UTILIZING FEAR OF MISSING OUT AS A DA'WAH STRATEGY TO ENHANCE GEN Z ENTREPRENEURSHIP IN THE HALAL LIFESTYLE ECOSYSTEM

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Abstract

The halal lifestyle is becoming an increasingly popular trend among young people, particularly Generation Z. Islamic institutions play a significant role in promoting this lifestyle through various innovative and relevant da'wah strategies, one of which involves utilizing the FOMO (Fear of Missing Out) approach. This study aims to analyze how da'wah innovations using the FOMO strategy are employed to foster interest among Gen Z in the halal lifestyle and to encourage their involvement in da'wah-based entrepreneurship. This research adopts a descriptive qualitative approach by conducting case studies on several digital da'wah programs and campaigns targeting youth, as well as library research to support theoretical and literature analysis. The findings reveal that the use of FOMO in digital da'wah through social media, halal community events, and visual narratives is effective in building awareness and participation among young audiences. Generation Z not only becomes consumers of the halal lifestyle but also begins to engage as active participants in da'wah entrepreneurship. These findings suggest that da'wah innovations that adapt to digital culture and the social psychology of youth can be effective strategies for instilling Islamic values in a creative and sustainable manner.

Keywords: Da'wah innovation, Halal lifestyle, FOMO, Gen Z, Da'wah entrepreneurship

Abstrak

Gaya hidup halal kini menjadi tren yang terus berkembang di kalangan anak muda, khususnya Generasi Z. Lembaga-lembaga Islam turut berperan dalam memopulerkan gaya hidup ini melalui berbagai inovasi dakwah yang menarik dan relevan, salah satunya dengan memanfaatkan strategi FOMO (Fear of Missing Out).

Penelitian ini bertujuan untuk menganalisis bagaimana inovasi dakwah melalui strategi FOMO digunakan untuk membangun minat Gen Z terhadap gaya hidup halal dan mendorong keterlibatan mereka dalam kewirausahaan dakwah. Metode penelitian yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik analisis studi kasus terhadap beberapa program dan kampanye dakwah digital yang menyasar anak muda, serta library research untuk mendukung kajian literatur dan teori. Hasil penelitian menunjukkan bahwa penggunaan FOMO dalam dakwah digital melalui media sosial, event komunitas halal, dan narasi visual efektif dalam membangun kesadaran dan partisipasi anak muda. Gen Z tidak hanya menjadi konsumen gaya hidup halal, tetapi juga mulai terlibat sebagai pelaku dalam kewirausahaan dakwah. Temuan ini menunjukkan bahwa inovasi dakwah yang adaptif terhadap budaya digital dan psikologi sosial remaja dapat menjadi strategi yang efektif dalam menanamkan nilai-nilai Islam secara kreatif dan berkelanjutan

Kata Kunci: *Inovasi dakwah, Gaya hidup halal, FOMO, Gen Z, Kewirausahaan dakwah*

Introduction

In recent years, the transformation of da'wah practices in Indonesia has accelerated significantly in line with the development of digital technology and the social dynamics of young people, especially Generation Z (Mahmud et al., 2024). Dakwah is no longer limited to mosques or conventional religious gatherings, but has entered social media channels such as Instagram, TikTok, and YouTube, which have become the main habitat for the younger generation in constructing their identity and lifestyle (Kahfi, 2025b). One interesting aspect of this change is the emergence of a narrative of da'wah that is not only spiritual in nature, but also blends with discourses on productivity, Islamic lifestyle, and entrepreneurial spirit. Gen Z, as digital natives who were born and raised in the era of creative economy and popular culture, show a high interest in da'wah content that is practical, relevant, and aesthetic, including in terms of building businesses based on Islamic values (Fajar et al., 2024).

This phenomenon becomes even more interesting when linked to contemporary social phenomena such as Fear of Missing Out (FOMO), which is the fear of being left behind from trends or experiences that are considered important by one's community (Kahfi 2025). In the context of Gen Z, FOMO not only drives consumption of digital products or information, but also active participation in social movements, including entrepreneurship-based da'wah

(Barry & Wong 2020). When the dakwah community holds sharia business training, halal product showcases, or Islamic lifestyle campaigns on social media, many young Muslims feel compelled to get involved so as not to be considered "left behind" socially or spiritually (Id et al., 2022). Thus, FOMO-based digital da'wah is capable of creating a strong emotional and social atmosphere that encourages Gen Z to become ideological and aspirational participants in the Islamic economy.

In this article, we use the term "*da'wah entrepreneurship*" to refer to a series of entrepreneurial activities oriented toward the mission of da'wah, namely the design, production, distribution, and monetization of products/services or content that are explicitly intended to spread Islamic values, knowledge, and ethics, while complying with the principles of muamalah shariah and the objectives of maqāṣid al-syarī'ah. Thus, its primary focus is on the da'wah mission (mission-led), supported by business mechanisms, rather than merely being a halal business that happens to have a religious undertone. This term distinguishes itself from Islamic entrepreneurship/halalpreneurship, which emphasizes compliance with Sharia rules in business practices; whereas da'wah entrepreneurship emphasizes community building, halal literacy, and social-religious transformation as expected outcomes. This framework aligns with literature linking digital da'wah, the Islamic identity of young people, and the integration of da'wah–entrepreneurship in social media spaces and hijrah communities (Hoesterey, 2022; Kailani, 2020).

Operationally, in this research (Gen Z Indonesia), we limit da'wah entrepreneurship to: (1) the role of production/commercialization based on Islamic values by young people, e.g., resellers of halal products, sharia affiliates, curators/creators of monetized da'wah content, or founders of modest fashion and halal skincare brands; (2) engagement with digital da'wah communities (sharia business classes, halal lifestyle festivals, Muslimpreneur bootcamps) as spaces for learning, social validation, and collaboration; and (3) dual success indicators: da'wah reach and engagement (education/participation) alongside the sustainability of ethical businesses. This clarification of boundaries is important because recent findings show that Gen Z is not only a consumer of halal lifestyle products but also an active participant who combines spiritual and economic aspirations through a digital media-based da'wah-entrepreneurial ecosystem (Sofyan, 2017).

This article aims to fill this gap by exploring in greater depth how digital da'wah promotes a halal lifestyle through FOMO mechanisms to encourage Gen

Z participation in the Islamic entrepreneurship ecosystem. This approach offers new insights into the relationship between da'wah, social media, and the social psychology of young people, which has not been widely discussed in previous literature. The article demonstrates that da'wah no longer functions solely as a vehicle for transmitting religious values but also as a driver of social and economic motivation constructed through the logic of digital interaction and Gen Z existential need to be part of a progressive, creative, and entrepreneurial Muslim community.

The novelty of this research lies in the use of FOMO theory to analyze Gen Z's involvement in da'wah entrepreneurship an approach that combines perspectives from digital da'wah, sociology of young people, and social psychology. This approach enriches the discourse on contemporary dakwah by emphasizing that religious participation is not solely based on individual faith or piety, but also on social-emotional pressures triggered by social media algorithms and online community dynamics. Thus, this research not only contributes to the study of digital dakwah, but also to a broader understanding of religious communication strategies relevant to the current generation.

Method

This study uses the netnography method, which is an adaptation of ethnography applied to online communities to understand the interactions, meanings, and social practices that take place in digital spaces. This method was chosen because it is suitable for examining the activities of Muslim Generation Z on social media, which has become the main space for the dissemination of da'wah narratives, halal lifestyles, and Islamic entrepreneurship. Netnography allows researchers to observe conversations, symbols, and community dynamics directly through participation in digital platforms, so that the data obtained is not only descriptive but also reflects the socio-cultural context of users. The stages of netnography in this study include selecting the digital field, participatory observation, collecting data from relevant content, and thematic analysis to identify patterns of interaction and da'wah strategies that emerge. Thus, this method provides a unique depth of analysis in examining the phenomenon of FOMO-based digital da'wah among Gen Z (Hadi, 2020).

Data collection was conducted through participatory observation, in-depth interviews, and digital content analysis (Waruwu 2023). Observations were conducted on various digital da'wah activities related to halal lifestyles and

Muslim entrepreneurship, such as sharia business webinars, Muslimpreneur training, and live streaming content and posts on Instagram, YouTube, and TikTok from May to August 2025.

Table 1. Observation Details

Time	Event Name	Platform/Media	Main Topic
May 2025	Webinar "Sharia Business 101"	Zoom + YouTube Live	Basics of sharia business and muamalah ethics
May 2025	Instagram Live @Hijrahpreneur	Instagram Live	Testimonies of hijrah and motivation for halal business
June 2025	Muslimpreneur Training "From Reseller to Founder"	TikTok Live + WhatsApp Group	Strategies to build a halal brand among Gen Z
June 2025	YouTube Content "Hijrah & Entrepreneurship Journey"	YouTube	Success stories of young entrepreneurs based on dakwah
July 2025	Halal Lifestyle Online Festival	Instagram & TikTok	Trends in halal fashion, culinary, and lifestyle
July 2025	Business Class "Halal Branding for Gen Z"	Zoom Meeting	Halal product branding with dakwah storytelling
Aug 2025	Live Streaming "Hijrah Entrepreneur Movement"	TikTok & YouTube Live	Spirit of hijrah, FOMO, and sharia business opportunities
Aug 2025	Instagram Reels & TikTok Short Video	Instagram & TikTok	Short motivational content *"Start Your Halal Brand Before 25"*

Researchers participated as observational participants to understand interaction patterns, symbolic language, and the dynamics of the digital da'wah community. Semi-structured in-depth interviews were conducted with Gen Z influencers who have more than 1,000 followers and have begun practicing affiliate marketing to promote halal products as an initial form of their involvement in digital entrepreneurship based on Islamic values. These interviews

aimed to explore their motivations, perceptions, and the impact of the da'wah narratives they consume and produce.

Additionally, an analysis was conducted on various digital media artifacts, such as short videos, inspirational captions, product catalogs, testimonials, user comments, and social media promotional campaigns highlighting progressive Islamic narratives and entrepreneurial spirit. The analysis aimed to identify symbolic patterns, religious language, and visual strategies used to encourage Gen Z to become part of the Muslim entrepreneur community. The researchers employed the FOMO theory approach from Przybylski to examine how social urgency, fear of missing out on modern Islamic trends, and the need for recognition within the community are used as motivational tools to encourage Gen Z's involvement in the halal entrepreneurship ecosystem.

Results and Discussion

Dakwah Strategies in Halal Lifestyles that Encourage Gen Z Entrepreneurship

The development of information technology and socio-economic transformation in the digital age has created new challenges and opportunities in the world of Islamic preaching (Harnanto, 2021). One contemporary da'wah strategy that is beginning to show its effectiveness is the cultural approach through halal lifestyle campaigns, which target not only spiritual aspects but also the daily lifestyles of the community, especially Generation Z (Dorit Alt, 2015; Roberts & David, 2020). The halal lifestyle is no longer limited to food consumption, but has expanded to include fashion, finance, tourism, cosmetics, and even digital businesses (Boediman 2017; Astuti 2020). In this context, da'wah becomes an ethical and ideological bridge that can guide Gen Z towards a progressive Islamic lifestyle, while encouraging the emergence of sharia-based entrepreneurship.

Digital da'wah has become a strategic arena for conveying Islamic values to Gen Z, a generation born and raised in an atmosphere of technology, social media, and instant culture (Lestari et al., 2020; Pakpahan et al., 2024). According to media ecology theory, the medium of preaching helps shape its content and impact on society (Fabriar, 2024). Dakwah content packaged in the form of Islamic business podcasts, inspirational short videos, and halalpreneur digital communities on platforms such as TikTok and Instagram has changed young people's thinking about the meaning of success (Kusumawati et al. 2022; Patmaningsih et al., 2023).

Not just material success, but also value-based success that emphasizes blessings, usefulness, and sustainability.

In a Blackwell dkk, Gen Z tends to be more interested in brands and business activities that have moral values and a clear social vision (Blackwell, David, 2017; Rita Kusumadewi, 2023). Therefore, preaching that embraces the spirit of entrepreneurial mindset while conveying the values of monotheism, honesty (shiddiq), and muamalah ethics will be more relevant and accepted. This phenomenon is in line with Ajzen's planned behavior theory, which states that entrepreneurial behavior can be motivated by subjective norms and perceived values within the community (Amrina et al., 2022; Iskandar et al., 2020). The halal lifestyle campaign is a cultural da'wah strategy that addresses practical aspects of daily life (Nasihin et al 2023). When Gen Z begins to choose halal products not only because of religious labels, but also because of ethical awareness and identity, then da'wah has succeeded in shaping collective consciousness (Tajudin 2024; Khairullah 2024). This is where halal literacy becomes important, namely the ability of individuals to understand, internalize, and apply halal principles in various aspects of life, including consumption, lifestyle, and production.

Through social media, contemporary Islamic influencers such as Hanan Attaki, Habib Husein Ja'far, and Syakir Daulay are able to package Islamic narratives in a light yet transformative manner (Abdusshomad, 2024). They insert messages of economic da'wah such as the importance of halalpreneurship, productive zakat, and sharia investment in the midst of Gen Z's urban life (Faqih 2024). Campaigns such as #HijrahFest, #HalalGoesGlobal, The Young Islamic Entrepreneurs community has become a new magnet for connecting Islamic values and entrepreneurial spirit (Hari Putra, 2021). This approach proves that da'wah can function as an agent of economic change through lifestyle channels.

Contemporary da'wah not only plays a role as a conveyor of normative truths, but also as a social and economic enabler. Da'wah strategies that prioritize narratives of economic independence are particularly relevant amid the increasing dependence of young people on instant work systems and a consumerist economy (Kahfi et al., 2024). The concepts of ta'awun (cooperation), barakah (blessing), and amanah (responsibility) need to be contextualized in a narrative that inspires entrepreneurship (Rahayu 2023). A study by the Halal Product Guarantee Agency (BPJPH) in 2025 shows that the halal industry sector in Indonesia has great potential to create jobs and empower the economy of the people, but it still requires acceleration of literacy and the involvement of the younger generation (Efendi 2023; Utami et al. 2024). This is where community-

based da'wah and entrepreneurship, such as entrepreneurial Islamic boarding schools, entrepreneur tahfidz houses, or halal business incubation movements among mosque youth, become important. With a narrative of blessings in business that not only pursues profit but also the values of maqashid syariah, da'wah becomes a means of empowerment, not merely a moral appeal.

The growing communities of halalpreneurs in major cities like Jakarta, Bandung, and Surabaya are concrete evidence that da'wah can be a driving force for economic transformation (Azizuddin & 'Ainulyaqin, 2022). This community not only emphasizes business aspects but also regularly conducts studies, business mentoring, and Islamic financial literacy programs. The narrative it builds is not merely motivational but rooted in the values of tawhid, ukhuwah, and social responsibility (Hidayat & Pradesa, 2022). Principles of Islamic commerce such as honesty (shiddiq), trustworthiness, and the prohibition of usury are central themes in the evolving discourse on Islamic entrepreneurship. Here, da'wah finds its form as a cultural force capable of inspiring self-reliance and social responsibility.

At the macro level, da'wah strategies targeting the halal sector align with national policies and global trends (Azzizah 2023). According to the State of the Global Islamic Economy report, the global halal sector is projected to reach a value of USD 3 trillion, and Indonesia has a strategic opportunity to become the center of the global halal industry (Charisma 2023; Utami et al. 2024). However, this opportunity can only be realized if the younger generation, as agents of change, possess high halal literacy and the enthusiasm to actively engage. Therefore, da'wah must be present not only in spiritual spaces but also in economic, educational, and entrepreneurial spaces with relevant and collaborative approaches.

The halal lifestyle promoted through digital and cultural da'wah strategies has created new space for the growth of Gen Z's entrepreneurial spirit (Suharto et al., 2023; Mahadi et al., 2025). Da'wah is no longer merely a ritual of conveying religious messages but has become a catalyst for social and economic change (Setiawan, 2012). Digital da'wah innovations influence more ethical entrepreneurial thinking, halal lifestyle campaigns become a gateway to an inclusive Islamic economy, and narratives of business blessings foster a spirit of independence and collaboration among young people (Susanti 2023). Therefore, there needs to be sustained synergy between dakwah institutions, halalpreneur communities, and policymakers so that this strategy does not remain mere

discourse but becomes a transformative movement in building a relevant and empowered Islamic civilization.

Utilizing FOMO as a Tool to Trigger Gen Z Participation in Da'wah Entrepreneurship

The Fear of Missing Out (FOMO) phenomenon is one of the dominant characteristics of Generation Z's digital behavior (Arpandy 2024). Accustomed to being connected in real-time with the outside world through social media, Gen Z has a high sensitivity to social existence, popular trends, and the urge to be part of the current narrative (Barry & Wong, 2020). In this context, FOMO can be strategically leveraged as a catalyst for participation in entrepreneurial activities with a religious outreach focus. The utilization of FOMO by religious outreach institutions and Islamic communities becomes relevant, particularly in creating aspirational spaces where entrepreneurial spirit aligns with spiritual values and Islamic identity (Oberst et al., 2017).

Several Islamic outreach organizations have developed event- and community-based strategies that consciously create an exclusive, progressive, and euphoric atmosphere that psychologically triggers Gen Z's desire to get involved (Khoirul 2025). For example, Islamic business training programs with themes such as "Contemporary Sharia Entrepreneurship" or "Success in This World and the Hereafter Through Halal Business" are often packaged as limited-attendance seminars, online bootcamps with limited quotas, or live-streamed content with countdowns (Mallongi, 2020). Additionally, halal product showcases by young Muslim entrepreneurs are frequently featured in halal lifestyle festivals that bring together Muslim influencers and young businesspeople (Rahmayanti, 2024). Such formats evoke FOMO appeal by creating an illusion of scarcity, urgency, and pride in being part of an exclusive movement that is both religiously meaningful and progressive.

FOMO in the context of entrepreneurial preaching is not negative, as long as it is directed towards forming positive and productive motivation (Khatimah et al. 2024). In the context of social psychology, the FOMO effect is closely related to social normative influence, which is the tendency of individuals to follow social behaviors that are considered trendy and receive public appreciation (Azmy, 2025). Gen Z, who have a high level of connection to digital communities, tend to be interested in "getting involved" when they see their peers actively starting businesses, especially those with an Islamic image, related to hijrah, and having a

positive impact. Through narratives like "start your halal brand before 25" or viral content themed "from hijrah to profit," da'wah has successfully driven not only spiritual transformation but also concrete actions in the form of initiating sharia-compliant businesses (Wilson & Liu, 2010).

Viral content on social media also plays an important role in building a FOMO ecosystem that encourages entrepreneurial participation (Miswati et al., 2023). Short videos showcasing the success stories of young Muslim entrepreneurs, tutorials on building a business from scratch with minimal capital, and inspiring tales of young people who build businesses while memorizing the Quran serve as easily accessible sources of inspiration (Asari et all 2021). Such models indirectly establish a new social norm that being a productive Muslim is part of a cool and relevant Islamic lifestyle. In some communities, such as "Muslim Preneur Muda," "Hijrah Entrepreneur Movement," and online forums like "Ngaji Bisnis," the collective spirit fostered makes Gen Z feel they are missing out if they don't start their business ventures soon, especially if the opportunity comes from a community with an Islamic label (Kunaifi et al., 2024).

Behind this phenomenon lies a paradigm shift in which da'wah is no longer merely about preaching goodness through lectures, but also through the mobilization of influential social trends. FOMO is used not to scare people, but to foster a deep interest in meaningful activities, one of which is entrepreneurship that brings blessings, benefits, and authenticity to Islam. This is a creative and adaptive form of cultural da'wah that responds to the dynamics of the younger generation, where social trends are used as a bridge toward broader spiritual and socio-economic transformation.

Gen Z Response and Engagement in the Halal Entrepreneurship Ecosystem

The response of Generation Z to Islamic entrepreneurship narratives offered through digital da'wah has shown a significant increase in recent years. Gen Z, known as digital natives, are accustomed to receiving information quickly, visually, and narratively through social media (Sakitri, 2021). Therefore, when da'wah is presented in a relatable format through Islamic business storytelling content, testimonials about the blessings of entrepreneurship, and motivation for a halal lifestyle, the message is not only received cognitively but also inspires emotionally. Gen Z is not content with merely consuming content; they are motivated to replicate the lifestyle they see and admire.

This trend is evident in how they present themselves online. Based on the author's analysis, Instagram and TikTok feeds are filled with content themed

around "Hijrahpreneurs," tutorials on building sharia-compliant businesses from home, and OOTD (Outfit of the Day) posts featuring sharia-compliant attire linked to Islamic personal branding. Young influencers like Taqy Malik, Oki Setiana Dewi, or modest fashion brand ambassadors like Zhafira Loebis have become the primary references for halal lifestyles and models of Islamic success. Even among ordinary Gen Zers, trends like "my first halal brand journey" or "from reseller to founder" have emerged, signaling a shift in orientation from passive consumption to active production based on values (Fauziah 2024; Liu et al., 2010).

The level of Gen Z participation in Islamic entrepreneurship training has also increased, both online and offline(Mahardika 2021). Communities such as "Young Halalpreneur Academy," "Pemuda Hijrah Business Class," and online forums like "Ngaji Bisnis Syariah" provide light, practical, and spiritually-oriented learning spaces (Ihsan et al. 2022). Interestingly, these training programs are often packaged in the form of microlearning that aligns with Gen Z's short attention span, visual preferences, and interactive learning style. They prefer 5-day e-courses via WhatsApp or Zoom with concise content, daily challenges, and bonus e-certificates that can be showcased on social media as part of their Islamic, active, and visionary identity.

Gen Z's engagement patterns within this ecosystem reflect a progressive transition from passive audiences to active participants. Initially merely viewers of inspirational videos or webinar attendees, they are now taking small steps such as becoming resellers of halal products, opening small business accounts on Instagram, or even founding brands in modest fashion, halal skincare, or homemade food with Islamic branding. This process is not only driven by economic motives but also by an existential urge to live in harmony with grounded Islamic values.

This response is also inseparable from the digital media ecosystem that provides space for expression and social validation. When someone posts their first sales testimonial, or shows the weekly turnover of the halal business they started after attending an entrepreneurial da'wah study, they are not only showing the results of their efforts, but also reinforcing the narrative that being a productive Muslim is cool. In this context, da'wah has transformed into an experience that shapes the lifestyle and life orientation of Gen Z. The halal lifestyle, with its entire ecosystem, is not merely a part of religious identity but also a modern and competitive expression of self-actualization.

There are several driving factors that strengthen their involvement in this ecosystem.

1. First, the growth of a sense of belonging to an inclusive creative Islamic community. Unlike the exclusive conservative approach, contemporary Islamic business communities tend to provide open, collaborative, and identity-friendly spaces (Nasir 2021). Gen Z feels more accepted in these spaces because they are not required to be "religiously perfect," but rather to have good intentions and a desire to grow. This framing significantly influences their initial involvement in entrepreneurial da'wah activities.

2. Second, the emergence of young role models who represent the new face of da'wah and entrepreneurship. Many Gen Zers have witnessed firsthand the lifestyle changes of public figures who have transitioned from hedonistic to religious and productive (Fadhillah, et al. 2024). The transparent and emotional portrayal of their spiritual journeys through video content, daily vlogs, and Q&A sessions builds authentic connections with young audiences. These figures not only inspire but also provide access through business mentoring, affiliate programs, and halal product collaborations. In many cases, Gen Z is interested in becoming resellers not only because of the products but also because they want to "join in" with the figures they admire a form of parasocial entrepreneurship characteristic of the digital era.

3. Third, the marketplace ecosystem and digital tools that are increasingly friendly to start-ups allow Gen Z to try things out without too much pressure (Manggu et al., 2025). The integration of sharia payment systems, halal digital wallets, and e-commerce platforms that support da'wah narratives provide psychological comfort and greater trust in transactions. On the other hand, instant promotional features such as Reels, TikTok Shop, and paid partnership features provide space for Gen Z to showcase their products while maintaining their Islamic image. Many of them combine soft-selling with religious storytelling content, for example, selling gamis while sharing tips on hijrah, or selling halal food while sharing stories about prayers for business blessings.

4. Fourth, there is a unique identity transition dynamic: from passive religious consumers to active producers of religious values. This process is not linear, but it shows that Gen Z is not merely seeking spiritual blessings, but also social actualization. In this context, they do not merely aspire to be "good Muslims," but also "cool and impactful Muslims." This explains why many Gen Z accounts now blend religious content with personal branding, visual aesthetics, and testimonials about their business growth. This engagement is

not merely a new form of spirituality but also part of shaping an active, productive, and inclusive narrative of progressive Islam.

Several independent surveys, such as one conducted by the Islamic Youth Economic Forum (IYEF), show that over 62% of Indonesian Gen Z Muslims express high interest in businesses based on Islamic values, and around 41% of them have attended at least one Islamic business class in the past 12 months (Widodo et al., 2024). This data reinforces that their involvement is not only at the level of affection, but also in the form of concrete participation. Gen Z is not afraid to fail when starting out, as long as they feel they are in a supportive environment that shares their values and provides room for growth.

The Impact of Digital Da'wah on the Development of Da'wah Entrepreneurship

The transformation of da'wah in the digital era has not only impacted changes in religious communication patterns, but has also opened up new opportunities for participation in the field of entrepreneurship. Da'wah is no longer merely about conveying normative messages, but has become a medium for economic empowerment of the ummah, especially among Gen Z, who are highly responsive to changes in digital trends and culture.

1. Creating Muslim entrepreneurs from digital da'wah content.

    The emergence of young Muslim entrepreneurs cannot be separated from the strategic role of da'wah institutions that utilize digital platforms to instill Islamic values while encouraging entrepreneurial initiatives (Ritonga et al., 2019). The narratives of "productive Muslims" and "sharia entrepreneurs" are frequently highlighted in various visual da'wah content, webinars, and business mentoring programs rooted in Islamic principles. Here, the FOMO mechanism comes into play: individuals are motivated to join this movement out of fear of missing out on the positive trends that are currently trending and widely shared on social media. According to Przybylski, FOMO drives individuals to engage in activities that are the focus of social attention due to concerns about missing out on important moments. In this context, participating in Islamic business programs or hijrahpreneur communities is a response to digital social pressure that sets new standards for "Islamic success" in the eyes of the younger generation.

2. Improving entrepreneurship literacy based on Islamic values

    Digital da'wah has also increased Islamic value-based entrepreneurial literacy with a more practical approach. The use of social media as a space for learning, discussion, and promotion of halal businesses has made

entrepreneurial education no longer exclusive or limited to formal classrooms (Darma et al., 2025). Social Learning Theory reinforces this, where individuals learn through observation of social models deemed credible and successful. When Gen Z sees public figures who have embraced Islam such as clerics, Muslim influencers, or young entrepreneurs practicing a halal lifestyle and succeeding in business, it motivates them to emulate these models to achieve similar social validation. Within the FOMO framework, this process is supported by the intensity of exposure to viral narratives of spiritual and financial success, creating a social need to contribute in order to avoid feeling "left out of the blessings."

3. Dakwah as a trigger for Gen Z's social needs through FOMO

The digital dakwah ecosystem is not only a space for consuming information, but also an arena for social actualization. Gen Z does not just want to be viewers of dakwah content, but also active participants involved in dakwah-based business projects, such as resellers of halal products, sharia affiliate marketers, and co-founders of Islamic startups. This phenomenon can be explained through the Theory of Needs for Belonging, which states that humans have a need to be accepted and recognized by their social groups. In the context of digital dakwah, FOMO acts as a catalyst that accelerates individual involvement in communities that offer not only spiritual values but also economic opportunities and social identity reinforcement.

4. Opportunities to build a sustainable da'wah economic ecosystem

From an opportunity perspective, digital da'wah opens up broad access to Islamic business training, creative collaboration, and da'wah monetization models that support the economy of the Muslim community. However, challenges arise in the form of superficial motivation, where some young people follow Islamic entrepreneurship trends solely due to FOMO pressure without a deep understanding of Islamic principles and business ethics. From the perspective of the Critical Theory of Media, the risk of commodifying the values of dakwah is important to consider. If the spirit of entrepreneurship is only interpreted as digital branding without the internalization of values, then the sustainability of da'wah economics will be fragile. Therefore, the role of da'wah institutions and leaders must be directed toward ideological development, not merely achieving virality.

Using FOMO as a framework for analysis, we can understand that Gen Z's participation in entrepreneurial da'wah is not solely driven by ideological or religious values, but is also influenced by the social and emotional dynamics that

have formed in the digital space. FOMO can be interpreted as a tool that can mobilize the collective consciousness of Gen Z to see da'wah not merely as a lecture, but as a productive lifestyle that responds to the needs of the times.

Conclusion

This study shows that a da'wah strategy that adapts the Fear of Missing Out (FOMO) approach has proven effective in attracting the interest and shaping the participation of Generation Z in halal lifestyles and da'wah entrepreneurship. Digital da'wah innovations packaged through social media, community events, visual campaigns, and relevant Islamic narratives have succeeded in creating a sense of urgency and social connection among young people. FOMO serves as a psychological trigger that motivates Gen Z not only to follow halal lifestyle trends as consumers but also to take on the role of producers through affiliate business activities, selling halal products, and collaborating within the Islamic economic ecosystem.

Dawah institutions and Islamic communities that can blend spiritual values with digital aesthetics, creative storytelling, and strong social networks have become key actors in fostering entrepreneurship rooted in Islamic values. This phenomenon signifies a shift in how dakwah is delivered, from a one-way approach to a participatory, interactive, and economically empowering one. Thus, it can be concluded that dakwah innovation based on FOMO strategies is not only effective in conveying moral and spiritual messages but also serves as a tool for social and economic transformation for Muslim Generation Z in the digital age.

However, this study has limitations because its scope only focuses on observing certain digital communities within a limited time frame (May–August 2025) and the number of informants is relatively small, so the findings cannot be generalized to the entire Muslim Gen Z population in Indonesia. Additionally, the netnographic approach used emphasizes online interactions, so it does not fully capture the dynamics of participation in offline settings. Therefore, future research is recommended to expand the scope by involving more communities, using mixed methods to complement quantitative and qualitative data, and examining other factors such as the role of family, education, and government policies in strengthening the digital-based da'wah entrepreneurship ecosystem.

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