

Islamic Religious Rituals in the Era of Society 5.0: Implications for Religious Identity in Pluralistic Society

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Abstrak

Agama yang pada mulanya bersifat abadi dan tak lekang oleh waktu dalam kehidupan manusia, terkadang harus berhadapan dengan perjalanan zaman dari masa ke masa. Penelitian ini bertujuan untuk menganalisis realitas pergeseran ritual keagamaan Islam yang terjadi di masyarakat dan pengaruh era society 5.0 dalam membentuk identitas keagamaan Islam di tengah masyarakat yang plural. Penelitian ini menggunakan studi kepustakaan yang dilakukan melalui penelitian dari buku, jurnal, atau dokumen tertulis lainnya yang bersifat ilmiah yang kemudian dikonstruksi dan dianalisis untuk diambil kesimpulan. Hasil penelitian ini menunjukkan bahwa terdapat beberapa perbedaan ritual keagamaan Islam yang dilakukan pada era masyarakat 5.0, kemudian terdapat pergeseran makna ritual keagamaan pada era masyarakat 5.0, dalam membentuk identitas keagamaan islam.

Kata Kunci: Ritual Kegamaan Islam dan Era Masyarakat 5.0

Abstract

Religion, which was originally eternal and timeless in human life, sometimes has to deal with the passage of time from time to time. This research aims to analyze the reality of shifts in Islamic religious rituals that occur in society and the influence of the society 5.0 in shaping Islamic religious identity in a plural society. This research uses literature studies which are carried out through research from books, journals or other written documents of a scientific nature which are then constructed and analyzed to draw conclusions. The results of this research show that there are several differences in Islamic religious rituals carried out in the era of society 5.0, and then there is a shift in the meaning of religious rituals in the era of society 5.0 in forming Islamic Religious Identity.

Key Word: Islamic Religious Ritual and Era of Society 5.0

INTRODUCTION

The development of technology that can facilitate daily human activities is a characteristic of human development. Currently, technology plays many different functions to help us, thus leading us to a new era, namely the term "society era 5.0" refers to a situation when humans and technology or machines interact very closely. This evolution of human thought is known as the era of society 5.0 where this era requires guidelines or norms that regulate or supervise increasingly advanced human development (Mini & Zohriah, 2020). Its task is to continue to guide humans towards the right path by emphasizing the benefits that are in accordance with religious teachings. Religious identity is the main focus of this literature review, which is based on the current development of the times (Amrullah, 2020). Belief in religion has existed since

the beginning of human history. Religion is permanent and eternal in human life, even as time passes and circumstances change. This is due to the fact that religion is an undeniable aspect of human nature. Despite the fact that some people reject or do not believe in the existence of religion, this human nature is always present in human life and cannot be separated from it. In everyday life, the role of religious life makes humans lives in a peaceful, orderly, and harmonious framework. Religion plays a vital role in everyday life in various contexts. Religion not only guides humans to the right and good path, but also acts as a shield from committing evil behavior.

However, religion, which was originally eternal and everlasting in human life, sometimes has to deal with the passage of time from time to time. Technology and religion sometimes merge as a result of how human life develops over time. One of the results of life events is technology, which sometimes develops and brings the latest progress to humanity. The latest progress in human life is made possible by technology that continues to develop. Along with the rapid progress of technology developed by humans, which has allowed humanity to enter the contemporary era. The contemporary era is one period with rapid technological progress, with sophisticated technology that helps meet almost all human needs. Technological progress in the contemporary era and the existence of religion are often questioned at this time (Andika, 2022).

Indonesia is a multicultural country. The many religions and beliefs held by the Indonesian people are one aspect of the diversity of this country. In other words, the religions and beliefs that exist and develop in Indonesia are diverse, not monolithic. Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, Confucianism, and even Judaism are prominent religions. The founders of the nation recognized this socio-religious reality: religion is the right of every citizen, and this right must be protected by the state. That is why in the 1945 Constitution there is Article 29 paragraph (1) and paragraph (2).

Therefore, in this study, the researcher formulated various problems that will be revealed in this study, namely (1) how are Islamic religious rituals in the era of society 5.0; (2) how is the shift in the meaning of worship rituals in the era of society 5.0; and (3) how is the influence of the era of society 5.0 in forming Islamic religious identity in a pluralistic society.

Religion and society as a whole are closely related and influence each other. Religion contains universal principles and morals that can change human attitudes and behavior in responding to life's problems. It is also said that without religion, humans as social beings will not be truly human. Despite the fact that Muslims are the majority of the population, the values in Indonesia are very diverse. Islam entered Indonesia in a peaceful manner. As a result, the most valuable Indonesian capital is unity, territorial unity, linguistic unity, the constitution and ideology of the state, and the system of government administration. A system of government that reaches the entire country, as well as wise economic development. In addition, the experience of the Indonesian people in living a diverse social life is the most expensive capital for the Indonesian nation (Moko, 2017).

Religion and culture are two aspects of Indonesian society that are unique to each individual. Not only in terms of culture, but also in terms of worship traditions, Indonesian society has quite striking differences in terms of worship habits. This difference occurs because there are basic laws that are adhered to, such as the differences in prayer readings carried out by *Nadhatul Ulama (NU)*, *Muhammadiyah*, *Naqshabandiyah*, *Alawiyah*, *Idrisiyah*, and others. However,

in essence, all are done with the same goal, namely to gain the pleasure of Allah SWT (Husna & Arif, 2021).

Studies that discuss the shift in religious rituals in the era of society are still limited. Therefore, the author is interested in writing an article entitled "Islamic Religious Rituals in the Era of Society 5.0: Implications for Religious Identity in Multicultural Society" with the aim of this study, namely the strengthening of noble values in individuals regarding Islamic religious rituals, especially in the era of society 5.0. In addition, another goal that the researcher hopes for from this study is to better understand the reality of the shift in Islamic religious rituals that occur in society and the influence of the era of society 5.0 in forming Islamic religious identity in the midst of a pluralistic society.

METHOD

Library research is the method used in this article, to collect data by understanding and analyzing various literature theories related to previous research. The method used in data collection is to use secondary data by searching and constructing from various sources, such as books, journals, and previous research. To support proposals and ideas, library materials obtained from various references will be analyzed critically. This means that researchers try to obtain data on Islamic religious rituals in the era of society 5.0 and then how the implications for religious identity in multicultural society by obtaining data from second parties and selected to answer problems related to Islamic religious rituals in the era of society 5.0 and then how the implications for religious identity in multicultural society

RESULT

Definition of Religious Rituals and Examples of Their Differences in Islam

In terms of language, *ibadah* means to submit or humble oneself. While according to the term, *ibadah* is obedience that is perfected and carried out according to His command, humbling oneself to Allah SWT by doing according to His command, humbling oneself to Allah SWT with a very high sense of affection and encompassing all that is approved by Allah SWT, both in the form of words and deeds that are outward and inward.

In terminology, worship is characterized as a person's accommodation to Allah to draw closer to Him as a satisfaction of the reason for his presence as a creature of Allah. Worship comes from the Arabic words '*abada*, *ya'budu*, '*abdan*, and *fahuma 'aabidun*. Abid, which means worker or slave, refers to someone who only has himself and whose main reason in life is to satisfy his master and keep away from his anger.

Worship is also an important ritual for religious adherents to maintain and preserve the sanctity of their religion. Worship is an act that must be carried out by religious people because it is one way for humans to communicate with the Creator. Islam is one of the religions practiced in Indonesia. In Islam, there are obligatory and *sunnah* worships to be carried out (Husna & Arif, 2021).

Basically, worship can be categorized into three main categories:

- 1) Worship of the heart (*qalbiah*) is when there is fear, love (*mahabbah*), hope (*raja'*), joy (*raghbah*), honesty, and *tawakkal*.
- 2) Oral & heart worship (*badaniyah wa qalbiyah*) is *dhikr*, *tasbeeh*, *tablil*, *tahmid*, *takbir*, thanksgiving, prayer, and reading verses of the Qur'an.

3) Physical and spiritual acts of worship (corporation wa qalbiyah) are those carried out in the form of prayer, zakat, hajj, jihad, fasting.

Ritual is defined as an action carried out in a certain way by a group of people or one person. The term ritual based on the perspective of Sociology refers to certain norms used in the implementation of religion that represents teachings and religion that represents teachings and reminds people of these teachings (Rumahuru, 2018). In general, a ritual is "any form or method of performing a religious ceremony or important ceremony or procedure in the form of a ceremony." On the one hand, this basic definition means that ritual activities are different from everyday activities, regardless of whether or not there is a religious nuance or solemnity. Thus, considering some of the existing meanings of ritual, it tends to be concluded that the term ritual refers to a set of activities that are carried out basically for symbolic value because it has become a common practice of society, even in a strict and standardized social order. The reasons for religious rituals shift in general. In other words to fulfill strict commitments or beliefs, strengthen social ties, provide social and moral training, extend respect or dedication, allow someone to express their relationship, get social recognition or support for certain events or rituals that are sometimes performed only for certain activities. Of course, there are many opinions about beliefs that exist in this very diverse Indonesian society. These differences are not only in politics and culture, but also in worship traditions. We can take the example of *Muhammadiyah* and *NU*, where some Indonesian people follow the worship procedures of both organizations.

In addition to the differences in prayer readings, there are also other differences in the procedures for prayer, namely *qunut*. In the dawn prayer, there are differences between *Muhammadiyah* and *NU*, especially *qunut*. According to the Muhammadiyah community, *qunut* in the dawn prayer does not have to be read because *qunut* is one of the things debated by the *fuqaha*. There is a hadith that shows that the Prophet Muhammad performed *qunut* during the dawn prayer. However, the hadith also explains that the Prophet did it to ask Allah to eliminate the polytheists who killed Muslims and also for the benefit of the Muslims, which had just been done by the Prophet during the dawn prayer. *Qunut* performed by the Prophet exclusively under certain conditions, which researchers call *Qunut Nazillah*, and doing it at such times is recommended. Some imams (*Shafi'iyah*) believe that *qunut* is Sunnah to be delivered at every prayer at sunrise, so *qunut* at dawn is discussed, and it is okay if it is forgotten.

The Shifting Meaning of Worship Rituals in the Era of Society 5.0

In the era of globalization, getting information is easy from anywhere, using any media, and without having to meet in person, thanks to technology such as mobile phones, laptops, computers, tablets, and other devices. Communication activities in cyberspace, including the internet and social media, have the potential to form a network society.

According to Castells (1996), computers and the flow of information have changed the world and produced significant socio-economic and cultural challenges that characterize contemporary modern (post-industrial) society. The transformation of communication technology has positive and negative impacts, such as decreasing people's sensitivity to the people around them, someone will find it easier to communicate and build relationships with people far away through gadgets compared to people close to them, becoming very individualistic and having difficulty interacting or socializing in the real world. Because sacred space can only be understood by religious people (Eliade, 2002), modern man has lost many of

the primary qualities of religion. In the present situation, there is often a change in appreciation from something sacred to something material or profane, which is common, so that various kinds of ceremonial demonstrations of love are always connected with material goods.

Based on research conducted by Asiyah et al., (2019). This study found that the significance of the habit in *Umrah* is not very unique, but there are strong driving elements that influence it so that it leads to various ways of behaving, obtaining a contrast to the extent of changes in movement that occur in the habitual activity of *Umrah*, as well as information showing several classes of movement in the importance of the religious ritual of *Umrah*:

- 1) Informants who actively upload social media at all times are those who are supported by having modern mobile phones, lifestyle, prestige, identity, being involved in various groups such as Facebook/Twitter groups, and others (information society) and feel their existence is recognized and receive attention. From this, the traits that should be sacred become profane (pleasure in likes or comments on social media) and even make the Umrah ritual less solemn and less focused.
- 2) Individualistic informants with information technology, which are distorted towards sacred values, are strongly supported by the ownership of sophisticated mobile phones, the desire to show off moments and capture moments of conditions and situations, and the commodification of religious affairs. The deserialization of religious ideals begins here, the ego of religion does not give meaning to its adherents, and video recording and photography take place during worship rites that impact the solemnity of others.
- 3) Informants who actively upload social media feel satisfied because they have sophisticated phones and take photos during rituals and immediately share them to WhatsApp groups. This results in a shift in the worship ritual that should be solemn to not solemn and not concentrated.
- 4) Informants who are distorted by information technology regarding sacred values, namely informants who, although only supported by the ownership of a primitive mobile phone, when they see people nearby making videos and photographing the moment, the informant immediately takes photos even though they are performing a religious ritual.
- 5) Informants, who like to share quickly, feel happy when broadcasting live so that their colleagues know, they are people who are very supported by the sophistication of sophisticated mobile phones, there is also a desire to show their existence so that they take pictures during the ritual, even though they don't care when it endangers themselves, such as almost falling.
- 6) Informants who simply documented photos for personal and family interests were those who were supported by sophisticated mobile phones and also immortalized the moment, but taking photos after the worship ritual gave rise to an attitude of resistance in an expressive form towards the use of mobile phones during the ritual.

The Influence of the Society 5.0 Era in Forming Islamic Religious Identity in a Pluralistic Society

Islam is the most widely practiced religious identity in Indonesia. However, Islam is divided into several sects. In Indonesia, the most widely followed Islamic community associations are *Nabdatul Ulama* and *Muhammadiyah*, which are moderate Islamic associations. As Darajat's exploration shows, *NU* and *Muhammadiyah* show quite a lot of philosophical understanding that forms moderate Islam and describe themselves as followers of *Ablu sunnah*

wa jama'ah or *Aswaja* (Darajat, 2017). The development of Islam in Indonesia has given rise to an Islamic identity known as Islam Nusantara. Islam Nusantara is another name for Indonesian Islam. There are various definitions of Islam Nusantara. Islam Nusantara, according to Qomar, is an Islamic concept applied in Nusantara (Indonesia) as a kind of synthesis between revelation and local culture, thus producing nuances of local wisdom (Kurdi & Inayatussahara, 2019).

In today's digital era, media plays an important role in the formation of hybrid religious identities. According to Nisa's research, 54.37% of students and college students learn about religion through social media, blogs, and websites. Social media, blogs, and websites on the internet. This can be seen from the surge in preaching via the internet, which makes religious knowledge more accessible (Nisa et al., 2018). In addition, there is a high correlation between smartphone users and the intensity of their access to *da'wah* content, which indicates that the internet is an efficient medium for distributing *da'wah* materials. Anyone from various Islamic backgrounds can use this to develop *da'wah* on the internet media.

According to Rahman's research, there is no prohibition on writing religious messages on the internet, and there is no binding law to state who the author is. There is no binding rule to determine where the author came from, so internet users cannot distinguish between appropriate and inappropriate preachers. Islamic migration movements have emerged all over cyberspace (Rahman, 2011). The millennial generation who frequently use social media, as well as those who have critical thinking skills but still feel empty in their souls, tend to support this *hijrah* movement, aided by the increasing number of Islamic studies on social media networks (Fajriani & Sugandi, 2019) Along with the increasingly rapid preaching carried out on social media, openness and freedom in conveying religious messages are one of the factors in the increasingly diverse understanding of Islam, so that the identity of Nusantara Islam is increasingly displaced and produces a hybridity of religious identities. The use of the internet to spread religious messages allows preachers to be more active in conveying messages of Islamic teachings. The importance of using the internet as a medium for preaching, for example, has given birth to Islamic sites, social media accounts, and digital Islamic applications (Rustandi, 2020).

The mixing of religions among millennial's and generation Z is inseparable from the influence of internet media, where preaching is currently widely carried out by online media. Internet media can be used to eliminate common misunderstandings about Islam among certain communities (Rustandi, 2020). Of course, preaching in online media or the internet has a significant impact on the formation of religious identity. Religious identity is formed by those who are influential (Rofidah & Muhid, 2022). Preaching in online media is a form of mass communication that has an impact on the general public. The resulting impacts are cognitive, emotional, and behavioral effects. The following will explain the cognitive effects, affective effects, and behavioral effects (Fitriansyah, 2018). Cognitive effects relate to how online preaching media provides lessons and information about religion. Affective effects are how people feel after receiving knowledge. After getting information, there are four elements that influence affective effects, namely: 1) emotional climate; 2) cognitive schema; 3) exposure scenarios; and 4) individual predisposition. While from the behavioral side it relates to the effects that occur on the audience, then frames behavior, actions, or activities.

Of the three consequences of mass communication, the mixing of religious identities among millennial's and Gen Z can also be witnessed from the information they receive, changes in emotions or what they experience after receiving the information, then from their actions

that show a mixed religious identity. The impact on religious behavior or activities in mass media on the millennial generation, which they express through posts on social media. Posts containing prayers, religious moral messages, and video lectures are examples of forms of expression that they display through social media (Tapotubun & Rahmah, 2021). Various studies show that identity hybridity appears in millennial behavior when spreading religious content. Millennia's are more likely to share religious articles and sermons that suit their mood. In fact, many of the posts shared are the result of personal interpretation. The mixture of religious identities of the millennial generation can be seen from changes in behavior.

Religious identity is the foundation for people's way of life. Religious identity in society directs behavior in every determination of activities, decision making, and policies in their application in the development of the era towards Society 5.0. Religious identity, as a science in the field of socio-religious, can accommodate aspects that influence human growth in the era of society 5.0 (Holijah & Busiri, 2021).

PENUTUP

Even in some religious and traditional societies, a series of actions performed solely to convey symbolic meaning is called a "ritual". Rituals have various purposes. They may fulfill strict commitments or standards, deep or close-to-home needs, strengthen social bonds, provide social and moral training, and extend respect or dedication, allows a person to express their associations, or gain social recognition or support for certain events or ceremonies that in some cases are performed just for the sake of it.

In addition, modern man has lost many of the main qualities of religion. In this situation, there is often a shift in value from something sacred to something of material or profane, worldly value, so that various forms of ritual acts of worship are always associated with material goods.

The combination of religious identities among millennia's and generation Z can also be seen from the information they receive, changes in emotions or what they experience after receiving the information, then in terms of their actions that show mixed religious identities. The impact on religious behavior or behavior on social media on the millennial generation, which they express through posts on social media. Posts containing prayers, religious moral messages, and video lectures are examples of forms of expression that they display through social media. Religious identity is the foundation for people's way of life. The religious identity that exists in society directs behavior in every determination of activities, decision making, and policies in their application in the development of the era towards Society 5.0.

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