

Da'wah Media and the Challenges of Generation Z Popular Culture

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ABSTRAKSI (10PT)

Abstrak: Era perkembangan teknologi informasi dan komunikasi menyebabkan makin berkembangnya budaya populer di masyarakat, terutama pada Generasi Z, karena media menjadi sarana sosialisasi dan akulturasi berbagai budaya dari berbagai negara. Dalam konteks dakwah, media menjadi bagian yang strategis untuk menyebarkan pesan dakwah. Kajian ini bertujuan untuk mengidentifikasi dan menganalisis tantangan media dakwah pada era makin berkembangnya budaya populer pada kalangan generasi muda. Dengan menggunakan metode kualitatif dan analisis media yang populer digunakan oleh Generasi Z. Hasil dari kajian ini dapat diketahui bahwa terdapat tahapan-tahapan dalam produksi dan reproduksi konten dakwah di media yang telah dipenuhi oleh berbagai konten menarik lainnya. Maka konten dakwah dituntut untuk beradaptasi dengan pola yang ada dan dapat menjadi tandingan konten lain yang viral di media sosial tanpa keluar dari tujuan dakwah itu sendiri yakni menyeru kepada manusia tentang kebaikan serta nilai-nilai keislaman agar supaya dapat memperoleh kebahagiaan di dunia dan juga di akhirat.

Abstract: The era of information and communication technology development has led to the development of popular culture in society, especially in Generation Z, because the media is a means of socialization and acculturation of various cultures from various countries. In the context of da'wah, the media is a strategic part of spreading da'wah messages. This study aims to identify and analyze the challenges of da'wah media in the era of growing popular culture among the younger generation. By using qualitative methods and analyzing media that are popularly used by Generation Z. The results of this study can be seen that there are stages in the production and reproduction of da'wah content in the media that have been filled with various other interesting content. So da'wah content is required to adapt to existing patterns and can be a counterpoint to other viral content on social media without getting out of the purpose of da'wah itself, which is to call people to goodness and Islamic values so that they can get happiness in the world and also in the hereafter.

Keywords:

Da'wah Media

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I. Introduction

Popular culture developed due to globalization where the media became a means to socialize in cyberspace. The barriers between countries seem to be lost (borderless) which ultimately humans can unite in various media beyond the boundaries of state, nation, race, ethnicity and religion. From

globalization there is also an identity crisis that is increasingly widespread due to the process of accumulation and acculturation due to the wider spread of diaspora communities that can eliminate the authenticity of local races and cultures.(Kholis, 2018)

The same goes for da'wah. Da'wah has also experienced transformations from the past to the present. As long as there is life on earth, da'wah activities will continue. In all aspects of life, da'wah runs massively from era to era with various forms of delivery and media. According to Azwar, 2020 to improve a situation to a better situation, da'wah is a continuous process in response to these challenges in which there is a process of transformation and change.(Fabriar et al., 2022)

Da'wah is currently very developed. If you want to deepen your knowledge of Islam and its laws, it is no longer limited to ustadz or ustadzah delivering tausiyah in mosques and mushollas, but more than that. Even today, the internet has become a very practical medium for obtaining information on various religious issues. From simple matters of worship to bizarre issues, everything is easy to find and access. "Mbah Google" is a source that is often used as a reference and the main source for obtaining religious knowledge.

The emergence of social media is one of the latest developments in information technology that is in great demand today. Social media is a means or media that brings together a collection of virtual communities that are interconnected or work together to achieve certain goals. They can also be referred to as a means of gathering information-hungry virtual communities. Social media helps people access or disseminate information in various forms, including written, spoken, video and sound. Some types of social media today are Facebook, Twitter, Blog, YouTube, Instagram, WhatsApp, and many more. In fact, the use of social media can greatly affect the popularity of a preacher on a local to national level.(Siregar, 2023)

Unlike the agrarian era, religious leaders and clerics have a significant impact on people's lives. They imitate, listen to and do what they say. Because of their love for the scholars and their desire to get tausiyah that can help them live a good and righteous life, people dare to sacrifice and come to the place of recitation even far away. They are people of khushu', tawadhu' and high spirits. They pay close attention to what the scholars say and make every effort to implement what they say.(Budiantoro, 2017)

The Indonesian Internet Service Providers Association (APJII) suggests that the number of Indonesian internet users in 2024 will reach 221,563,479 out of a total population of 278,696,200 Indonesians in 2023. From the results of the 2024 Indonesian internet penetration survey released by APJII, the Indonesian internet penetration rate touched 79.5%. (<https://Apjii.or.Id/Berita/d/Apjii-Jumlah-Pengguna-Internet-Indonesia-Tembus-221-Juta-Orang>, n.d.)

Compared to the previous period, there was an increase of 1.4%. This can be an opportunity, opportunity, and challenge for preachers to heed the delivery of da'wah by packaging and creating interesting content so that the da'wah message can be conveyed properly to mad'u through these social media features. It is hoped that people, especially the millennial generation, will be interested in learning religious knowledge and practicing it in their daily lives. Therefore, millennials must learn and understand how to wisely use social media to spread goodness and invite others to the right path and be pleased by Allah SWT.(Meyniar Albina et al., 2024)

One of the media products enjoyed by the Indonesian population is podcasts or podcasts. Citing Global Web Index (GWI) data, the percentage of Indonesian podcast listeners is the second largest in the world as of the third quarter of 2021. Sweden, the country where Spotify was founded, has 28.9% of podcast listeners, showing that apart from being popular as a music app, Spotify is also highly favored by podcast listeners.(GWI, n.d.) According to the same report, podcasts are the third favorite audio content, with music being the most popular, radio shows being second, and audiobooks being fourth. Pahlevi Reza. 2024. Databoks. (<https://databoks.kata.data.co.id/teknologitelekomunikasi/statistik/ef21f10df9f804c/pendengar-podcast-indonesia-terbesar-ke-2-di-dunia>)

Podcasts are very popular as an alternative audio medium to radio, so they are growing quite quickly. According to Bongey, Cizadlo, and Kalnbach (2006), researchers sent podcasts to a number of students at a college. Researchers began to sense the viral potential of podcasts as knowledge and use of new podcasts spread quickly from one listener to another with little time and experience. Podcasts were already beyond the standard school or college student. The podcast was so widespread that Cizadlo started receiving emails from people outside the United States and non-US listeners. He received many responses related to the podcast. (Dalila, 2020)

Popular culture is closely related to things in everyday life that can be enjoyed by all people or by certain circles such as celebrities who often have a lifestyle such as private vehicles, fashion, home models, body care, and so on. According to Ben Agger, in the world of entertainment, there is a tendency that the culture that will enter and exist must have a popular element as its main component. The culture will gain its strength when the mass media is used as a tool to spread influence in society. (Kencana, 2022) The circle of popular culture is increasingly spreading in the wider community, especially among teenagers, due to the increasing use of the internet or electronic devices. As is known, extensive globalization and the demands of a world largely dependent on technology, such as in the entertainment industry, commerce, government, and even education have led to the rapid growth of media and internet use.

With technology and media, convenience and efficiency will become a real necessity. Seen when the world experienced a pandemic that lasted for approximately almost three years, namely the Covid-19 outbreak. The world is increasingly attached to technology, internet, media and gadgets. This can be seen from the rapid growth in the number of gadgets compared to the number of humans themselves.

It is inevitable that currently the generation that has a lot of roles and access in social media is Generation Z, a generation that grew up and developed in the digital era, they were born in the range of 1997 to 2012, have different characteristics in accessing and consuming information, such as their preference for content that is visual, interactive, and easily accessible through mobile devices. This makes preachers now if they want their da'wah to still exist and be accepted by a wide audience, especially Generation Z, it is necessary to adapt by following the current development of da'wah that is friendly to Generation Z and remains relevant to the teachings of Islamic values.

Novia Aini's research discusses media education and popular culture in facing global challenges among young people. Which research is an educational program implemented at a Humairah Orphanage in Palembang. This education is given to teenagers at the orphanage as a provision for them so that they know and understand the challenges of popular culture starting from the concept, scope and characteristics of today. Meanwhile, the research conducted by the author this time has a position in which it explains and identifies the reality that occurs in this Generation Z era and then describes it in such a way ranging from the form of da'wah media that is loved by Generation Z today to the challenges faced by da'wah media in Generation Z. (Aini, 2023)

From here, researchers want to explore more deeply the phenomenon of da'wah media that is favored and even used as a reference by them in various issues related to Islamic values. Of course, all of this cannot be separated from how the media can adapt and innovate to the waves of globalization and of course the current popular culture, so researchers want to know what challenges are faced by the latest da'wah media. It is hoped that the da'wah media can be friendly to the life of Generation Z and become a credible and relevant da'wah media to the problems currently being experienced by the community, especially Generation Z itself.

II. Literature Review

A. *Da'wah Media*

Da'wah media is currently one of the important means to reach Generation Z, which is known as a group that is highly connected to technology and social media. In this context, YouTube has become a very effective platform for delivering da'wah messages. Generation Z, born between 1997

and 2012, grew up in a digital age where information can be accessed easily and quickly. Therefore, the da'wah approach taken by preachers on this platform should be tailored to their characteristics and media consumption habits.

YouTube as a social media platform provides various features that allow preachers to deliver their messages in an engaging and interactive way. Da'wah content on YouTube is not only limited to formal lectures, but also includes various formats such as vlogs, panel discussions, and entertaining short videos. This allows preachers to adapt to Generation Z's preference for visual and interactive content.(Iskandar, 2023)

One example of a YouTube account that is active in da'wah is Ustadz Adi Hidayat through the "Adi Hidayat Official" channel. Ustadz Adi Hidayat is known for his straightforward and easy-to-understand delivery style. He uses the communication principle of *qaulan sadida*, which means correct, firm, and honest speech. In each video, he tries to present da'wah material in a way that is relevant and attractive to young audiences. Her content often raises current issues and provides solutions based on an Islamic perspective, so as to attract the attention of Generation Z who are concerned about social issues.(Maesura' & Khumaedi, 2024)

B. *Generation Z*

Generation Z, born into a world of rapid technological change and social evolution, represents a generation marked by digital fluency, adaptability, and a strong sense of global consciousness that has been shaped by unprecedented access to information and connectivity; they have grown up in an era where the internet, smartphones, and social media platforms are integral parts of daily life, enabling them to form complex networks of relationships and communities that transcend geographical boundaries, and fostering an environment where collaborative problem-solving, creativity, and a willingness to challenge traditional norms are highly valued; these individuals often exhibit a pragmatic approach to life, characterized by a desire for authenticity, inclusivity, and social justice, and they actively engage with issues such as climate change, mental health, and economic inequality, using digital tools to mobilize support, share knowledge, and drive social innovation.

Moreover, Generation Z's educational and career aspirations are deeply intertwined with their understanding of technology and globalization, leading to an increased preference for flexible, interdisciplinary learning environments that emphasize real-world applications over rote memorization, and a growing interest in entrepreneurial ventures that allow them to shape their own futures in a rapidly changing economic landscape; despite facing challenges such as digital overload, concerns about privacy, and the pressures of maintaining a constant online presence, members of this generation demonstrate remarkable resilience by continuously adapting to the demands of a hyper-connected society, leveraging their digital proficiency to not only overcome obstacles but also to identify and exploit opportunities for personal and collective growth.

The cultural impact of Generation Z is evident in their consumption patterns, media preferences, and innovative approaches to communication, which collectively drive shifts in traditional market dynamics and redefine what it means to be engaged citizens in a digital age; their openness to diverse perspectives and commitment to inclusivity have also led to a reimagining of social identities, where labels are fluid and self-expression is encouraged, thereby challenging longstanding conventions and fostering a more equitable society.

Furthermore, their political engagement is characterized by a tendency to question established authorities and to demand greater transparency and accountability from both governmental and corporate institutions, a reflection of their broader belief that meaningful change is possible through informed activism and collective effort; as researchers continue to explore the nuanced behaviors, attitudes, and aspirations of this generation, it becomes increasingly clear that Generation Z is not merely a passive recipient of technological advancements, but rather a dynamic force that actively shapes the future through its innovative spirit, commitment to social responsibility, and relentless pursuit of knowledge and progress, suggesting that their influence will be instrumental in defining the social, economic, and political contours of the coming decades, while also offering a forward-

thinking vision that embraces both the potential and challenges of a rapidly evolving global landscape (e.g., Twenge, 2017; Seemiller & Grace, 2016); furthermore, this generation's resilience and adaptability are evidenced by their proactive engagement in self-improvement, problem-solving, and a shared commitment to harnessing technology for building sustainable communities and driving transformative social change.

III. Research Method

A. *Methods and Approach*

This research applies descriptive qualitative research methods by identifying and analyzing da'wah media that are often accessed by Generation Z in their daily interactions with digital media. The media studied by researchers is limited to social media that exists and is popular among people today, namely YouTube, by examining the content of various YouTube accounts that have the characteristics of a da'wah account that exists at this time and has popularity among Generation Z and also has an influence on this YouTube media by looking at the subscribers it has and also the content presented has relevance and has da'wah values. (Wahidmurni, 2017)

This research uses primary data in the form of da'wah videos on Youtube, Youtube user comments, and interviews with audiences of da'wah videos on Youtube. Data collection techniques include video observation, video content analysis, and in-depth interviews. Furthermore, data collection is by taking video samples based on the criteria set by the researcher, namely the number of viewers, da'wah themes, and video duration. The first step is to observe how the da'wah message is conveyed, then analyze the comments and audience interactions on the da'wah content.

Data analysis uses data reduction techniques, data presentation, and conclusion drawing: first, categorizing the types of da'wah messages that often appear. Second, examining the interaction patterns between preachers and mad'u in the comments column. Third, interpreting the meaning contained in the da'wah video.

IV. Discussion

A. *Da'wah Media for Generation Z*

Habib Ja'far is also a preacher who utilizes YouTube effectively. Through the "Jeda Nulis" channel, he implements a strong personal branding strategy. Habib Ja'far is known for his integrity and consistency in delivering da'wah messages. He not only talks about religious teachings, but also relates Islamic values to the daily lives of the younger generation. In this way, he builds emotional closeness with his audience, making his da'wah messages easier to accept. (View of Analisis Konten Tentang Toleransi Beragama Dalam Dakwah Habib Husein Ja'far Al Hadar Di Channel Youtube Jeda Nulis, n.d.) Another YouTube channel worth noting is Deddy Corbuzier, although not a traditional preacher, he often invites religious figures in his programs to discuss the values of Pancasila and religious tolerance. One of them is Habib Ja'far himself, who is often invited in Deddy Corbuzier's content in the form of podcasts, talk shows, and others. Habib Ja'far even has his own event segment on Deddy Corbuzier's YouTube channel, which is devoted to the month of Ramadan, namely the Log In segment. Through this approach, Deddy managed to reach the Generation Z audience in a more relaxed but still educational way. These discussions not only attract attention but also provide new insights into the importance of tolerance in a plural society like Indonesia.

One YouTube account that stands out in the behavior of da'wah is Ustadz Felix Siauw. He is known for his straightforward delivery style and content that is relevant to current issues. Through videos that are informative and often contain elements of humor, Ustadz Felix Siauw has succeeded in attracting the attention of many young people. The content strategy used includes discussing Islamic teachings in the context of everyday life, as well as answering questions that are often asked by the younger generation about religion. With more than one million subscribers, this channel is one of the successful examples of utilizing YouTube as a medium for da'wah. (Hanief et al., 2023)

YouTube preaching content strategies for Generation Z also include the use of strong visual elements. Many preachers now use graphics, animations, and short videos to convey their messages. For example, accounts like @msalbaniquotes on TikTok (which also has content on YouTube) use a communication style that is engaging and easy for Generation Z to digest. Their content often contains humor or memes that are relevant to current pop culture, making it easier to share and discuss among the younger generation. The characteristics of da'wah on YouTube also show a tendency to be more interactive. Preachers often invite audiences to participate through comment sections or direct question and answer sessions. This creates a space for dialogue between the preacher and the audience, making the da'wah message feel more personal and close. In the context of Generation Z, it is important for preachers to understand that they are not only looking for information but also experiences. They want to feel involved in their religious learning process. Therefore, the use of video formats that allow interaction such as live streaming or Q&A is becoming increasingly popular. (Fadhlurrahman et al., 2022)

It can be seen that the phenomenon of preaching media for Generation Z through YouTube shows that this platform is not only a tool for disseminating religious information but also a means of building community and dialogue between generations. Preachers must continue to innovate their content strategies to stay relevant and reach the hearts and minds of the younger generation. By utilizing technology and understanding the characteristics of their audience, preachers can ensure that Islamic messages are alive and well in this digital age.

B. Media Production and Reproduction in Generation Z

In today's digital age, Generation Z has become one of the demographic groups most connected to technology and social media. They are not only content consumers, but also active content producers, especially on platforms like YouTube. In the context of da'wah, YouTube has become an important arena where religious messages can be delivered in a way that is engaging and relevant to Generation Z.

The production of da'wah media on YouTube by Generation Z reflects a change in the way religious messages are delivered. This generation has grown up in an environment heavily influenced by technology, so they are more accustomed to visual and interactive formats. This encourages preachers to adapt to new ways of delivering their messages.

As the object of the researcher's analysis here on Habib Ja'far's Youtube account, "Jeda Nulis", which is included as one of the popular da'wah accounts on YouTube, shows how the production of da'wah content can be done with a fresh and innovative approach. He often combines elements of entertainment with education, making his talks not only informative but also entertaining. This approach is crucial to attracting Generation Z, who tend to have shorter attention spans than previous generations.

The production of da'wah content on YouTube involves several important steps that must be considered so that the message conveyed can be well received by the audience. (Iskandar, 2023) In the following, the author has summarized the steps in producing da'wah content in today's media that can attract Generation Z:

1) Determining Content Themes and Objectives

The first step in content production is to determine the theme and purpose of the da'wah video. Preachers need to understand issues that are relevant to Generation Z, such as moral challenges, identity, and social values. For example, Habib Ja'far often chooses themes related to the daily lives of young people, such as ideal romance among Generation Z, which currently seems to have normalized things that are taboo in Islam. However, Habib Ja'far always conveys his views with an approach that is not intimidating and tends to be takfiri, but tries to understand the culture of Generation Z first and then offers a wise solution without judging the audience. Similarly, in the theme of friendship, the challenges of life in the digital age and many other themes.

2) Research and Material Preparation

Once the theme is determined, the next step is to conduct research to gather accurate and relevant information. This includes finding Qur'anic verses or hadith that support the theme and understanding the context. Material preparation also includes writing a video script or outline to ensure maximum message delivery.

3) *Video Production*

Video production is a crucial stage in the creation of da'wah content. At this stage, the preacher must consider technical aspects such as lighting, sound, and shooting. Habib Ja'far usually uses a simple but effective studio to record his videos, ensuring good audio and visual quality. In addition, the use of visual aids such as graphics or animation can increase the attractiveness of the video because among Generation Z, it is now found that many other contents besides da'wah use visual effects and animation as an effective touch to attract viewers from Generation Z, so da'wah content also needs to adapt to it in order to keep up with the flow of popular culture but still return to the core of da'wah, namely to spread Islamic values. Preachers also need to pay attention to the style of delivery; a friendly and expressive tone of voice can make the audience feel closer to the speaker.

4) *Content Editing*

Once the video shooting process is complete, the next step is video editing. Here, the editor will organize the footage into a cohesive and compelling whole. Editing includes cutting out unnecessary parts, adding appropriate background music, and inserting text or graphics to clarify key points which the da'wah creator needs to highlight in order to maximize message distribution to the audience. It is also important for preachers to keep the video duration short but information-dense. Generation Z tends to prefer videos with a duration of 5 minutes to 15 minutes because they are easier to digest and so that they can be viewed at times that do not require a long time such as during breaks, lunch, and between busy activities this content can still be enjoyed.

5) *Publication and Promotions*

Once the video has been edited, the next step is to publish it on YouTube. However, publication alone is not enough; promotion is also very important to reach a wider audience. Preachers can utilize other social media platforms such as Instagram, TikTok, or Twitter to share video snippets or teasers before the full launch. Habib Ja'far often does this by uploading teasers of his latest content on his Instagram story or on TikTok in a shorter format which can be a form of promotion that can reach a wider audience even across social media platforms. She also interacts with her followers through social media to build community and increase audience engagement. This creates a sense of connection between the preacher and his followers and encourages them to share the content with others.

6) *Evaluation and Feedback*

After the video is published, it is important for preachers to evaluate their content, from the content to the audience response. Through analyzing comments and viewing statistics on YouTube, they can understand what works and what needs to be improved in the future. Feed back from the audience is invaluable in perfecting the content that has been created and in the process of producing the next content.

Next, the reproduction of da'wah media among Generation Z. The phenomenon of Generation Z's da'wah media does not only occur through the creation of new content but also through other means such as reposting, repurposing content, or even creating discussions around the video on other platforms. Generation Z is known as a creative generation that is able to take inspiration from various sources to create something new. (Azhimi Qalban et al., 2022)

For example, many other YouTube users take video clips of Habib Ja'far's lectures and make reactions or analysis of the content of the lectures with a variety of varied content models. Sometimes this raises the pros and cons because taking incomplete clips of da'wah video footage can usually lead to accelerated inference of the message in the content, while it comes from a longer video which should be clearer the context contained in the content if consumed by the audience as

a whole. As for reacting to a da'wah content, this creates an ecosystem where da'wah messages can be spread more widely through various interpretations and perspectives.

The dynamics of da'wah media production and reproduction among Generation Z show how technology has changed the way religious messages are delivered. Through well-planned content production steps. From theme-setting to evaluation, preachers can effectively reach young audiences on platforms such as YouTube.(Chen & Ha, 2023)

Accounts like Habib Ja'far have proven that with the right approach, social media can be a powerful tool to spread Islamic values to Generation Z. In a world where information moves fast and audience attention is increasingly limited, creativity in the production of da'wah content will continue to be the key to success in attracting Generation Z's interest in the teachings of their religion.

C. *Da'wah Media Challenge in Generation Z Popular Culture*

Da'wah media in the digital age, especially on the YouTube platform, faces complex challenges in reaching Generation Z. This generation, which has grown up surrounded by technology and popular culture, has a different outlook and consumption behavior compared to previous generations.(Aini, 2023)This generation, which has grown up surrounded by technology and popular culture, has a different perspective and media consumption behavior than previous generations. They have thoughts and preferences that often differ from their predecessors. In this context, the challenges faced by the da'wah media are not only related to the way the message is delivered, but also to how the message is received and understood by the Generation Z viewers. This article will discuss the real challenges of da'wah media in the popular culture of Generation Z on YouTube, as well as how preachers can adapt to this dynamic. From the phenomenon of da'wah media that developed among Generation Z and the process of production and reproduction, the researcher found several challenges that are now faced in navigating the flow of digital da'wah with da'wah media that are required to adjust the situation and conditions in the current era.

1) *Challenges in Masseur Delivery*

One of the main challenges facing da'wah media on YouTube is the way messages are delivered, which must be tailored to the preferences of the Generation Z audience. This generation is known to have a shorter attention span and prefers content that is fast-paced and engaging. In a world filled with various types of entertainment content, such as vlogs, music videos, and viral challenges, da'wah messages are often considered less interesting if they are not presented in an innovative, engaging and interactive way.(Ana & Shofa, 2023)

So in social media such as YouTube, there are now features that facilitate the creation of content that is fast and in accordance with the preferences of the Generation Z audience who like fast content, namely the YouTube Shorts feature. Preachers such as Habib Ja'far have shown that the use of entertainment elements in the delivery of da'wah can increase the attractiveness of the content. However, not all preachers are able to do this. Many of them are still stuck in traditional formats that may no longer be relevant to Generation Z audiences. For example, long lectures without interaction or interesting visualizations can make the audience lose interest quickly. Therefore, preachers need to innovate in the way they deliver messages in order to compete with other more entertaining content.

2) *Competition with Popular Content*

Another significant challenge is competition with popular content on YouTube. Generation Z has unlimited access to different types of content from around the world, ranging from entertainment videos to tutorials. In this context, da'wah media must compete not only with other videos but also with influencers and content creators who have great appeal among young people (Generation Z).

Content such as pranks, challenges, or daily life vlogs often get more attention than da'wah videos. This creates a gap between what the preacher wants to convey and what the audience is

actually interested in. To address this, preachers need to understand the trends and preferences of Generation Z and adjust their content strategy to be more relevant and engaging in order to be a counterpoint to other popular content.

3) *Diversity and Tolerance Issues*

Generation Z's popular culture is also known to value diversity and inclusivity. In the context of da'wah, this is a challenge in itself. Preachers often have to navigate sensitive issues related to religion and faith without offending other groups or reinforcing negative stereotypes. For example, when discussing topics such as religious tolerance or different views in Islam, preachers need to deliver their message carefully so as not to cause controversy or negative reactions from the audience.

Habib Ja'far and other preachers have successfully addressed these sensitive themes with a more inclusive approach. They often link Islamic teachings to current social issues, such as social justice and environmental protection. However, not all preachers have the ability to do this effectively. The challenge of delivering relevant da'wah messages in the context of the diverse popular culture of Generation Z remains a homework assignment for many preachers.

4) *Quality of Content Production*

The quality of content production is also a significant challenge for proselytizing media on YouTube. Generation Z is used to high standards in terms of visuals and audio as they are often exposed to high-quality content from professionals in the entertainment industry. Hence, haphazardly produced or unprofessional da'wah videos tend to be less desirable. Preachers need to invest in good production equipment and understand editing techniques to produce visually appealing videos. For example, the use of animated graphics or visual effects can help explain complex concepts in a way that is easier for young audiences (Generation Z) to understand. However, many preachers may not have the resources or knowledge to do this effectively. (Hasanah, 2024)

5) *Audience Interaction and Engagement*

Interaction between the preacher and the audience is also an important aspect of building a community on YouTube. Generation Z values direct engagement and two-way communication with their favorite content creators. Preachers should be able to create spaces for viewers to interact through comments or live Q&A sessions. However, many preachers still don't make optimal use of the interactive features on YouTube. They tend to focus more on delivering material rather than building relationships with their audience. This can be a hindrance in creating a community of loyal followers who actively participate in discussions around da'wah content.

The challenges of proselytizing media in Generation Z popular culture on YouTube include various aspects from message delivery to interaction with the audience. Preachers need to adapt to the changing media consumption behavior of Generation Z in order to reach them effectively. By understanding the dynamics of da'wah media production and reproduction and the characteristics of Generation Z, preachers can develop more relevant and interesting content strategies.

While there are many challenges to the viability of dawah on social media, there are also great opportunities for da'wah media to thrive in this digital age. With innovative approaches and a deep understanding of their audience, preachers can utilize platforms like YouTube to effectively spread Islamic values to Generation Z without forgetting the core or basic purpose of da'wah itself which is to invite people to the path of Allah by conveying Islamic values.



Figure 1. One of the da'wah content on Habib Ja'far's Jeda Nulis YouTube account

V. Conclusion

YouTube shows the phenomenon of Generation Z's proselytizing media that it is not only a tool to disseminate religious information but also a means to build community and talk to other generations. To stay relevant and reach the younger generation, preachers must continue to develop new content approaches. Preachers can ensure that the message of Islam remains alive and thriving in today's technological age by utilizing technology and understanding the demographics of their audience.

The dynamics of da'wah media production and reproduction among Generation Z show how technology has changed the way religious messages are delivered. Through well-planned content production steps. From theming to evaluation, preachers can effectively reach Generation Z audiences on platforms such as YouTube. Accounts like Habib Ja'far have shown that social media can be an effective tool for spreading Islamic values to the younger generation if used correctly. In a world where information moves fast and audience attention is increasingly limited, creativity in the creation of da'wah content will continue to be the key to success in attracting Generation Z's interest in the teachings of their religion. In the popular culture of Generation Z on YouTube, the challenges of da'wah media include various aspects, from message delivery to interaction with the audience. In order to effectively reach Generation Z, preachers must change the way Generation Z sees media. Preachers can create a more relevant and interesting content strategy by understanding the dynamics of production and reproduction of da'wah media and the characteristics of Generation Z.

While there are many issues that prevent da'wah on social media from taking hold, there are also great opportunities to thrive in this digital age. Preachers can utilize platforms like YouTube to effectively spread Islamic values to Generation Z using creative approaches and a deep understanding of their audience. They can also maintain the basic purpose of their da'wah, which is to invite people to the path of Allah by conveying Islamic values.

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