

Islamic Revitalization in the Digital Era of Society 5.0: Analysis of the Theory of Revitalization Movement Anthony F.C Wallace

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ABSTRACT: With the era of progress, people often consume religious materials that are only based on *artificial intelligence*. This then becomes a new dynamic that provides an opportunity for a person who is only limited to his knowledge to be able to control religious authority. This research aims to reveal how to revitalize Islam in the era of society 5.0 using the analysis knife of the *revitalization movement* theory of Anthony F.C Wallace. Using qualitative research methods with descriptive-analytical methods. This approach aims to describe and analyze the phenomenon of Islamic revitalization that is developing in the era of Digital Society 5.0 in a systematic contextual manner. Within the framework of Anthony F.C. Wallace's revitalization theory, the dynamics of Islam in the digital era of Society 5.0 can be understood through six procedural stages that describe the transformation of religious culture. Thus this revitalization shows that Islam has a high elasticity ability: it is able to maintain its fundamental principles, while at the same time adapting to the needs of the times. This is what keeps Islam relevant, alive, and constantly evolving as a spiritual, moral, and social guide for modern society.

KEYWORDS: Revitalisasi Islam, Society 5.0, Digital Religion, Anthony F.C. Wallace, Revitalization Movement.

I. INTRODUCTION

Like religions in general, Islam as a religion that lives and develops in various parts of the world is certainly not spared from social, political, and cultural dynamics. Throughout its history, Muslims have often faced various crises, both in the form of colonialism, modernization pressures, political crises, and internal religious problems. In response to these crises, there are often *revitalization movements* that aim to restore the glory of Islam, renew religious practices, or reaffirm the identity of the ummah in the midst of changing times. This phenomenon shows that Islam is not only a normative teaching, but also a social reality that constantly interacts with the surrounding context. In its historical development, Islam has undergone various changes, cultural filtration and adapted to the progress of the times. Even in the contemporary context, the phenomenon of digitization of da'wah and the emergence of digital Islamic trends can also be understood as a form of religious revitalization that seeks to answer the challenges of modernity (Hefner, 2011) in the era of social media, Islam is no longer only studied through traditional channels such as pesantren or taklim assemblies, but also through digital spaces that give birth to a new phenomenon of digital Islam (Bunt, 2003). This phenomenon includes a variety of religious activities, ranging from da'wah through YouTube, online studies via zoom, hijrah communities on Instagram, to the emergence of new religious authorities in the form of ustadz and influencers who have millions of followers. Thus, digitalization has opened up new space for religious transformation while giving rise to debates related to authority, authenticity, and authoritarianism in contemporary Islamic discourse.

In the Indonesian context, the phenomenon of digital Islam is increasingly relevant because the Muslim community faces various contemporary dynamics of rapid globalization, penetration of popular culture, and the increasing need for religious authorities that are easily accessible and in accordance with modern lifestyles (Eickelman & Anderson, 2003). The presence of young dai and hijrah communities who utilize digital media not only shows the flexibility of Islam in facing the changing times, but also confirms that religion can be a source of identity revitalization and solidarity in the technological era. In line with that, in essence, the progress of modernity and globalization is also an opportunity to expand the scope of da'wah, such as a professional da'i who has a strong religious education, understands the text and context, and the history of the Prophet's birth, can certainly display a humanist religious face (Bukhari & Mistarija, 2020). But on the contrary, with this era of progress, people often consume religious materials that are only based on *artificial intelligence*. This then becomes a new dynamic that provides an opportunity for a person who is only limited to his knowledge to be able to control religious authorities (Elvina & Siregar, 2023).

Studies on the dynamics of revival and movements in Islam have been carried out by many scholars, both from the internal circles of Muslims and outside researchers. As in the research (Mukodi, 2017) discussing the concept of revitalization of Islam in the archipelago which seeks to revive Islam that is culturally friendly, inclusive and rooted in local Indonesian traditions,

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then actively projects into the digital space with ulama as the main driver, in order to match the radical Islamic narrative and maintain the face of Islam that is rahmatan lil alamin. Furthermore, research (Fouad, 2022) explains that the *revitalization movement* is a religious renewal movement that emerged as a collective response of Muslims to social, moral and cultural crises that are felt to threaten the sustainability of the old value system. Using the theory of Anthony F.C Wallac, the Islamic reform movement is understood not as the creation of new teachings, but as an effort to revive, reinterpret, and reorganize Islamic values that are considered authentic rather relevant to the new situation. If understood further, these two articles only place Islamic reform as a dynamic, contextual sociological phenomenon and not always synonymous with progress or decline. In addition, in several previous studies, it has not been specifically discussed how the concept of *revitalization* movement was then used as an analysis knife that revitalized Islam in the era of society 5.0

A figure who has the theory of *revitalization movement* and made an important contribution to the study of religious anthropology is Anthony F. C. Wallace, a prominent anthropologist, introducing the theory to explain how society responds to crises by creating cultural and religious renewal (A. F. C. Wallace, 1966a). According to Wallace, the revitalization movement occurs through several stages: crisis, the emergence of charismatic leaders, the formation of new ideologies, mobilization of movements, and institutionalization (A. F. C. Wallace, 1966b). If applied in the context of digital Islam, this framework allows us to understand how the crisis of traditional ulema authority, the development of new media, and the emergence of digital ummah can be seen as a form of revitalization in the religious life of Muslims. Through his theory of *Revitalization Movements*, Wallace explained that religion and religious movements are often born in response to crisis situations (A. F. C. Wallace, 1956a). This theory describes a general pattern, namely from the crisis and then the birth of a charismatic leader to make an ideological formulation that will later form a movement and eventually become the institutionalization of teachings (Barker, n.d.).

However, the use of Wallace's theory in Islamic studies certainly has limitations. Wallace does not come from Muslim scholars, and his analysis emphasizes the sociological-anthropological aspect rather than the theological dimension (Eickelman & Anderson, 2003). However, his approach opens up space for more interdisciplinary Islamic studies, especially within the framework of the Contemporary Islamic Studies Approach that integrates the social-humanities sciences with religious studies. Thus, this study aims to analyze the phenomenon of digital Islam in the era of society 5.0 through the perspective of religious anthropology, especially Anthony F.C. Wallace's theory of the Revitalization Movement. This analysis is expected to be able to explain the transformation of religious authority in the digital era, as well as contribute to contemporary Islamic studies in the field of Ushuluddin, especially in issues related to religious authority, moderation, and Muslim identity in the global era.

II. METHOD

This research uses a qualitative approach with a descriptive-analytical method. This approach aims to describe and analyze the phenomenon of Islamic revitalization that is developing in the era of Digital Society 5.0 in a systematic contextual manner. The descriptive method was chosen because this study seeks to describe social reality and religious dynamics as they are, without manipulating variables or experiments. The object of this research is the phenomenon of Islamic revitalization in the context of a digital society, which includes the transformation of da'wah patterns, the adaptation of Islamic values, and the response of the Muslim community to technological developments and a human-centered society-based society. The analysis of this phenomenon is focused on the theoretical framework of Anthony F.C. Wallace's Revitalization Movement, which views religious change as a collective response to conditions of disorganization and socio-cultural pressure. The source of research data consists of secondary data, obtained from books on social theory and religious anthropology, international journal articles, research reports, and relevant Islamic digital documents and content. Data were selectively selected by considering scientific validity and thematic relevance to the issues of revitalization, religious digitalization, and Society 5.0.

Data collection is carried out through literature and documentation studies, by identifying, classifying, and examining various written sources related to the research topic. The data that has been collected is then analyzed using qualitative descriptive analysis, namely by describing the data narratively, grouping findings based on main themes, and interpreting them using key concepts in Wallace's theory.

III.RESULT & DISCUSION

Biographers Anthony Fc Wallace

Anthony Francis Clarke Wallace (1923- 2015) was a Canadian-American anthropologist specializing in Native American cultures, especially the Iroquois. His research reveals an interest in the intersection of cultural anthropology and psychology. He is best known for his theory of the revitalization movement. He was born in Toronto, Ontario, in 1923, the son of historian Paul Wallace, and completed his undergraduate and graduate education at the University of Pennsylvania, where he was a student of A. Irving Hallowell and Frank Speck. He received his Ph.D. in 1950. He then taught at the University of Pennsylvania, where his students included anthropologist Raymond D. Fogelson. He has also served as Director of Clinical Research at the Institute of Psychiatry of Eastern Pennsylvania (Editor of the Encyclopaedia Britannica Tikkanen, n.d.).

His major works include many writings and some of them are mentioned below:

- (1949) *King of the Delawares: Teedyuscung*.
- (1952) *The Modal Personality Structure of the Tuscarora Indians, as Revealed by the Rorschach Test*. Washington: U.S. Government Printing Office.
- (1961) *Culture and Personality*. New York: Random House.
- (1966) *Religion: An Anthropological View*.
- (1969) (with Sheila C. Steen) *The Death and Rebirth of the Seneca*. New York: Random House.
- (1978) *Rockdale: The growth of an American village in the early industrial revolution*. New York: Alfred A. Knopf.
- (1987) *Saint Clair: a nineteenth century coal town's experience with a disaster prone industry*. New York: Random House.
- (1993) "The Long, Bitter Trail." New York: Hill and Wang
- (1999) "Jefferson and the Indians: The Tragic Fate of the First Americans." Cambridge, MA: Belknap/Harvard

Anthony F. C. Wallace, becoming one of the most influential American anthropologists of the modern era, collected some of the most interesting and famous writings. These essays feature his seminal works on the revitalization movement, which have profoundly shaped our understanding of the process of change in religious and political organization from Seneca's nineteenth-century code known as Handsome Lake to the origins of world religions and political beliefs. Wallace also discusses mental maps of mazes that connect personality to culture and thus describe how individuals adopt their culture, live daily lives, and deal with illness and severe forms of personal or cultural distress (A. F. C. Wallace, 2003).

LATAR BELAKANG MUNCULNYA TEORI “REVITALIZATION MOVEMENT”

In 1956, Anthony F. C. Wallace published an article titled "The Revitalization Movement" to describe how culture changed itself. A revitalization movement is a conscious, organized, and deliberate attempt by group members to create a new culture, and Wallace describes at length the processes by which the revitalization movement occurs. Wallace developed his theory from the study of the so-called primitive (unwritten and homogeneous) peoples, with particular attention to the Iroquois revitalization movement led by religious leaders and Seneca or known as Handsome Lake. Wallace believes that this model of revitalization applies to broad and complex movements such as the emergence of Christianity, Islam, Buddhism, or Wesleyan Methodism (Movement et al., 1993; Sabir, 2016; A. F. C. Wallace & Grumet, 2003a).

His interest in the study of social movements grew out of an early interest in the history of Native Americans, particularly the Iroquois and Delawares of the northeastern U.S. As a teenager, he went with his father, Paul Wallace, a historian of Indian-white relations in colonial times, to visit several Iroquois reservations, and Anthony Wallace copied hundreds of pages of colonial manuscripts for his father in the days before the Xerox machine was invented. On this trip, he learned about the new religion of Handsome Lake, which was introduced to the Iroquois in the early 1800s. After earning a PhD in cultural anthropology at the University of Pennsylvania, specializing in Native American studies, he returned to the subject of Handsome Lake and, with the support of a Faculty Research Fellowship from the Social Science Research Council, began a long-planned study of the life and times of Handsome Lake, the Iroquois prophet. (Liebmann, 2008)

However, in the process of researching this biography, he decided that he needed to read about other prophets of religion and social reformers, not only among American Indian tribes, but also around the world, including 'nativist movements' of the American Indians such as the Ghost Dance (which sparked the infamous massacre at Wounded Knee), the 'cargo cult' in Melanesia, the 'terre sans mal' migration in South America, and even the origins of the great religions and their various divisions. His assistant, Sheila Steen, a graduate student in anthropology at Penn, and he was impressed by the similarities of processes in these movements, for which he suggested the term revitalization movement. The biographical study of Handsome Lake was abandoned, and with support from a grant from the National Institute of Mental Health, they began collecting both published and unpublished data, eventually developing an archive at Penn of several hundred revitalization movements around the world (A. F. C. Wallace, 1956a, 2003).

Anthony F.C Wallace Dan Teori “Revitalization Movement

In his theory, Wallace introduced the concept of revitalization and described the processual phases commonly found in the revitalization movement. Many movements, including nationalist movements, reform movements, cargo cults, religious revivals, messianic movements, utopian communities, sect formations, mass movements, social movements, revolutions, and charismatic movements, are types of revitalization movements. Although they differ in individual and social significance, all these movements are characterized by a uniform process and a motive for building a more satisfying cultural system. The procedural structure of the revitalization movement includes 1) a stable phase, 2) a period of individual stress, 3) a period of cultural distortion, and 4) a period of revitalization. During the revitalization period, six main tasks occurred: 1) the reformulation of the "maze", 2) communication with others, 3) the organization of followers, 4) adaptation to competition and conflict, 5)

cultural transformation, and 6) the routine of the new cultural system. When this happens, revitalization creates a new state of stability. Although the process is essentially the same, revitalization varies in its structure. Revitalization can aim to revive traditional cultures, import foreign cultural systems, or pursue an unprecedented utopia (Rak, 2015). Revitalization can be achieved through secular or religious means, or it can begin as one type but then continue in another. The degree of nativism can vary from movement to movement as well as within the process of the movement itself. Finally, participants of the movement varied in their ability to assess the effectiveness of their revitalization campaigns and the ability to formulate strategies against resistance, which in turn influenced success or failure.

Anthony Wallace writes as an anthropologist of religion with a functional orientation. This school of anthropology views that the role of culture is to meet the physical and psychological needs of society. From his perspective, Wallace defines a "revitalization movement" as "a deliberate, conscious, and organized effort by members of society to create a more fulfilling culture". Community leaders deliberately and consciously seek forms of revitalization when their basic needs are not met. A more satisfying culture is created through an organized effort to revitalize a culture that is being decomposed. According to Wallace, the term "revitalization" implies an analogy of an organism. These analogues are, in fact, an important part of the concept of revitalization. Human society is considered a specific type of organism, and its culture is understood as a learned pattern of behavior that is typically exhibited by the "parts" of organisms or social systems (individuals and groups of individuals). A society will endeavour, through coordinated action (including "cultural action") by all or part of it, to maintain its integrity by maintaining minimum conditions favorable to its members, and under pressure, will take emergency measures to maintain life-sustaining and beneficial conditions. Stress is defined as a condition in which part or all of the social organism is threatened with more or less serious damage. Using the analogy of organisms, Wallace also included individual cells and organs as elements of the system when explaining stressors in society. He gave an example by saying that the decrease in sugar levels (hunger) in the body fluid matrix of a group of individuals in society is a stress for society as a whole.

Wallace then explained what the "revitalization movement" meant. When a person experiencing physiologically measurable chronic stress receives repetitive information indicating that at the *mazeway* stage (reformulation) does not lead to actions that reduce stress levels, then the person will fall into a state of confusion where he or she must decide whether to continue with the current *mazeway* and tolerate stress, or change the *mazeway* to try to reduce stress. Changing *the mazeway* involves a total Gestalt change of the image of oneself, society, and culture, nature and body, and way of acting. It may also be necessary to make changes to the "real" system to equate the *mazeway* and the "reality". As a result, when efforts are made to alter the *mazeway* and "real" systems simultaneously for effective stress reduction, and a number of people cooperate in the effort, it is called a revitalization movement (Movement et al., 1993; A. F. C. Wallace & Grumet, 2003a).

The basic methodological principle used in Wallace's study is event analysis. This approach uses a controlled comparison method for the study of processes involving longer or shorter diachronic sequences (see Eggan 1954 and Steward 1953). It is thought that events or occurrences of different types have a general structure that is independent of local cultural differences. After severe physical disasters, for example, in cities in Japan, the United States, and Germany, a sequence of events will be postulated that in turn will display a uniform pattern, highlighted but not overshadowed by local cultural differences. This type of event can be called a unit of behavior. Their uniformity is based on common human attributes, both physical and psychological. Wallace used his research on the Iroquois to formulate a model of the revitalization movement. Despite cultural variations, he realized that "such movements follow a very uniform program" around the world. (A. F. C. Wallace, 1966a) He sees five stages of the revitalization cycle: a stable state, a period of increased individual stress, a period of cultural distortion, a period of revitalization, and a new stable stage.

a. Stable phase

During the initial stabilizing stage, the needs of the community are generally met so that the stress in the system "fluctuates within tolerable limits" (A. F. C. Wallace, 1956b). The conceptions of birth, life, and death are clear and believable. This stage is characterized by "dynamic equilibrium," in which change occurs as a result of a gradual flow rather than the deliberate intentions of the members of the community (A. F. C. Wallace, 1966a) Because the community is essentially satisfied with the existing conditions. Some severe but still tolerable stress may remain common in the population, and a relatively constant incidence of people experiencing intolerable stress may use "deviant techniques." Gradual modifications or even rapid replacement of techniques to meet some needs can occur without disturbing the stable state. There are two conditions for a stable state to remain functional even after modification or replacement of the technique: (1) the technique to meet other needs is not seriously disturbed, and (2) the rejection of certain techniques by replacing them with more efficient techniques to reduce one need, while at the same time allowing the old techniques to meet other needs with the prospect of satisfaction. During this stage, *the Chontal* would not question the fact that if he kept the ritual, his animals would live. If one animal dies, it is likely to attribute it to its negligence in carefully guarding a very complicated ritual.

b. Periods of increased individual stress

Tension increases during periods of increased individual stress. Members of the community have difficulty coping with their

problems. Tensions can arise as a result of population explosions, information explosions, transitions from face-to-face to impersonal societies, wars, droughts, disease, Western penetration, or the death of more than one animal in its group. Over the course of several years, individual members of a population (which can be "primitive" or "open", whether society as a whole or any other class, caste, religion, profession, acculturation, or other social group that can be defined) experience increasingly severe stress due to the declining efficiency of certain stress-reduction techniques. The culture may remain essentially unchanged or undergo significant changes, but in both cases, its efficiency in meeting needs continues to decline. (Clair, 1971)

c. Period of cultural distortion

During periods of cultural distortion, new options confront old ways as societies seek solutions to social tensions. The community is in an unstable state. Old conceptions are considered increasingly incomprehensible and continue to be questioned. Cultural needs are not met. In such a society, imbalance and instability are increasing. What Wallace calls the "regressive response" is seen in alcoholism, extreme passivity and laziness, the development of highly ambiguous dependent relationships, intergroup violence, neglect of kinship and sexual norms, irresponsibility of public officials, states of depression and self-remorse, as well as the possibility of various psychosomatic and neurotic disorders. (The & In, n.d.)

Prolonged experiences of stress, generated by the failure of need-fulfillment techniques and anxiety at the prospect of changing behavior patterns, will vary from person to person. Rigid people seem to prefer to tolerate high levels of chronic stress rather than make systematic adaptive changes in the mazeway. More flexible people try a variety of limited mazeway changes in their personal lives, trying to reduce stress by adding or replacing mazeway elements with more or less attention to the Gestalt system.

The culture is "internally distorted" because "its elements are not harmoniously related but contradictory and disruptive" (A. F. C. Wallace, 1956b). As a result, society becomes very open to any change as people look for alternatives to revitalize society. Changes are anticipated and even asked to revitalize the community. New methods that were previously considered deviant are now an alternative. The *Chontal* people who had seen many of their herds die no longer believed in the old *Christopagan* rituals and were very open to the message of a caring and powerful Creator God.

However, if revitalization does not occur, anomie will continue to increase and the process of cultural degradation can lead to cultural collapse. Populations of disintegrated societies can become extinct, split into autonomous groups, or absorbed into larger, well-integrated societies. Wallace said, "This degradation process, if not stopped, could lead to the death of the community". (A. F. C. Wallace, 1956b) For example, the *Yir Yoront* tribe in Australia failed to survive as a separate cultural entity because the paternal symbol of authority, the stone axe, was damaged by the introduction of the steel axe into their culture. (Sharp, 1952)

d. Revitalization period

This degradation process, if not stopped, can lead to the death of the community. Populations may decline to extinction points due to increased mortality rates and declining birth rates; society may lose wars, be invaded, its population is scattered, and its habits suppressed; Factional strivings may erode regions and segments of the population. However, these terrible events were often prevented, or at least delayed, by the revitalization movement. Many such movements are religious in nature, and religious revitalization movements must carry out at least six main tasks (A. F. C. Wallace, 1956b):

- 1) Mazeway reformulation: An individual in a culture experiences a mazeway reformulation: He begins to view his society in a new and different way. Mazeway's personal perspective on his cultural worldview no longer fits the mainstream interpretation. Whether the movement is religious or secular, the reformulation of the mazeway generally seems to depend on the restructuring of elements and subsystems that have prevailed in society and may even be in use, as well as those known to the person who would become a prophet or leader. The way people began to believe in the so-called prophets occurred in a flash of time, a brief period of understanding of relationships and opportunities. These moments are often referred to as inspiration or revelation. According to Wallace, every religious revitalization movement was initially perceived as one or more hallucinating visions by an individual. Supernatural beings appear to the prospective prophet, explaining that his own problems and those of his society are caused entirely or in part by the violation of certain rules, and promising individual and social revitalization if orders are followed and rituals are carried out.

A new gestalt mazeway was introduced, with more or less innovations in the cultural system. The Prophet felt the need to share his experience with others, and may have had a clear sense of missionary or messianic obligation. In general, he showed evidence of radical personal changes immediately after the dream experience: a reduction in old and chronic physical criticism, a more active and meaningful way of life, greater confidence in interpersonal relationships, and the elimination of deep habits. Therefore, these visions can be called "dreams of personal transformation." If there is no vision, there are brief and dramatic moments of insight, revelation, or inspiration. (A. F. C. Wallace & Grumet, 2003b)

- 2) Communication: This cultural innovator became a prophet, conveying his new interpretation of reality to his people. The dreamer begins to spread his revelation to the people, in the spirit of a prophet or messianic. Thus, he became a prophet. The doctrinal and behavioral teachings he conveyed contained two fundamental themes: first, the person who would switch to the innovated system would be under the care and protection of certain supernatural beings; and second, both

he and his people will benefit significantly from the discovery of a new cultural system that can be defined. The spread of teachings can take many forms (e.g., mass popular words versus quiet personal advice) and are aimed at different types of audiences (e.g., elites versus the oppressed). The followers of the propagator of the teachings also carry out most of the responsibility of spreading and communicating "good works" to the community.

- 3) **Organization:** The Prophet established an organization that would provide a continuation for his cultural perspective. The power of the prophet must be transferred to someone else, or the movement is likely to die with the prophet who gave birth to him. The organization will consist of three levels of personnel: prophets; pupils; and followers. People can be converted into adherents of a new religion or cultural system in a variety of ways, such as: some experience happy visions in private circumstances; some believe through rational arguments more or less; some through practical considerations and opportunities. Like the prophet, many of the followers experienced a refreshing personality transformation. Max Weber has coined the term 'Charismatic Leadership' which is particularly suitable for the preachers of the revitalization movement. According to Weber, this kind of leader possesses mysterious authority and moral superiority; All followers will be subject to a charismatic leader not because of his status in the existing authority structure, but because of his alluring personal power, often attributed to supernatural sources and verified through successful performance.(Derman, 2012)
- 4) **Adaptation:** Organizations must adapt to the struggles that will inevitably be faced. This kind of movement will inevitably meet with struggle or resistance. Such resistance can be light and brief, but more often it is firm and cunning, and is held by powerful factions within society or agents of the dominant foreign society. That is why it is important to use a variety of adaptation strategies: doctrinal modification; political and diplomatic tactics; and strength. These strategies complement each other, once selected, and must be maintained throughout the movement. Wallace mentions that he has evidence to show that the original doctrines were constantly modified by the prophet, who responded to criticism and support by adding, highlighting, muting, or removing certain elements of the original vision. Therefore, modifications actually serve the interests of the group and make them more acceptable to special interest groups, provide a better fit with the cultural and personality patterns of the population, and take into account the changes that occur in the general environment. In cases where organized opposition to the movement developed, crystallization of counter-aggression against unbelievers was frequent, and the later modified doctrine emphasized a shift from ideal formation to struggle against unbelieving opposition.
- 5) **Cultural transformation:** Cultural transformation occurs when a large portion of the population accepts a new religion. When the whole or most of the population accepts the new religion and its commandments, there is a visible social revitalization. This revitalization can be felt and understood through the reduction of the symptoms of individual personal decline, through extensive cultural change, and through active participation in organized group action programs. According to Wallace's study, the programs of this group may be more or less realistic and more or less adaptive: some programs are desperate; others represent well-designed and successful projects for further social, political, or economic reform; Some may fail due to circumstances.
- 6) **Routinization:** The revitalization movement affects "various economic, social, and political institutions and habits" in a process that Weber calls "routinization" (1956, 275). If group action programs in the non-ritual field are effective in reducing stressful situations, they become normal in various economic, social, and political institutions and habits. Rarely does a movement organization claim or maintain totalitarian control over all aspects of the culture being altered; More often, once the desired transformation has occurred, the organization shrinks and is solely responsible for the preservation of doctrine and ritual execution. Over time, this creates the problem of "routinization".

e. New stable state

The final stage of the revitalization process is a new stable state. After the cultural transformation is achieved and the new cultural system proves feasible, and the movement organization has solved the problem of routineization, a new stable state can be said to exist. The culture of this state is likely to differ in pattern, organization, or Gestalt, as well as in its characteristics, from the previous stable state; it will be different from the period of cultural distortion. It will return to a state where everything is stable and the means to meet adequate needs.

Islamic Civilization In The Era Of Society 5.0

The concept of the society era 5.0 is a derivative of the era of the society revolution 4.0 and emerged as a technology-based development. The artificial intelligence that exists in this technology is an effort to help humans create opportunities from every aspect of life. Technology is then processed as a material to create opportunities. With this form of opportunity, it creates an era where people can take advantage of technology and enjoy an easier life. Furthermore, the era of society is a concept of society for the future that was born as a developer of the industrial revolution 4.0 which focuses on digitalization, automation, and integration of cyber-physical systems. The era of society 5.0 emphasizes that the human-centered society approach is a society

that makes humans the main subject in the use of technology. This concept was introduced by the Japanese government in response to global challenges in the form of social inequality, humanitarian crises, and value disruption due to uncontrolled technological developments.(Era et al., 2023)

In the framework of society 5.0, artificial intelligence, big data, and the internet of things (IoT) are instruments to help humans manage the complexity of modern life. This technology is processed and combined with social data to create new opportunities in the fields of economy, education, health, and community governance. Thus, technology does not become just a tool of efficiency, but becomes a strategic medium in improving the quality of life and human welfare in a sustainable manner.(Kushardiyanti & Gusmanti, 2021) For Islamic civilization, the era of society 5.0 presents challenges and opportunities. Challenges arise in the form of changes in values, patterns of social interaction, and the way humans understand scientific and religious authority in the midst of a very fast flow of digital information. However, seen from the other side, it opens up a wide space for the actualization of Islamic values that are universal and contextual. Islam from the beginning placed science as the foundation of civilization and encouraged its people to continue to innovate in order to realize the benefits of humanity.(J. Dakwah et al., 2022)

The use of technology in an Islamic perspective must be placed in the framework of ethics and moral responsibility. The principle of monotheism is the main foundation in directing the development of technology so that it cannot be separated from the values of humanity and spirituality. Thus, artificial intelligence and digital systems are not used as a substitute for the role of humans, but as tools that strengthen the function of humans as caliphs on earth.(Sastrapratedja, 2016) The era of society provides a strategic opportunity for Islamic civilization to revitalize the role of da'wah, education, and the economy of the ummah based on digital technology. Social media platforms, artificial intelligence, and online learning systems have greatly made the spread of Islamic values inclusive, moderate, and solution to contemporary social problems. Digital transformation encourages the birth of a participatory and dialogical da'wah model, while strengthening the role of Islam as a moral force in building a just global civilization.(Indriyani, 2023)

Thus, Islamic civilization in the era of society 5.0 is not only determined by the level of technological adoption, but also by the ability of Muslims to integrate digital innovations in assessing ethical and spiritual values. This integration is the key to forming a society that is not only technologically advanced, but also civilized, balanced, and meaningful in its life. The era of society 5.0 eventually requires Islamic civilization to appear as an adaptive, non-formative, and holistic civilization of universal humanity. In more detail, here are some real examples of Islamic civilization in the Society 5.0 Era, including:

1. Utilization of artificial intelligence in digital da'wah

Da'wah is not only carried out through conventional methods such as face-to-face, but many have become digital spaces characterized by the speed of information, interaction, and personal content. AI plays a role as a supporting technology method that has helped dai, da'wah institutions, and Islamic institutions in conveying religious messages that are effective, contextual, and in accordance with the needs of modern society (Mauizoh, 2023). One form of AI utilization is the use of recommendation algorithms on social media platforms. Da'wah content in the form of short videos, podcasts, or Islamic infographics that can reach a wider audience tailored to user interests and behaviors. In this era of society 5.0, AI is not only a technical efficiency, but also an improvement in the quality of human spiritual life (S. Da'wah et al., 2022). The use of AI in da'wah is also seen in the analysis of religious data to understand social issues that are developing in society, such as mental health, family crises, or digital media ethics. By reading the pattern of public conversation in the digital space, da'wah materials can be arranged in a more relevant and solution-oriented manner. This is in line with the mission of Islamic da'wah as an effort for social transformation that is responsive to the realities of the times (*da'wah bi al-hal*), not just the delivery of normative doctrines.

2. Digital-based Islamic Education Platform

The development of digital technology in the *era of Society 5.0* has driven significant transformation in the education system, including Islamic education. The digital-based Islamic education platform exists in response to the community's need for access to religious learning that is flexible, inclusive, and adaptive to the changing times. In contrast to conventional education models that rely on physical space, digital platforms allow the process of transmitting Islamic knowledge to take place without the limitations of space and time, thereby expanding the reach of Islamic education to various levels of society.(Yemmardotillah et al., 2024) Digital Islamic education platforms include various forms, such as online interpretation classes, interactive video-based fiqh learning, digital yellow book studies, to Islamic boarding school e-learning systems. Through the use of *learning management system* (LMS) technology, learning materials can be compiled systematically, equipped with discussion forums, online evaluations, and digital archives of classic and contemporary books. This model not only increases the effectiveness of learning, but also encourages the active participation of learners in the learning process, in line with Islamic principles on the importance of *a sustainable* ta'allum process.(Tinggi et al., 2024)

In the perspective of *Society 5.0*, the digital-based Islamic education platform reflects a *human-centered education approach*, which is education that adapts technology to the needs of students. The use of artificial intelligence in this

platform, for example through a material recommendation system or adjustment of learning difficulties, allows the educational process to take place in a more personal and contextual manner. Technology thus does not replace the role of teachers or *kiai*, but rather strengthens the function of educators as intellectual and moral guides (*murabbi*). (Fauziah et al., n.d.)

Analysis of Islam in the Era of Society 5.0 with the Theory of Revitalization Movement

Within the framework of Anthony F.C. Wallace's revitalization theory, the dynamics of Islam in the digital era of Society 5.0 can be understood through six procedural stages that describe the transformation of religious culture. The first stage is the reformulation of *the mazeway*, which is the process of rearranging the mental map of Muslims in response to the changing times. This reformulation is evident through the birth of new concepts such as digital fiqh, artificial intelligence-based da'wah, and reinterpretation of religious practices in virtual spaces. Furthermore, the second stage is communication, which is the dissemination of new ideas to the wider community. This phenomenon can be seen from the rise of Islamic da'wah through social media such as YouTube, TikTok, Instagram, as well as podcasts and virtual studies that reach cross-border audiences. The third stage is follower organization, when new ideas begin to give birth to a structured community. In the context of digital Islam, this can be seen from the emergence of virtual groups such as the One Day One Juz (ODOJ) community, online recitation via Zoom, to study groups on Telegram and WhatsApp which function as a space for religious consolidation. The fourth stage is adaptation to competition and conflict, where the movement must face challenges and resistance, both from the outside and from within. The phenomenon of competition between digital da'wah and popular entertainment content as well as the conflict of discourse between conservative and progressive groups shows how digital Islam must negotiate in a dynamic cultural landscape. Furthermore, the fifth stage is cultural transformation, which is a change in the broader pattern of religion in society. In this phase, the phenomenon of digital students was born, the emergence of online fatwas, the development of fintech-based sharia applications, and the increasing popularity of hijrah culture facilitated by digital platforms. Finally, the sixth stage is the routine of the new system, where the innovation is no longer considered a foreign thing, but has become part of the daily life of Muslims. The use of digital Qur'an, online recitation, application-based studies, and the presence of celebrity ustadz have now become routines that are considered normal in religious life. Thus, Wallace's revitalization theory provides a sharp analytical framework to see how Islam not only survives, but also transforms following the flow of digitalization in the era of Society 5.0. (A. Wallace & Fouad, n.d.)

1. Reformulasi Mazeway

The reformulation of the mazeway means the rearrangement of the mental map of the people in understanding religion in the midst of new challenges. (A. F. C. Wallace & Grumet, 2003b) In the context of digital society 5.0, Muslims face the reality that religious life no longer only takes place in mosques, Islamic boarding schools, or face-to-face spaces, but also in virtual spaces. Access to da'wah, studies, and fatwas is now available instantly through social media and digital applications. A concrete example of this reformulation is the emergence of the term "digital fiqh", a concept that tries to regulate Islamic ethics and law in cyberspace, for example regarding the use of AI for da'wah, online transaction contracts, and the validity of technology-facilitated worship. This shows that Islam adapts to changing social contexts without having to abandon its basic principles. Furthermore, this reformulation also marked the expansion of religious authority. If in the past authority was only held by traditional clerics, now new figures have emerged such as YouTubers, Instagram preachers, or hijrah influencers. They rearranged the "mazeway" of Muslims with a perspective and style that suits the digital generation.

2. Communication with Others

Once a new idea is formed, the next step is to spread the idea to a wide audience. In the digital era, this communication takes place massively and quickly through social media. The lecture, which used to be attended by only dozens of worshippers in the mosque, can now reach millions of viewers on YouTube or TikTok. This communication is not only in the form of conventional da'wah, but also comes in the form of creative content: Islamic podcasts, da'wah memes, short films, and educational threads on Twitter. With this medium, Islamic messages can be packaged according to the communication style of young people, without losing their main substance. However, digital communication also brings challenges. There is a risk of a flood of information that makes it difficult for people to distinguish which sources are authoritative and which are not. Di sinilah peran literasi digital keislaman menjadi penting, agar komunikasi yang terjadi tidak justru melahirkan distorsi ajaran.

3. Follower Organization

Every new idea that is successfully communicated will give birth to a group or community. In digital Islam, this is seen in the emergence of various online-based organizations. A popular example is the One Day One Juz (ODOJ) community whose members are consolidated through WhatsApp and Telegram, or online recitation groups via Zoom that have grown rapidly since the pandemic. This follower organization allows Muslims to stay connected even though they are in different locations. In fact, digital communities actually facilitate cross-border consolidation, so that Islamic movements become more global. This phenomenon also shows a shift in the pattern of authority: from the traditional hierarchy (*kyai santri*, *ustadz jamaah*) to a horizontal pattern based on the community. All members can motivate each other and share religious content.

4. Adaptation to Competition and Conflict

New movements never go smoothly; He is always faced with competition and resistance. In the context of digital Islam, challenges come from various directions. First, competition with popular entertainment content. Da'wah must compete with TikTok trends, online games, or Korean dramas. This encourages the birth of a more creative and entertaining style of da'wah. Second, internal conflicts within the body of Muslims themselves. There is a debate between conservative and progressive groups about the "limits" of digital da'wah. For example, some reject the concept of celebrity ustadz because it is considered degrading to the dignity of scholars, while others see it as a new way to bring Islam closer to the younger generation. Thus, digital Islam shows how a revitalization movement must continue to negotiate with the socio-cultural environment, in order to remain relevant without losing its authenticity.

5. Cultural Transformation

This stage marks a real change in the religious practices of the people. Digital Islam is not only about online da'wah, but has also influenced the lifestyle of Muslims. For example, the rise of digital Qur'an applications, sharia fintech services, Islamic marketplaces, and AI-based religious consulting platforms. In addition, the phenomenon of "digital students" has emerged, which is the younger generation who learn religion through YouTube, podcasts, or online classes. Hijrah culture is also increasingly popular, with narratives spread through social media, complete with halal lifestyles, modest fashion, and online hijrah communities. This cultural transformation proves that the revitalization of Islam does not stop at the level of discourse, but really changes the way people religious, interact, and even transact in their daily lives.

6. New System Routine

The last stage is routineization, where innovation that was initially considered new is now a natural thing. At this point, Muslims no longer view online da'wah as something experimental, but rather part of their daily routine. A clear example of this routine is the use of Qur'an applications on smartphones which are now considered commonplace, online studies that continue to run post-pandemic, and celebrity ustadz which has become a spiritual reference for millions of followers. This new system has been integrated into the culture of Muslims and cannot be separated from contemporary religious life. This routine marks that digital Islam has successfully passed through phases of adaptation, conflict, and transformation, until it finally takes root as part of the global religious cultural system.

CONCLUSIONS

The phenomenon of digital Islam in the era of society 5.0 shows that religion, especially Islam, is never static, but always adapts to the changing times. Through the lens of Anthony F.C. Wallace's *Revitalization Movement* theory, this dynamic can be understood as a process of cultural transformation that begins from the reformulation of the people's perspective (mazeway) to the new reality, then communicated through digital media, forming an online community-based follower organization, to facing internal and external competition and conflicts. Along the way, the digital Islamic movement has undergone a significant cultural transformation, reflected in the birth of new religious practices such as online studies, da'wah through creative content, digital Qur'an applications, and online hijrah communities. This change eventually leads to the stage of routineization, where the presence of technology and digital media is no longer seen as a foreign thing, but rather an integral part of the religious routine of contemporary Muslims.

Thus, the revitalization of Islam in the digital era is not only an effort to maintain religious identity, but also an adaptive strategy in responding to the dynamics of globalization, modernization, and digitalization. This revitalization shows that Islam has a high elasticity ability: it is able to maintain its fundamental principles, while at the same time adapting to the needs of the times. This is what keeps Islam relevant, alive, and constantly evolving as a spiritual, moral, and social guide for modern society.

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