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## **Religion and the Digital Era 5.0: The Existence of Religion among Millennials and Generation Z**

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### **Abstract**

*Religion in the digital era presents challenges for education and religious practices for the younger generation in Indonesia. The internet and social media have become the main sources of religious information for many young people, which potentially increases the occurrence of intolerance. To address this, effective religious education strategies are needed, which incorporate technology to engage the digital generation. The goal is to maintain the existence of religion by adapting to changes, developing competencies in digital technology to effectively reach and explore the creativity of the younger generation. Overall, religion continues to play an important role in the digital era, despite new challenges and opportunities. This article refers to the implications of Al Ghazali's theory, Al Ghazali's views on *ilm* (knowledge) with *ta'awun* (social cooperation), which can be seen as a form of mutually supportive social networks in Islamic society. As a result, modern thinkers connect Al-Ghazali's thoughts with the dynamics of social and religious relationships in Islam, particularly in observing the phenomenon of religious existence issues among the millennial and Gen Z generations in Indonesia.*

**Keyword:** *Digital Era 5.0, Millennial Generation, The Existence of Religion, Zoomer Generation*

### **Abstrak**

Agama di Era digital menghadirkan tantangan bagi pendidikan dan praktik keagamaan bagi Generasi muda di Indonesia. Internet dan media sosial telah menjadi sumber utama informasi keagamaan bagi banyak orang muda, yang berpotensi meningkatkan terjadinya intoleransi. Untuk mengatasi hal ini, diperlukan strategi pendidikan agama yang efektif, yang menggabungkan teknologi untuk melibatkan generasi digital. Tujuannya guna menjaga eksistensi agama dengan beradaptasi terhadap perubahan, mengembangkan kompetensi dalam teknologi digital untuk menjangkau dan mengeksplorasi kreativitas generasi muda secara efektif. Secara keseluruhan, agama terus memainkan peran penting di era digital, meskipun dengan tantangan dan

peluang baru. Artikel ini merujuk pada implikasi teori Al Ghazali, pandangan-pandangan al-Ghazali mengenai *ilm* (ilmu pengetahuan) dengan *ta'awun* (kerjasama sosial) yang dapat dilihat sebagai bentuk jaringan sosial yang saling mendukung dalam masyarakat Islam. Sehingga hasilnya para pemikir modern menghubungkaitkan pemikiran al-Ghazali dengan dinamika hubungan sosial dan keagamaan dalam Islam, khususnya dalam melihat fenomena isu-isu eksistensi agama pada kalangan generasi millennial dan generasi Z di Indonesia.

**Kata Kunci: Era Digital 5.0, Eksistensi Agama, Generasi Millenial, Generasi Zoomers**

## Introduction

The latest technological developments have entered the era of Industry 5.0, with the presence of robotics, Artificial Intelligence, and the Internet of Things (IoT) significantly bringing changes in various aspects of human life, including in the realm of religion. Digital transformation, marked by internet penetration, social media, and other advanced technologies, presents both challenges and opportunities for religion in reaching Generation Y (Millennials) and Generation Z in Indonesia. This generation is known to have characteristics that are heavily influenced by technological advancements, such as information openness, a fast-paced lifestyle, and a preference for practical matters. However, how can the existence of religion endure amidst the lifestyle of the younger generation that often focuses on the digital world? This article will discuss the implications of Al Ghazali's thought in examining the existence of religion in the context of the millennial and Gen Z generations in Indonesia, to address the challenges posed by this phenomenon.

One of the main challenges in maintaining the existence of religion in the digital era is the increasing phenomenon of "religious dissonance", where the younger generation often faces conflicts between religious values and a more secular digital culture. In recent research (Pabbajah, 2024), mentioned that social media often serves as a field for millennials and Generation Z to explore their spiritual identities, but it also becomes

a place where narratives that provoke doubt about religious teachings emerge. Therefore, it is important for religious leaders to adapt to a more relevant and technology-based approach to preaching.

In addition to challenges, the digital era also provides great opportunities to spread religious values widely and effectively. Platforms like YouTube, Instagram, and TikTok have become the main media for the younger generation to obtain information, including religious content. The success of preaching in the digital era greatly depends on the ability of the messenger to present creative content that aligns with the audience's preferences(Ibnu Kasir & Syahrol Awali, 2024). For example, short videos with strong yet light moral messages can be more easily accepted compared to conventional lectures.

Next, collaboration between religion and technology should be directed towards creating virtual communities that support religious practices. Research by Molida Azizah et al. (2024) shows that religion-based applications, such as digital prayer guides and online communities for religious studies, have successfully increased the involvement of the younger generation in religious activities. The use of this technology not only facilitates access to religious teachings but also creates a stronger sense of togetherness among those with similar backgrounds (Azizah et al., 2024). On the other hand, the application of technology in supporting religious activities also plays a role in bridging the digital generation with religious traditions that are often considered rigid or difficult to access. Younger generations who are more familiar with digital devices can more easily integrate religious values into their daily lives through applications and digital platforms. For example, applications with prayer reminder features, worship scheduling, or even religion-based discussion forums that allow them to stay connected with spiritual values without neglecting a modern lifestyle. Skills in accessing information searches, so Gen Z learns to consider various perspectives in

exploring different arguments and developing logical thinking abilities in writing and communication creativity (Sunyoto, 2024).

The technology industry has entered the 5.0 era, which emphasises the role of humans in using technology to improve the quality of human life. Critical, complex, and systematic thinking skills (HOTS) are a priority for Society 5.0 (Teknowijoyo & Marpelina, 2022). A different transitional period during the era of Industry 4.0, this phase of technological revolution changes the way humans engage in activities in terms of scale, scope, complexity, and transformation from before. Furthermore, the digital revolution is caused by the spread of computers and the automation of record-keeping in various fields of science during the 4.0 industrial era, which is amidst global uncertainty, prompting humans to find ways to overcome this uncertainty until reaching the 5.0 era.

This article aims to examine the dynamics of religious existence in facing the challenges of the current digital era, particularly among Indonesian youth. The Millennial Generation and the Zoomer Generation (hereinafter referred to as Gen Z), as groups that have grown up in a rapidly evolving technological ecosystem, have mindsets and lifestyles that are heavily influenced by digitalisation. This raises profound questions about how religion can remain relevant amidst the currents of modernisation and rapid social change. This article aims to identify the challenges, opportunities, and strategies in maintaining the existence of religion amidst the era of change. This article aims to explore how social media, religious applications, and other digital platforms can serve as tools to support religious activities and maintain the existence of religion. This article is expected to provide relevant insights for stakeholders, such as religious institutions, educators, and digital communities, to create a more inclusive and contextual approach in conveying religious teachings to the younger generation.

Overall, religion continues to play an important role in the digital era, despite new challenges and opportunities. Therefore, in addressing the challenges to religion in this digital era, the need for religious moderation is essential. Religious moderation is an attitude or way of practising religion that takes the middle path, is not extreme, and emphasises balance in understanding and practising religious teachings. This principle prioritises tolerance, respect for differences, and a commitment to social harmony amidst the diversity of beliefs and cultures. Religious moderation is important to prevent conflict, radicalism, and extremism that often arise from narrow or exclusive interpretations of religion. The digital world has currently undergone a significant shift from the old society to the new society. This digital world has also changed an individual's perspective and religious practices (Dewantri, 2023).

The issues of religious existence among the millennial and Gen Z generations in Indonesia encompass various aspects influenced by secularism and the rise of individualism. Many millennials and Gen Z are affected by global trends that are more secular, where religion is considered a personal matter and not very relevant in public life. They are more likely to seek spiritual values outside traditional religious institutions, which leads to a diminished role of religion in daily life. Next, influenced by Pluralism and Interfaith Tolerance, the millennial and Gen Z generations are increasingly exposed to the culture of pluralism and diversity, both in social life and in the virtual world. This causes them to support the principle of interfaith tolerance more, although conflicts sometimes arise in understanding the boundaries of religion and culture in Indonesia's diverse society. Radicalisation and Religious Extremism, along with technological advancements, have exposed some younger generations to more extreme and radical religious teachings.

Religious moderation in Indonesia is emphasised as part of efforts to maintain diversity (*Bhinneka Tunggal Ika*) and strengthen national unity. The government, through various programs, promotes religious moderation to build a harmonious, peaceful, and cohesive society amidst the challenges of religious and cultural pluralism. Millennial Generation (born between 1981-1996) and Gen Z (born between 1997-2012) in Indonesia face unique challenges related to the existence of religion in the modern context. Social, cultural, and technological changes influence their perspectives and religious practices. This research examines various issues faced by both generations in practicing their religious beliefs. There is an unresolved issue of religious moderation, further exacerbated by incomplete and deep-rooted literacy. Although the lives of millennials are full of dynamics and complexities, they want to be moderated and remain passive. They live in a broader environment than previous generations, and they face the problem of information overload, which can be very dangerous if not properly filtered (Inayatillah, 2021).

Due to the high use of the internet in daily life, the low literacy level is what shapes some of the realities experienced by the millennial and Gen Z generations in Indonesia. So, communal Islam has transformed into a more individualistic Islam. Society no longer needs to gather in a majlis to listen to lectures regularly. This is due to the fact that listening to lectures accessible through their respective electronic devices is sufficient. Urban society sees this phenomenon clearly. And see time as an important aspect for urban society. They have utilised technology to simplify their activities, including in religious life. So, people prefer to follow the trend of instantly deepening their religious knowledge through digital technology (Nurdinah, 2017). This is because Generation Z is indeed inseparable from the use of technology and social media in every aspect of their lives.

The technological advancements of this generation provide instant access to various information from around the world, even from Indonesia. In addition, Generation Z has an open-minded way of thinking towards various differences in their environment (Saumantri & Abdillah, 2020). However, the misuse of technology can affect religious practices among Generation Z, altering the understanding and practices of religion that should be inclusive and tolerant. Despite the fact that digital technology can also enhance religious understanding, it is exposed to extreme ideologies or interpretations that deviate from the true teachings of religion (Himawan & Wahyudi, 2023, in (Anisah et al., 2024).

If highlighting the complexity of Generation Z's attitudes and perceptions towards data privacy in the use of TikTok. Better education, increased transparency, and greater control for users can help ensure that data privacy is maintained in this increasingly complex digital era (Natasya, Irwan & Nasution, 2024). With the advancement of technology and communication today, everyone must always use communication tools. People who are not accustomed to communication tools or do not use them are perceived as being out of touch with the latest information. This is because the millennial era, specifically Generation Z, demands speed and ease in accessing information (Indriani & Firdian, 2021).

This article describes the issues of religious existence among the younger generation in Indonesia. There are several issues of religious existence that are urgent for religious problems in Indonesia. The main key to addressing religious issues is the rejection of liberalism and the suppression of radicalism, which can be achieved by maintaining harmony and tolerance both on a local and national scale, known as religious moderation, to create balance, peace, and moral civilisation. Amirudin and Yasin (2019), in Hairani (2022), emphasise that Al-Ghazali's concept is highly relevant in facing moral challenges in the

digital era, as it can help the younger generation develop moral awareness and adapt to the rapid changes in the digital environment.

## **Method**

This article uses qualitative research methods to identify, analyse, and report recurring patterns or themes in the data (Sugiyono, 2021). This method is highly flexible and versatile, allowing researchers to understand the deep meanings and contexts of qualitative data. Thematic analysis is an intuitive approach to qualitative data analysis that enables researchers to explore patterns across the data. This approach involves identifying and understanding the main themes in the data and how these themes are interconnected.

## **Result**

In the book *Ihya Ulumuddin*, Al Ghazali discusses his very strong thoughts, which influence human thinking, conversation, and behaviour, as well as discussing the sciences of monotheism, Fiqh, hadith, Sufism, social affairs, educational psychology, ethical principles, and several principles of ushul and haqiqah. Al Ghazali also discusses sharia, wisdom, and secrets (Hairani, 2022). As described in Hairani's (2022) conceptual research, the concept of Al-Ghazali's thought includes instilling a sense of responsibility in young people, teaching them to develop positive traits, educating them about the afterlife and the true purpose of life, and teaching them to accept and appreciate differences. Although Al-Ghazali's moral ideas are highly relevant to be applied in moral education in the current computer and internet era, there are several issues that need to be addressed. This includes children's tendency to rely on technology, the lack of time spent with family, and the ease of accessing negative content on the internet. One way to solve this problem is by instilling Al-Ghazali's moral principles in young children from an early age, monitoring and supervising their technology use, and encouraging

them to participate in character-building activities. As described above, it can be seen that caution in the use of technology is important, and this can be implemented through self-censorship for the younger generation to control their own and their family's morals.

Understanding religious moderation on social media can help people avoid getting trapped in the cycle of extremism, which is often triggered by hatred and intolerance towards other groups. In order to address radicalism and intolerance on social media, understanding religious moderation refers to a balanced approach in understanding and applying religious teachings, while respecting interfaith differences. Moreover, understanding religious moderation can also help people encourage constructive and positive conversations between different religions. Discussion with an open mind and maintaining tolerance can help build trust, reduce social tensions, and encourage a better understanding of each other's religions, in situations that are conflicting regarding different beliefs and ideologies (Saumantri & Afrian, 2024) in (Tawakkal & Lutfia, 2024).

Malik's (2021) research on Cyber Religion presents the phenomenon of cyber religion/online that ensures the internet network as its medium. This phenomenon of cyber religion sees the role of spiritual teachers being replaced by virtual individuals (Habibi, 2021). Thus, if viewed from the issue of religious existence among the millennial and Gen Z generations in Indonesia today, the existence of religion will change form, function, and practice according to the ever-evolving social, cultural, and technological contexts, because Islam is dynamic in adapting to the changes of the times.

Next, there is a qualitative study using interview techniques with students from the Faculty of Social Sciences at UIN Sumut as research subjects, conducted by Nursawiyah & Franindya Purwaningtyas (2024), focusing on Generation Z's preferences for TikTok, the types of content

that are popular among them on TikTok to fulfil information needs with specific hashtags such as #samasamabelajar as the main one. The use of TikTok as a platform for educational content. This article highlights how TikTok can be used for learning and knowledge sharing among Generation Z. This article underscores the importance of TikTok in providing access to various educational content, including informative and instructional videos, tutorials, and skits.

Furthermore, this article discusses TikTok's potential to serve as a resource for educational purposes, emphasising the role of hashtags in organising and presenting information on the platform (Nursawiyah & Purwaningtyas, 2024). This research also investigates the impact of TikTok on the learning experiences of Generation Z and how the platform can be effectively integrated into online education. Overall, this article highlights the educational potential of TikTok and its role in meeting the information needs of Generation Z, providing insights into how social media platforms like TikTok can be utilised for educational purposes and knowledge dissemination in the digital age.

### **The Theory of Imam Al Ghazali in Digital Religious Studies**

In his rich and profound writings, Al-Ghazali discusses the concept of closeness to Allah comprehensively. The meaning of this closeness does not only refer to physical proximity, but more to spiritual and emotional closeness achieved through various means (Faqih, 2018). This article refers to the thoughts of Imam Al Ghazali's theory, which is relevant to the Digital Religion theory according to McClure (2017), an approach used to understand the relationship between the sender of the message (communicator), the message itself, and the recipient of the message (communicant). Al Ghazali's theory emphasises the importance of ethical aspects, clarity, and purpose in the communication process, in accordance with the principles taught in Islam. Digital society, like society, interacts with one another through modern technology, such as

the internet and media platforms. Therefore, to balance the advancement of communication technology, Islam as rahmatan lil'alamiin has been able to become a solution for the issues of religious existence that are urgent in the context of religious problems. Indonesia has become a digital society because its generation is more active in utilising information technology.

McClure's (2017) research argues for the digital religious theory, which is useful for reducing narrow views of religion that can lead to tension and conflict between religious communities. In the findings of McClure's research article, it is revealed that with the emergence of internet technology, people believe that religious practices will disappear, but it turns out otherwise. According to McClure, internet technology is capable of increasing religious disaffiliation and reducing religious exclusivism (McClure, 2017), in other words, it can lead to a religious moderation approach. Thus, there is an approach to strengthen openness or diversity in religious practice and reduce attitudes or views that consider only one religion or religious group to be true and legitimate. Religious non-affiliation refers to a state in which an individual or group is not exclusively bound to a particular religion, or is more open to various religious perspectives. Increasing religious unaffiliation means encouraging more individuals to become more open to religious diversity and beliefs. Whereas religious exclusivism refers to the goal of reducing attitudes or views that are too narrow and intolerant towards religious diversity. Digital Islam is the result of the Muslim community's adaptation to digital media, referred to as "new media" by Eickelman (Eickelman et al., 2003 in (Mustofa et al., 2022). The internet has become a new public domain as part of the Muslim community's efforts to disseminate religious knowledge.

According to Campbell and Evolvi (2020), they created an interdisciplinary perspective on Digital Religion. Campbell's research

examines how digital technology, modern religious practices, and the understanding of spirituality and religiosity among online communities interact with each other (Maulana, 2022). The research by Campbell and Evolvi in Maulana's article (2022) significantly provides a theoretical foundation for further explanations of the interdisciplinarity of Digital Religion. The emergence of hyperreality is a challenge in the digital era. namely, the blurring between original reality and simulated reality caused by visual technology images. Caused by hyperreality, phenomena such as hoaxes, fantasy opinions, and post-truth emerge, which in turn disrupt the actual human stance (Mohamad Za'in Fiqron, 2023). Gen Z often chooses to "live" on social media without paying attention to brands because this generation was born and grew up in the era of technology. This determines the social transformation in their use of social media. This young generation also enters a world called "simulacra," according to Jean Baudrillard's theory. There, they only see the appearance or symbol without considering the essence of the object. This hyperreality world will impact a generation that prefers to spend more money (Permadi & Yantari, 2023). Therefore, digital literacy requires critical skills to evaluate information sources, protect personal data, and ensure balanced technology use (Hetalianiar et al., 2023). As technology advances, humans use technology to solve problems, experience a safer life, and so on. The human senses can also diminish as they increasingly rely on their intellect for living (Harahap, M., & Primadesi, 2024). Overall, the theory of digital religiosity is relevant to the thoughts of Imam Al-Ghazali, who always emphasised moral integrity, sincerity of intention, and the pursuit of knowledge. Technology can be a very useful tool in drawing closer to God if used with the right principles and with full awareness of one's spiritual goals.

Understanding the relevance of Imam Al Ghazali's thoughts to the study of digital religion, as argued by McClure (2017), in order to

examine issues of religious existence among the Millennials and Generation Z in Indonesia. The relevance of Al Ghazali's conceptual thinking in understanding digital religion is that Al-Ghazali's thoughts remain relevant in the era of digital religion by teaching the principles of purity of intention, etiquette in communication, balance in life, and the importance of true knowledge. The application of his teachings can help Muslims wisely utilise digital technology to strengthen faith and spirituality amidst the fast and complex flow of information.

Imam Al-Ghazali emphasised the importance of purifying the heart and having sincere intentions in practising religion. In the digital context, this is relevant to how religious people interact with the virtual world and utilise technology to draw closer to God. The use of digital media for worship (such as online prayers, virtual study circles) or for learning religion (like tafsir applications) must be based on good intentions. If technology is used for positive purposes, such as increasing knowledge and closeness to God, then it aligns with Imam Al-Ghazali's principles of sincerity and correct intention.

Based on Tazkiyah in the digital context above, the relevance to the issue of religious existence among millennials and Generation Z is found that many millennials face specific challenges in practicing their religious beliefs within the context of religion. Religious moderation among millennials is an increasingly important issue. However, in the context of spirituality, culture, and economy, Generation Z does have characteristics that are distinctly different from previous generations. This is reinforced in technology research, where the millennial generation is referred to as C3: Creative, Confident, and Connected. However, there are also some members of Generation Z who are unable to adapt to technological advancements, resulting in a loss of self-confidence and depression (R Willyachmad W et al., 2019).

Imam Al-Ghazali strongly emphasised the pursuit of knowledge as an obligation for Muslims. He stated that true knowledge is the key to understanding religion correctly. In the digital context, technology provides broad access to religious knowledge through online platforms, digital books, and various learning materials. The use of technology to study religion or discuss religious principles online can be a way to follow Al-Ghazali's teachings on the pursuit of knowledge. As long as it is done correctly and avoids unbeneficial knowledge or religious hoaxes that can mislead thinking.

In his famous work, *Ihya Ulum al-Din*, Imam Al-Ghazali speaks about caution in behaviour, both in real life and in religious practices. He warns Muslims not to get caught up in worldly pleasures that could lead them astray from the path of God. In the digital world, this becomes important, especially when many inaccurate, manipulative, or even misleading religious content is circulating. The concept of *Ihya Ulum al-Din* can be applied in the context of digital ethics, where the audience must be careful in choosing the correct sources of religious teachings and avoiding negative influences in the online world.

The relevance of the concept of *ihya ulum al-Din* was found, namely that the Millennial generation more often utilises technology to seek information about *da'wah* studies or *da'wah* influencers in the digital world, as noted in the research by Ustad Hanan Attaki in Faysa's (2024) study. Meanwhile, Generation Z, known as a tech-savvy and creative generation, has greater potential in facing the challenges and opportunities of *da'wah* in the digital era (Faysa et al., 2024).

Imam Al-Ghazali also placed great emphasis on the concept of *tasfiyah* (purification of the soul) and *taqwa* (piety towards God). In the digital life, this is relevant to how one can utilise technology to draw closer to God, through practices such as prayer, remembrance (*dhikr*), and virtual study circles. The concept of *tasfiyah* is very relevant to be

applied as a strategy for literacy, curation, and digital preaching education. Technology can be used to deepen piety, for example, by attending online lectures, listening to religious sermons, or interacting in online religious communities that promote closeness to spiritual values.

The existence of religion among the millennial generation in Indonesia in the 5.0 digital era (Society 5.0) can transform. Millennials and Generation Z, who are active on social media, utilise technology to seek information and religious knowledge, but also face challenges such as diverse information and even misinformation. According to Pusbangkom SDM instructor Efa Ainul Falah (2025), "religious teachings are living and dynamic norms, not something rigid. Religious laws (fiqh) can be adjusted to the dynamics of time and place", he said in Ciputat, Wednesday (19/3/2025)(Putri, 2025).

The 5.0 era presents its challenges for religious authorities. With easy access to information through the internet, everyone can interpret religious teachings according to their understanding. Filtering religious information circulating on social media or digital platforms to ensure it aligns with authentic Islamic sources. So that this can encourage the community, especially digital preachers, to verify the sources of the teachings quoted: whether they come from the Qur'an, authentic hadith, or recognised scholars. And also develop an Islamic digital literacy curriculum, so that the community is not easily swayed by hoaxes, provocations, or extreme religious interpretations.

The practice of Tasfiyah usually emphasises intention (ikhlas) and etiquette in media, as taught in Islam. Conducting counter-narratives against manipulative or bombastic religious content with a scientific and calm approach. Also, fostering a digital preaching community based on knowledge, not popularity. In digital education and communities, Tasfiyah aims to nurture a digital generation to have a comprehensive and non-instant understanding of Islam. In practice, tasfiyah can be built

through the development of virtual communities that focus on thematic studies of the Qur'an, hadith, fiqh, ethics, and Islamic thought. Furthermore, the application of Tasfiyah by Influencers or Digital Preachers should avoid content that triggers sectarian fanaticism. And not pursuing engagement in ways that contradict Islamic values and educating to avoid hoaxes and adopt tabayyun, by QS. Al Hujurat:6.

By consistently applying tasfiyah, the digital community, especially Generation Z, will be better protected from exposure to religious hoaxes, spiritual narcissism, and deviations from teachings, while also being nurtured into a digitally savvy, spiritually healthy, and firmly grounded faith community. This will make it easier for Generation Z to draw closer to their Creator through online content related to preaching. For example, live streaming worship services on Instagram, religious influencers or YouTubers providing religious perspectives to a global audience, and online communities such as religious study groups on WhatsApp or Telegram. All aim to ensure that digital media expands the reach of religion by changing the way it is spread, so that it remains relevant within society. Applications like Muslim Pro, Umma, Digital Qur'an, and Islamic Podcasts make it easier for the younger generation to learn about religion anywhere and anytime. E-books and academic platforms such as Google Scholar, Academia, and ResearchGate also provide access to scientifically based religious studies.

With the rapid advancement of technology, the entire society has begun using the internet to connect and follow it. Generation Z plays an important role in developing a new understanding of religion and spirituality that is peaceful, tolerant, and harmonious, which certainly makes their audience more likely to receive guidance and draw closer to becoming more pious to Allah SWT.

## **Conclusion**

Based on the description and findings from the literature review above, here is the answer to the question of how the existence of religion can survive amidst the lifestyle of the younger generation (namely Millennials and Gen Z), who are often focused on the digital world? In the digital era, where the younger generation (Millennials and Gen Z) is increasingly focused on the internet, social media, and technology, the existence of religion faces significant challenges. However, religion continues to endure and even thrive.

Religious public figures or da'wah influencers are increasingly present in digital formats, whether through YouTube, Instagram, TikTok, or podcasts. Digital preachers like Ustaz Abdul Somad, Hanan Attaki, and other influencer preachers who have millions of followers are learning religion through their content. The challenge of faith amidst the onslaught of technology is one of the many challenges faced by humanity during the increasingly developing digital era. The challenge to enhance spirituality is also directed towards Muslims. The digital world now dominates many aspects of daily life, making access to entertainment, social interaction, and information easy. However, behind this convenience, there are temptations that can disturb the faith of every human being.

Therefore, it is very important to think about the next solution so that the use of technology can maintain the harmony of religious moderation by religious values, in order to strengthen the faith of every individual in applying daily religious behaviours. Thus, with an innovative and adaptive approach to technological developments, the existence of religion in the 5.0 digital era can be preserved and remain relevant for current and future generations.

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