding, theme identification, theme review, theme naming, and narrative development of findings. Data validity was strengthened using source triangulation techniques, which involved comparing interview results with direct observations and digital documentation (content recordings, social media statistics, and community archives). Through this method, researchers hope to present an authentic and in-depth picture of the digital da'wah management strategy of the Medan Muda Berdakwah community in responding to the challenges of the Society 5.0 era.

3. RESULT AND ANALYSIS

Structured and Contextual Digital Da'wah Planning

An interview with the Head of the Medan Muda Berdakwah Community revealed that digital da'wah activities are designed through regular monthly meetings involving the entire creative team. Each da'wah content is based on

current themes, the Islamic calendar, and socio-religious issues trending on social media.

> *"We always start with trend analysis. We address what the community is discussing, of course, with a calming approach to da'wah," explained the Community Leader".*

This planning demonstrates an adaptive managerial approach in responding to the dynamics of the digital audience. This finding is reinforced by research by Ahmad, Fatmawati, & Lestari (2022), which emphasizes the importance of trend-based content management in digital da'wah. According to them, the alignment between da'wah messages and social trends has a direct impact on user engagement and the effectiveness of religious messages in the digital public sphere. Furthermore, research by Nurdin & Maulida (2021) on millennial da'wah management in the Pemuda Hijrah community also shows that the success of digital da'wah is greatly influenced by a planning process that is responsive to social media algorithms and the psychographics of the target audience.

A study by Fauzi & Zakaria (2023) found that community-based da'wah organizations that implement a social listening strategy in their content planning tend to be more effective in building two-way da'wah interactions. This aligns with the practices of Medan Muda Berdakwah, which actively analyzes trends in social and religious issues before producing content.

Planning The da'wah carried out by this community reflects the application of the principle of situational relevance, namely the appropriateness of da'wah content to the sociocultural context of the audience. As emphasized by Susanto (2020), who argued that digital da'wah must be structured based on an understanding of changes in the communication behavior of the community in the digital technology era. This planning demonstrates an adaptive da'wah approach to the current context, as Susanto (2020) argued, stating that digital da'wah requires sensitivity to social dynamics to ensure the message is delivered accurately.

Medan Muda Berdakwah does not simply utilize social media as a channel for disseminating religious messages, but has also developed a digital da'wah management system that is responsive to audience dynamics, structured in the content production process, and based on collaboration across roles and functions. They treat social media not as a passive tool, but as a strategic da'wah space that requires a communicative, adaptive, and professional approach.

Their management reflects the principle of media as an ecosystem, where every element—from narrative and visual design to upload times and responses to comments—is managed in an integrated manner to create a holistic da'wah experience. This aligns with Effendy's (2021) view that in In the digital context, the success of da'wah (Islamic outreach) depends heavily on how da'wah practitioners understand, manage, and respond to the ever-evolving communication patterns of the community.

Furthermore, the collaborative approach implemented by this community demonstrates a paradigm shift from individualistic da'wah to digital community-based da'wah, which emphasizes participation, role-sharing, and synergy among members. This strategy opens up opportunities for more inclusive and sustainable da'wah because it relies not on a single central figure, but on a collective, mutually reinforcing movement.

In an era marked by an influx of information and value disruption through banal entertainment content, religious hoaxes, and hate speech on social media, this da'wah management model is highly relevant for replication. Not all da'wah communities have substantial resources, but with an organized system and an orientation toward digital spiritual engagement, success can be achieved through a strategic approach and collaborative values.

This model also holds strategic value in the context of strengthening digital religious literacy. Amid the rise in potentially misleading pseudo-religious content, the presence of a community with strong, measurable, and accurate da'wah content management will be a crucial bulwark in maintaining the spiritual quality of Muslims, especially the younger generation. (Ma'arif, 2022). Therefore, Medan Muda Berdakwah is not only an agent for spreading da'wah in the digital space, but can also be positioned as a role model for the transformation of a new generation of da'wah, combining textual piety with digital skills. Replication of this model by other da'wah communities is not only possible but also needs to be systematically encouraged, both by religious institutions, universities, and the government, as part of the national da'wah ecosystem in the era of digital transformation.

Social Media Management and Two-Way Interaction

The social media manager explained that the Medan Muda Berdakwah account is active on Instagram, TikTok, and YouTube. They use the insights feature to see when their audience is active and utilize comments as a forum for discussion.

> *"We always respond to comments with a polite and educational approach. In fact, that often leads to inspiration for future content," he said".*

This practice aligns with Effendy's (2021) theory that the effectiveness of digital da'wah lies not only in the content of the message, but also in emotional and dialogical engagement with the audience. This statement demonstrates that the community prioritizes not only one-way communication but also two-way communication that builds emotional closeness with followers. In this case, audience comments are positioned not as a formality, but rather as a source of ideas, a space for clarification, and a field for religious education.

This practice reflects the idea of "engaged preaching," where the effectiveness of da'wah is determined not only by the accuracy of the message but also by its ability to build interpersonal relationships in the digital space. This aligns with Effendy's (2021) theory of da'wah communication, which states that effective religious messages are those that foster emotional, dialogical, and educational

engagement. Messages that are monologic or authoritarian tend to be rejected by the digital generation, accustomed to interactivity and freedom of expression.

This finding is reinforced by Afandi & Baharudin's (2022) study of digital interactions among millennial preachers on TikTok, which concluded that responsiveness to comments and audience participation significantly increases trust and loyalty in digital da'wah. Content that stimulates healthy discussion, answers questions from digital congregations, and responds to criticism politely has proven to be more acceptable than da'wah that is merely one-way sermons. Furthermore, research by Zulkifli & Mulyadi (2023) on the Islamic Creator Hub community also found that da'wah accounts that employ an active engagement strategy have higher audience retention rates. This retention is crucial for building a sustainable digital da'wah community, not just a fleeting viral sensation.

Social media management in the context of digital da'wah refers to the strategic process of planning, creating, managing, and evaluating religious content disseminated through digital platforms such as Instagram, TikTok, YouTube, and others. This management function is not only technical—such as scheduling posts or monitoring insights—but also strategic, namely creating relevant, interactive, and communicative da'wah relationships. In the context of the Medan Muda Berdakwah community, social media management is carried out by a team consisting of content creators, graphic designers, insight managers, and interaction administrators. Each platform has its own content approach: Instagram is used for informative visual content (da'wah posters, hadith carousels, and motivational quotes). TikTok is for short da'wah content that is light, viral, and has high reach. YouTube is used for in-depth content such as studies, dialogues, da'wah podcasts, and documentation of community activities.

Good management is characterized by three main elements: narrative consistency, platform suitability, and data-driven evaluation. Through the insight feature, the community can view audience active time, content performance, and the demographic characteristics of its digital congregation. This data serves as a reference for determining the best upload times, language style, and appropriate topic selection. The digital social interactions carried out by the Medan Muda Berdakwah team are not only a form of friendly communication, but are part of a participation-based da'wah strategy, which emphasizes the importance of listening, responding, and involving digital congregations as subjects, not objects of da'wah.

One dimension that distinguishes today's digital da'wah from conventional da'wah is the opportunity to build two-way interactions between the preacher and the audience. This interaction occurs not only verbally in the comments section, but also emotionally through responses, empathy, and recognition of the congregation's spiritual experiences. According to Grunig & Hunt's (1984) Two-Way Symmetrical Communication theory, ideal communication allows for

dialogue, feedback, and negotiation of meaning between the communicator and the audience.

In the context of da'wah, this means da'wah is no longer a one-way (monologue) process, but rather a collaborative process of seeking, understanding, and internalizing religious teachings. Communities like Medan Muda Berdakwah have adopted this principle by actively responding to comments, opening Q&A sessions, responding politely to criticism, and conducting polls or quizzes on Islamic themes. These practices build a sense of belonging for the digital congregation and strengthen spiritual bonds.

In digital interactions, ethics plays a key role. Islamic outreach interactions must remain within the bounds of ethical morality—non-reactive, non-judgmental, and allowing for differing opinions. The Medan Muda Berdakwah Community applies this principle by answering sensitive questions with gentle language and avoiding unproductive, pointless debates. This ethic aligns with the value of Islamic outreach (dakwah bil hikmah wal mau'idhah hasanah) (QS. An-Nahl: 125), which emphasizes the importance of wisdom and sound advice in conveying Islamic teachings, including in cyberspace.

In the era of Society 5.0, humans live in an interconnected world between physical and digital spaces. Islamic outreach is no longer limited to mosques or religious study groups, but also takes place on smartphone screens and social media. Therefore, effective and interactive management of Islamic outreach social media is a key prerequisite for building a strong and influential religious digital presence. By managing social media professionally and making two-way interaction part of their Islamic outreach strategy, Islamic communities can play an active role in fostering a peaceful, inclusive, and spiritually transformative digital public space.

Internal and External Community Collaboration

Interviews with content contributors revealed that the community is building collaborations with young preachers, female Islamic teachers (ustazah) influencers, and Islamic literacy communities. These collaborations include joint livestreaming, collaborative content, and digital da'wah training.

> *"We can't work alone. Collaboration makes our da'wah more vibrant and colorful," he explained".*

According to Azra (2022), collaboration is a crucial strategy in building a broad, sustainable, and non-exclusive digital da'wah ecosystem. Strategically, this approach reinforces the concept of network-based preaching, a network-based da'wah model that mutually reinforces da'wah actors in the digital world. According to Azra (2022), collaboration is a key element in establishing an inclusive, adaptive, and sustainable digital da'wah ecosystem. Exclusive, closed, and individualistic da'wah risks losing relevance in a digital ecosystem that demands openness and cooperation. Research by Yusof & Azmi (2021) in the

context of digital da'wah in Malaysia shows that collaboration between female Islamic teachers (ustazah), young da'is (preachers), and digital literacy figures has been shown to increase audience interaction, broaden the scope of da'wah themes, and enrich religious communication approaches in the virtual space. Collaboration also helps strengthen the legitimacy of digital da'wah, especially when relatively new communities partner with established figures.

From the perspective of da'wah communication management, collaboration serves as a form of co-branding for digital da'wah, where each actor brings their own identity, audience, and values to create a shared synergy. In this regard, Medan Muda Berdakwah (Young Dakwah Field) demonstrates its capacity to serve as a bridge between progressive young Islamic forces and the digital space, which requires a moderate, humanistic, and solution-oriented Islamic narrative. This collaborative model has also had a significant impact on diversifying da'wah content, ranging from spiritual themes, social media ethics, Islamic families, mental health in Islam, to Islamic responses to contemporary issues such as climate change, digital literacy, and gender awareness. In other words, collaboration expands the reach of da'wah not only demographically, but also thematically and ideologically.

Internal collaboration refers to coordination among community members to create an efficient and productive da'wah workflow. Within Medan Muda Berdakwah, the internal structure is divided into several divisions:

1. Creative Team: develops content ideas and da'wah narratives.
2. Design and Production Team: responsible for message visualization (graphics, video, audio).
3. Social Media Admin: manages the platform, schedules posts, and responds to audience interactions.
4. Evaluation Team: analyzes content insights and recommends quality improvements.

Each team member has a complementary role. This internal collaboration ensures that da'wah content is produced professionally, in accordance with digital da'wah standards that are not only theologically sound but also aesthetically appealing and socially communicative. In a social media ecosystem filled with entertainment, sensational content, and noisy information, the da'wah community needs an amplification strategy to assert its presence. Collaboration is a way to create a snowball effect in the distribution of religious messages.

According to Azra (2022), collaboration is an essential strategy in building a broad, non-exclusive digital da'wah ecosystem. Without networks, da'wah messages will easily be drowned out by digital platform algorithms. Furthermore, collaboration is a means to avoid fragmentation of da'wah groups, which can lead to overlapping messages and weaken community solidarity. From a strategic management perspective, collaboration also increases resource efficiency:

communities don't need to possess all the expertise; they can simply partner with complementary parties. For example, if an internal team is weak in video editing, they can collaborate with young creators who are experts in that area, thus maintaining optimal content quality.

Collaboration not only produces content but also creates digital social capital in the form of trust, solidarity, and sustainable spiritual networks. In the era of Society 5.0, this type of collaboration is highly strategic in countering the power of social media algorithms, which often discourage educational content. Through collaboration, communities like Medan Muda Berdakwah also build social legitimacy and strengthen a moderate and adaptive Islamic narrative. This is crucial for balancing religious content in digital media against the threats of radicalism, misinformation, or the cult of personality. In the context of the Society 5.0 era, which demands the integration of humans and technology to address social challenges, collaboration in digital da'wah is a key strategy for creating transformative social and spiritual connectivity. It not only educates but also empowers digital communities through relevant, collaborative, and productive da'wah.

Medan Muda Berdakwah positions internal and external collaboration as strategic elements in strengthening the sustainability of da'wah. Internal collaboration involves the creative team, production team, social media admin, and evaluation team, who work in a coordinated manner to produce relevant, communicative, and visually meaningful content. Meanwhile, external collaborations with young preachers, female Islamic teachers (ustazah influencers), and Islamic literacy communities not only expand the reach of Islamic preaching but also enrich the themes and perspectives of religious messages.

Digital preaching communities that build collaborations will be more resilient to disruption by social media algorithms and better prepared to face the rapid and unpredictable changes in digital content consumption patterns. In this context, Medan Muda Berdakwah is not merely a producer of religious content, but also a connecting actor in a new generation of digital preaching networks. The internal and external collaborations carried out by Medan Muda Berdakwah demonstrate managerial maturity in managing digital preaching. They have successfully transformed the spirit of mutual cooperation into a technology- and social networking-based preaching work system. With a combination of internal synergy and external connections, this community demonstrates that vibrant, adaptive, and influential preaching is not built by a single figure, but by a mutually reinforcing network.

4. CONCLUSION

The results of this study indicate that the Medan Muda Berdakwah community has developed adaptive, structured, and collaborative digital preaching

management to address the challenges of preaching in the Society 5.0 era. Their da'wah planning is not sporadic, but rather designed through regular meetings and based on analysis of socio-religious trends and the Islamic calendar. This process reflects the implementation of a trend-based content management strategy oriented towards audience engagement and message relevance, as confirmed by recent literature on digital da'wah. This community has successfully utilized social media not only as a tool for disseminating messages, but also as a strategic, professionally managed da'wah space. Platforms such as Instagram, TikTok, and YouTube are used specifically to suit the characteristics of their audience, with insight features supporting content analysis and evaluation. This reflects the application of the principle of media as an ecosystem, where every element of communication—from narrative to visuals to interactions—is integrated to build a complete da'wah experience. Another significant advantage lies in the community's active and ethical practice of two-way interaction. Their "engaged preaching" approach demonstrates that the effectiveness of digital da'wah depends not only on the accuracy of the content but also on the preacher's ability to build emotional closeness and dialogical relationships with the audience. This practice increases the loyalty, participation, and engagement of digital congregations within the da'wah ecosystem. This collaboration strengthens digital social capital, the legitimacy of da'wah, and the community's resilience to algorithmic disruption and the ever-changing dynamics of media consumption. This collaborative model demonstrates a shift from individualistic da'wah to collective and strategic network-based da'wah, while also providing a concrete example of how the spirit of mutual cooperation can be transformed into a technology-based da'wah work system and digital ecosystem. Thus, Medan Muda Berdakwah not only represents the success of community-based digital da'wah but can also be used as a national role model in the transformation of the new generation of da'wah. Their success is proof that with responsive planning strategies, participatory social media management, and strong collaboration, digital da'wah can grow into a social force that educates, unites, and inspires young Muslims in the digital era.

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