

Content Analysis and Audience Receptions of Online Da'wah on YouTube Social Media

MUHAMMAD ANSHAR*

ASNI DJAMERENG

MUH. ILHAM

Universitas Islam Negeri Alauddin Makassar, Indonesia

ABSTRACT

YouTube social media has provided online da'wah content that the audience can access. This study aimed to analyze (1) the content of online da'wah on YouTube and (2) the audience's reception of online da'wah on social media. This research uses a qualitative approach with content analysis, determining message characteristics and reception analysis to determine the position of audience acceptance of online da'wah messages. The results of the study show that: (1) Online da'wah materials on YouTube social media contain various themes, namely the study of monotheism (Aa Gym Official), Fiqh (Adi Hidayat Official), and ethical issues (Ustadz Abdul Somad Official). The content of da'wah is in accordance with the characteristics of the preacher and the audience's needs; (2) The audience's reception of online da'wah on social media, YouTube is divided into two, namely the dominant position and negotiation, while the opposition is not found. The audience reception is related to the theme of da'wah, the community's needs, and the interactive style between the preacher and the audience. Therefore, the preacher needs to master social media applications, choose the theme of online da'wah according to his needs, and establish a strong relationship with the audience.

Keywords: *Da'wah online, content of da'wah, audience reception, YouTube, social media.*

INTRODUCTION

Internet users worldwide are increasing rapidly because the internet has become a significant need for the global community. Based on data from the global survey website Statista.com, it was found that the number of internet users worldwide in April 2022 was 5 billion and 4.65 billion social media users (Statista, 2022a). The countries with the highest number of internet users in the world in January 2022 are China (1.020 billion), India (658 million), the United States (307.2 million), Indonesia (204.7 million), Brazil (165.3 million), Russia (129.8 million), Japan (118.3 million), and Nigeria (109.2 million) (Statista, 2022b).

Social media dominates the largest number of internet users. The ranking of social media users in January 2022 are: Facebook (2.910 billion), YouTube (2.562 billion), WhatsApp (2,000 billion), Instagram (1,478 billion), Weixin/WeChat (1,263 billion), TikTok (1,000 billion), and Facebook Messenger (988 million) (Statista, 2022c). Based on these data, the first largest social media user is occupied by Facebook, followed by YouTube in second place.

YouTube is the website of choice for people or teenagers today. The videos on this platform have been used in the community for sharing and improving social relationships (Balley et al., 2020). As a social media platform, YouTube has a unique characteristic, namely, its content created by its users or user-generated content. People can create, upload and share videos online on this platform (Briandana et al., 2021). Videos on YouTube contain a variety of positive content, for example, appraisal of diversity in digital knowledge production (Chen et al., 2021), learning English (Kim & Kim, 2021), fruit and vegetable advertisements

*Corresponding author: anshar.akil@uin-alauddin.ac.id

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(Jaffery et al., 2020), Covid-19 information (D'Souza et al., 2020), to engage employees (Ewing et al., 2019), carrying out viral campaigns on environmental issues (Idris et al., 2023), or da'wah with a scientific approach used by Dr Zakir Naik (Anwar, 2023). YouTube has become an innovative propaganda medium in the era of disruption (Hilmi, 2021). YouTube has become a phenomenal da'wah media today (Wibawa, 2021). YouTube, located at www.YouTube.com, is a social media for sharing videos that allow users to upload, watch, and share da'wah videos. In making da'wah videos on YouTube, preachers (*Dai*) need to convey diverse discussions according to the diversity of audiences (Chen et al., 2021). *Dai*, who uses YouTube to preach, has entered celebrity culture (Hou, 2019). Various da'wah content is created according to the expertise of the preachers, which is then broadcast on YouTube channels (Yahya et al., 2020). Popular preachers such as KH Abdullah Gymnastiar (Aa Gym), Ustadz Abdul Somad, Ustadz Adi Hidayat, Buya Yahya, Ustadz Hanan Attaki, and Ustadz Arrazy Hasyim have used YouTube as a medium of online da'wah regularly to reach Muslim communities who want to get da'wah material in wherever they are. All online da'wah content has an audience according to the needs of netizens.

The audience can access the material and provide feedback or comments to the preacher through network facilities (Murthy & Sharma, 2019). Da'wah on social media is a religious social movement. The internet has also become a sacred space for religious activities, including da'wah. Da'wah experiences various polarizations, differentiations, and divergences, and often there are clashes between the thoughts of one *Dai* and another (Islami et al., 2020). The use of YouTube as a medium for da'wah faces several challenges, namely: ulama or preachers using online da'wah according to changing times (Malik, 2021), inaccurate da'wah content, potential for social alienation in the community (Rani, 2023), support of political, emotional, spiritual and religious insight from muslims (Pamungkas & Halwati, 2023).

The use of YouTube as an online da'wah medium is the practice of QS Ali Imran verse 110: *"You are the best people who were born for humans, enjoining the ma'ruf, forbidding the evil, and believing in Allah. If the people of the Book had believed, it would have been better for them; among them there are believers, and most of them are ungodly."* Da'wah is an activity that calls to God's path, whether in the form of active or passive activities. Da'wah can be carried out verbally or in action (Yahya et al., 2020; Ardyansyah & Suprabowo, 2022). Da'wah aims to call for the path of Allah, to enjoin good, and to achieve a prosperous life physically and spiritually according to the Qur'an and hadith (Pimay & Savitri, 2021)

Through YouTube, Da'wah is an effective and efficient da'wah model because it can reach a global audience. Every minute, 500 hours of new content are available. That means there are 30 thousand hours of content per hour and 720 thousand hours per day, or it takes about 82 years to watch all the new content uploaded to YouTube in just one day (Hamdan & Mahmuddin, 2021). The monetization feature encourages channel owners or preachers to get a lot of subscribers, viewers, and likes from the audience (Arifin, 2019).

This research discusses two problems. The first problem is the content of online da'wah on YouTube social media. To find out the content of online da'wah, a content analysis was carried out using Entman's framing perspective (1993). The second problem is the audience's reception of the content of online da'wah on YouTube social media. Receptions are responses, attitudes, and meanings obtained from watching media shows. The main assumption of reception analysis is that audiences are considered active people who have the freedom to access media and reproduce meaning. Stuart Hall (1973) refers to the process of encoding and decoding audiences when receiving messages from the media, which became

known as audience reception theory. Audience reception is divided into three categories: dominant or hegemonic, negotiated, and oppositional.

LITERATURE REVIEW

In the current era of globalization, information is urgently needed for *Dai* or preachers who can carry out da'wah online, who not only master religious knowledge but also understand digital technology or the use of social media as a means of da'wah. Preachers can use smartphones and other peripherals to reach a global audience through the Internet and digital technology. In the past, da'wah was carried out directly on the pulpit, then using radio and television, and now through the internet (online da'wah). Online da'wah has a different character from face-to-face da'wah in the pulpit or da'wah through conventional print and electronic media. Online da'wah is delivered through internet channels that are supported by digital devices in the form of hardware, software, networks, and information technology specialists. Online da'wah is carried out according to new media principles different from conventional mass media. According to recent media, the characteristics of online da'wah are interactive, demassified, synchronous and asynchronous, hyperlinked, and multimedia formats (Anshar, 2022). Da'wah on social media has the advantage of being able to achieve targets more easily, effectively and interactively compared to electronic media and print media (Ahmad et al., 2023). Da'wah on social media as an open platform has become a hyperactive medium that influences increased participation and communication through digital channels (Atnan & Abrar, 2023), so that online da'wah is an opportunity for both communicators of da'wah (*Dai*) and recipients of da'wah (*Mad'u*).

Components of Da'wah

One of the tasks carried out by every Muslim is to carry out da'wah according to his ability. The Prophet Muhammad said: "Convey from me even if it is only one verse" (narrated by Bukhari). This hadith shows the importance of the task of da'wah that needs to be carried out by Muslims whenever and wherever they are. Da'wah can achieve optimal results if it is carried out with the right strategy and is supported by technological devices that follow the situation and condition of the people (audience).

The essence of da'wah is to invite others to do good, truth, and improve life by the values of the Qur'an and hadith. The goal is to achieve happiness in this world and the hereafter. Da'wah also means encouraging people to do charity and prevent sin, calling for good and evil.

Da'wah components include: *Dai* (preacher) is the source, encoder, maker, or sender of da'wah messages. *Mad'u* is the audience, recipient, or target of da'wah. In communication science, we are called communicant, audience, audience, receiver, and decoder. *Maudhu* is a message or da'wah material in the form of ideas conveyed by *Dai* (source) to *Mad'u* (recipient). The message of da'wah is a set of verbal and non-verbal symbols that represent the feelings, values, ideas, and intentions of the preacher who conveys the da'wah. *Wasilah* is a medium, means, tool, or vehicle that sends messages from the *Dai* (source) to the *Mad'u* (recipient). Da'wah messages can be delivered face-to-face (direct communication) or through media (indirect communication). *Atsar* (effects) are changes that occur in *Mad'u* after receiving a da'wah message from the *Dai*. The expected impact is an increase in knowledge, beliefs, attitudes, behavior, practices, faith, and piety of *Mad'u* according to Islamic teachings (Nadhira et al., 2022; Irhamdi, 2019).

Da'wah Online on YouTube

YouTube is a multimedia online da'wah application (Anshar, 2019). Da'wah is carried out according to the times, community conditions, and technological advances. Da'wah is present as a solution and guide to people's lives according to the situation and conditions of the community so that Da'wah can achieve its goals. This is the da'wah bil-hikmah (wisdom) according to the command of the Qur'an:

"Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows best those who are guided"

(Surah An-Nahl: 125)

The emergence of online *Dai* makes religious instructions and spiritual values appear as basic needs of modern society. The large number of online da'wah viewers is proof that the da'wah messages have been well received by the public (Al-Hakim and Bachtiar, 2021).

Preachers have used YouTube social media to convey da'wah messages through text, audio, images, videos, animations, or graphics. This is one form of online da'wah, namely da'wah messages delivered through the YouTube channel in a multimedia format that is transmitted through the internet network and received by electronic devices such as smartphones used by users. Online da'wah messages in multimedia format are more attractive than da'wah messages that use only one form of media, for example, text in print media. Edgar Dale in Samsinar (2018) states that humans gain knowledge using their sense of sight 75%, and their sense of hearing 15%, and the rest comes from other senses. Multimedia-based online da'wah on YouTube combines the use of various human senses to achieve optimal understanding for the audience.

Audience Reception

An audience is a group of people who receive messages from the mass media, or people who read, listen to, and watch media or the person who is the communication target (Nasrullah, 2019). Reception are responses, attitudes, and meanings obtained from watching media shows. The main assumption of reception analysis is that audiences are considered as active people who have the freedom to access media and reproduce meaning. Stuart Hall (1973) refers to the process of encoding and decoding audiences in receiving messages from the media, which became known as audience reception theory. Audiences are free to interpret the meanings encoded and offered to them through media texts, which are considered polysemy (carrying many potential meanings). Hall mentions three ways the audience actualizes the meaning of the message it receives (decoding): dominant, negotiated and oppositional. The three positions of audience reception will be explained below (Hal, 1973; Littlejohn & Foss, 2009; Fauzi et al., 2022):

The dominant position occurs when the source uses generally accepted codes, so that the audience will interpret and read the sign with a generally accepted message. There is no difference in interpretation between the sources of information and the audience, as well as among the various members of the audience themselves who have the same interpretation.

The negotiated position, no dominant acceptance. The code submitted by the source will be interpreted in various ways, with full consideration of the audience. The audience does not generally accept the general message from the source, there is no full trust and confidence

of the audience. It is not compromised, but the message is interpreted in various ways, full of analysis and consideration, before the audience agrees or rejects the contents of the message.

The position of the opposition is the opposite of the first dominant hegemony. In this position, the audience does not agree with the content of the message, refuses, is interpreted differently or contradicts what is conveyed by the source. Opposition arises if the message conveyed is contrary to the situation and conditions of the audience, is contrary to the wishes of the audience, or is not following the thoughts, experiences, or knowledge of the audience.

Reception theory analyzes how the audience receives and follows messages from the media. One of the goals of da'wah on social media, YouTube is to attract interest and provide convenience for the audience to add Islamic knowledge and practice it in everyday life. Da'wah material that is broadcast on YouTube social media contains a variety of material according to the expertise of each preacher. Preaching through YouTube is more effective because it can reach large audiences in a fast time (Arifin, 2019). Audiences enjoy da'wah messages that are relaxed, humorous but firm to improve cognitive, affective and conative (Suryani & Anako, 2023).

METHODOLOGY

This research was conducted with a descriptive qualitative approach. Qualitative research is used to understand social phenomena by creating images comprehensively presented in words. The research is based on a post-positivist paradigm for researching natural objects (Fadli, 2021). The types of research are content analysis and audience reception analysis. The author uses the perspective of framing Robert M. Entman (1993) to perform content analysis with the stages: define problems, diagnose causes, make moral judgments, and suggest remedies. All stages were carried out as a unit in this study. While the reception analysis uses Stuart Hall's (1973) theory to determine the position of the audience after watching online da'wah on YouTube social media, namely: dominant, negotiated and oppositional.

Three da'wah channels are used as objects of research, namely: Aa Gym Official (refer Figure 1), Adi Hidayat Official (refer Figure 2), and Ustadz Abdul Somad Official (refer Figure 3). All three were chosen as the most popular Dai/preachers today. The informants of this research were 15 Faculty of Da'wah and Communication (FDK) UIN Alauddin Makassar students registered in the odd semester of 2021-2022. These informants were selected from various majors/study programs at FDK UIN Alauddin.

Researchers collected information using various data collection procedures, namely: observation, interviews, literature studies both offline and online. After that, the collected data will be analyzed, discussed, and conclusions drawn. This research starts from an idea or ideas, then looks for the appropriate theory, makes a research design, collects data, analyzes data, and makes conclusions. The data analysis technique used is an interactive model from Miles and Huberman (1992) which consists of data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

Based on the observations of online da'wah messages delivered by several preachers on YouTube channels, it was found that the messages conveyed had various themes. The official Aa Gym channel (KH Abdullah Gymnastiar) features themes including the study of monotheism so that the heart is always *sakinah*; love your deeds; present sincerity in your heart; When Allah opens the door of *makrifat* (knowing) to his servant; practice loved by Allah,

training the heart to be more confident in Allah ta'ala; and God who has justice majesty. Paying attention to these themes, Aa Gym focuses more on its da'wah on monotheism study material to strengthen faith and piety to Allah. The Aa Gym Official channel joined on February 29, 2016 and has been watched 71,566,109 times.

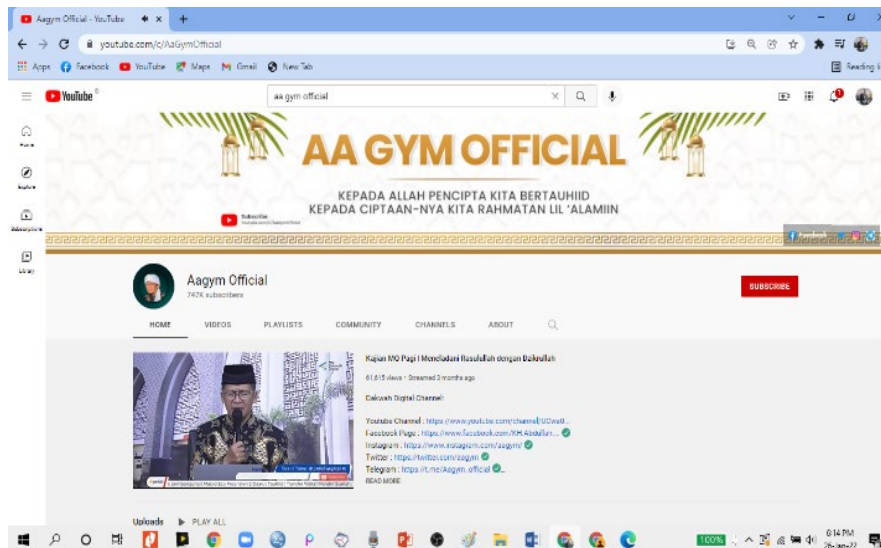


Figure 1: Aa Gym Official YouTube (<https://www.youtube.com/c/AaGymOfficial>)

The next channel that was observed was Adi Hidayat Official, which featured more diverse themes such as instilling children, be devout in prayer; ablution tutorials, Procedure for prayer, Sunnah & Bid'ah; Fiqh of Worship, The difference between *firqah* and madhhab in *aqidah*; Three things destroying faith; Devotion to your mother; recognizing the disease of faith; and the Benefits of leaving immorality. Paying attention to these themes is very suitable for Muslims in general, or mainly for young people or teenagers who need broad Islamic knowledge in accordance with the daily problems faced by the community. The Adi Hidayat Official Channel joined on February 28, 2019, and has been watched 126,178,903 times.

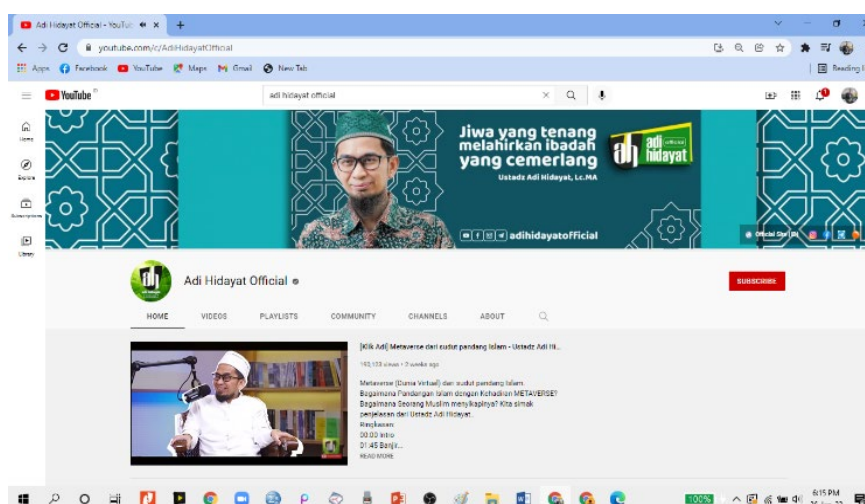


Figure 2: Adi Hidayat Official YouTube (<https://www.YouTube.com/c/AdiHidayatOfficial>)

The last channel observed was Ustadz Abdul Somad Official, broadcasting popular da'wah materials according to the problems and developments of Muslims today. The themes presented include exemplifying the Prophet as an entrepreneur; Humans who are *rahmatan*

lil alamin; self-reflection; strengthen *ukhuwah* in congregation; don't die before building a mosque; 7 reasons to the *maulid* assembly; Neighboring etiquette; 3 Benefits to the Mosque; and unite the people towards pleasure. Most of the themes presented are related to the reality of the life of Muslims today. Viewers: 191,181,740 times.

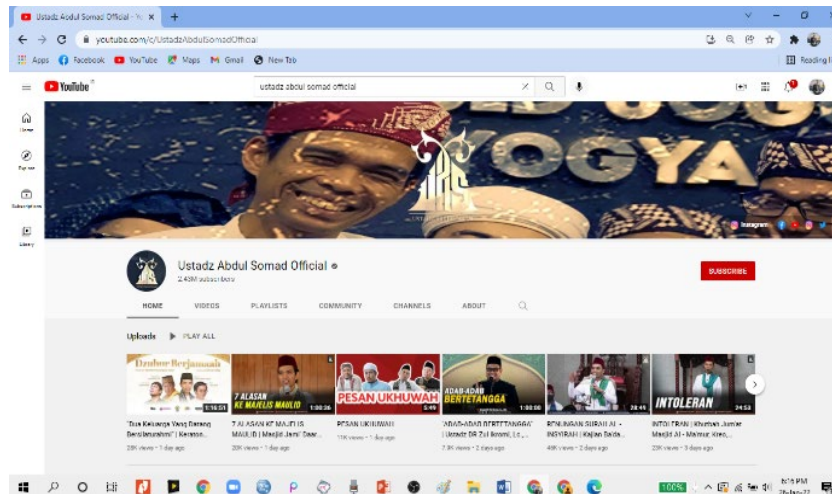


Figure 3: Ustadz Abdul Somad Official YouTube (<https://www.YouTube.com/c/UstadzAbdulSomadOfficial>)

Furthermore, regarding audience acceptance of online da'wah on YouTube social media, it was found that the informants were divided into two, namely: (1) dominant position (agree) and (2) negotiated position (considering). Meanwhile, this study did not find the position of opposition (rejecting). The dominant position means that the audience accepts and approves the preaching program; negotiation means that the audience considers the da'wah program, criticizes, does not immediately accept or reject the contents of the show, thinks carefully before they accept it; and opposition means that the audience rejects and disapproves of preaching broadcasts on YouTube.

The discussion is divided into two according to the problems studied: the content of online da'wah and the reception of online da'wah audiences. The discussion about the content of online da'wah includes the theme of da'wah and the benefits that the audience gets from the content of online da'wah. While the discussion regarding the reception of online da'wah audiences on YouTube social media includes dominant and negotiating positions, the opposition position is not found in this study.

1. Online Da'wah Content

Based on the analysis of the content of online da'wah on social media, it was found that the content delivered on the channels studied can be grouped into three aspects. First, *aqidah* is a message of da'wah related to the pillars of faith or things that must be believed according to the Qur'an and hadith. The theme of faith is very important to be conveyed by the preacher to the Muslim audience for coaching or increasing faith and devotion to Allah SWT. A lot of this faith material is conveyed by the Aa Gym Official channel on YouTube, such as the topic of how to maintain sincerity, love and understanding towards Allah.

Second, the aspect of practicing Islamic sharia, namely the implementation of the pillars of Islam that Muslims must carry out. Adi Hidayat officials, such as topics on prayer procedures, religious Fiqh, and ablution tutorials delivered this material. Third, a discussion of current popular issues. Many studies on the development of Muslims and current social

conditions have been conveyed by Ustadz Abdul Somad Official, such as neighborly manners, community unity, and how to become an entrepreneur by imitating the Prophet Muhammad.

The content of online da'wah with these three aspects is very important for Muslim audiences not only to increase religious knowledge but also as a motivator or mover to achieve a better world life, provide answers to the problems faced by the audience, and avoid things that are evil that is wrathful by God. Online da'wah always refers to the Koran and hadith, which are the guidelines for Muslims to get goodness and truth and eliminate doubts about the problems faced in this life. The informant admitted that there was an increase in faith after watching the contents of online da'wah shows on YouTube social media. The audience is again aware to worship more diligently and solemnly and continue to increase their religious knowledge to become more extensive. Watching the content of online da'wah shows on YouTube social media has given great benefits to the audience.

After watching the da'wah on YouTube, of course, our hearts as humans will be more touched and come back to our senses and feel that our faith will instantly improve. And the desire to worship is more solemn, and of course our religious knowledge is getting wider. (Informant 1, 2021)

The informant admitted that watching da'wah online has provided various benefits in increasing knowledge, especially Islam, strengthening faith, and forming a better person. This means that online da'wah affects three aspects of the audience, namely cognitive (mind) in the form of knowledge, forming attitudes and beliefs in the form of increasing faith and piety (affective), and forming better behavior following Islamic values sourced from the Qur'an and hadith. conative). The opinion of other informants is also similar, that online da'wah on social media, YouTube can help the audience to focus more on increasing faith. Thus, increasing religious knowledge also directly improves the quality of the audience's faith so that more changes can be realized by applying online da'wah content obtained on YouTube social media.

A preacher is a teacher mentor, who requires expertise, trust, attractiveness and speaking skills that affect the audience (Utz et al., 2020). The values of kindness conveyed will encourage the audience to practice the contents of the da'wah because, without the application, the values of da'wah are meaningless, for example the importance of keeping the environment clean, then directly implemented by improving the quality of clean life at home or on campus or at work for employee. The online da'wah material actually touches aspects of the audience's daily life so that it can be applied by the audience in their real life.

The benefits of watching da'wah online are: Adding knowledge; Strengthen my faith; and make me a better person. (Informant 2, 2021)

Online da'wah containing new materials for the audience will add insight and knowledge gained. Not only conveying orders, and prohibitions, but also regarding the character and noble character that a Muslim must possess. The examples given in the da'wah also help the audience understand the da'wah material delivered online. The knowledge and experience shared will encourage the audience to practice the da'wah material obtained on YouTube social media.

2. *Audiences Reception of Online Da'wah*

Furthermore, it is discussed about audience acceptance of online da'wah on social media YouTube. An audience is a group of people who receive messages from the mass media, or people who read, listen to and watch media, or the person who is the target of communication (Nasrullah, 2019). Internet technology has created new creative spaces for communicators and audiences. To be viral, da'wah content needs to use a "marketing" strategy to influence audience attitudes through photos, videos, and texts that are submitted on da'wah channels (Xiao et al., 2018). Da'wah content is easy to go viral if it discusses conflict, is interesting, has novelty, is credible and is right on target (Mazaya, 2021). Language functions as a connector and interpreter of experience. Each person uses language to express thoughts precisely that the audience understands (Angriani & Faridah, 2023). The audience will choose the content according to their needs, knowingly, without being forced to access the messages conveyed by the media they choose to get the information, entertainment, education, and so on they need. The audience here means people who are free have to seek and obtain information, people who are heterogeneous, scattered anywhere, without being limited by time and place. Anyone is called an audience when selecting and accessing the media needed to obtain information.

To increase public attention in accessing da'wah channels on YouTube, *Dai* needs to carry out a strategy that emphasizes experience, habituation, emotion, ratio, and functionality (Ma'arif et al., 2022), so that audiences can apply Islamic values in their lives. *Dai* needs to build a communication strategy through the YouTube social media network to influence the audience by creating and disseminating da'wah content (Enke & Borchers, 2019). Research on audience reception focuses on the readers, listeners and viewers understanding the meaning of messages received from the media. Thus, the message transmitted from the source to the recipient does not directly affect but passes through the filter of the audience (audience). The filter is in the form of knowledge, experience, mental condition, and others, the same message will have different effects on audience members. Readers, listeners and viewers are not people who passively accept and approve messages for granted. They are active people who have awareness, knowledge, interests, choices in their knowledge, attitudes, and actions. Messages made by the source and received by the audience are not always the same and may be different and contradictory.

Stuart Hall explains that the formation of meaning from the moment of encoding (making a message) and decoding (parsing a message) transmitted through the media does not always have a natural match between these two moments. In other words, audiences can interpret the meanings encoded and offered to them through media texts, which are considered polysemy (carrying many potential meanings). Hall stated that there are three ways for the audience to actualize the meaning of the message they receive (decoding), namely: a dominant position occurs when the audience agrees with the generally accepted source messages; negotiated when the code submitted by the source is interpreted in various ways, with full consideration; and opposition if the audience rejects the content of the message, interprets it differently, or contradicts what the source conveys.

Reception theory analyzes how the audience receives and follows messages from the media. The media accessed by the audience varies depending on their life circumstances, the need for certain information, or the situation that is always changing so that the audience adapts to the information conveyed by the media. The audience plays an important role in giving meaning to a text or show, whether it is interpreted positively (agree), negatively

(rejected), or hesitant (full consideration). As with the online da'wah broadcasts on social media YouTube, which is the focus of this research, the audience will also interpret them differently according to reception theory.

In this study it was found that audience acceptance of online da'wah is divided into two, namely: (1) dominant position (agree) and (2) negotiated position (considering). Meanwhile, the position of opposition (rejecting) was not found in the informants' answers. Informants who chose the dominant position (approved) of online da'wah on social media, YouTube considered it an innovation of da'wah compared to da'wah so far, which was only watched through television broadcasts, so now da'wah can be watched online on the internet. Online da'wah is more easily accessible through mobile devices such as smartphones owned by netizens so that there is no obstacle to watching and listening to da'wah at any time according to the community's needs. Thus, according to the informant, online da'wah needs to be developed along with technological advances.

As long as I watch da'wah broadcasts on YouTube, thank God, all the da'wah that I watch agree with the da'wah material delivered by the Dais.
(Informant 3, 2021)

The informants agreed to the presence of online da'wah on the YouTube channel to get da'wah broadcasts quickly, whenever and wherever they are. With da'wah on the YouTube channel delivered by the preachers, the public can learn about religion (Islam) at any time and it is no longer difficult to find the needed da'wah material. Digital da'wah is a da'wah that is following digital culture. Today's society is very close to social media to find and obtain da'wah materials as needed that can be accessed 24 hours a day.

I really agree with the da'wah context on YouTube because with the YouTube application, it will make it easier for anyone to listen to da'wah anywhere and anytime. (Informant 4, 2021)

The dominant position of the informants shows that online da'wah messages on YouTube social media have been well received by the public (Al-Hakim & Bachtiar, 2021). Understanding da'wah, especially the Qur'an, can be done using exegesis (meaning), aesthetics (acts), and functional (specific) reception (Fadoli et al., 2022). Informants who agree with the content of digital da'wah because it teaches goodness and truth and is one of the pillars to increase knowledge so that we can follow the good and avoid the bad in Islamic guidance. Online da'wah can be a driving force for people to do good and answer the problems faced by the community. In addition, online da'wah is the biggest source of information through YouTube channels. By utilizing sophisticated production and video recording technology, we can watch quality propaganda shows with clear video and sound. This, of course, needs to be mastered by the preachers or the team that handles online da'wah.

The second type of reception obtained in this study is the negotiated position. This position shows viewers do not automatically accept and approve online da'wah on YouTube social media. Still, they also consider the profile of the *Dai* (preacher) who conveys the da'wah and the content (material) of the da'wah presented. They will judge whether the *Dai* and his content are following their views, and then they will agree, but if it is contradictory or inconsistent, then they will not agree with the da'wah. This means that viewers with a negotiating attitude will filter and analyze the online da'wah they receive from YouTube social

media. Those with a negotiating attitude also depend on their educational background, experience, or background in searching for online da'wah materials.

When I watch da'wah on YouTube, I will filter all the da'wah I hear, and I will practice it if I think it's true. (Informant 5, 2021)

Informants admitted that they did not understand the da'wah delivered online through social media, YouTube compared to the da'wah delivered directly such as lectures at mosques or *tabligh akbar*. However, they agreed to online da'wah to share knowledge and charity for the community. Another informant stated that he still agrees with the content of online da'wah if it comes from Islamic law. Still, if there is material that is not clear then he will look for references from the source of Islamic law itself. This method is used to select online da'wah material that comes from the Qur'an and the hadith of the Prophet Muhammad. Informants also emphasized the importance of profiles of *Dai* who deliver da'wah. Da'wah, already well known for its scientific capacity, will not convey da'wah material that confuses the people, but da'wah material that has clear meaning and purpose.

I'm quite hesitant, so it makes me like to cross check first and will not swallow what is said, especially if what is conveyed includes sensitive material and is quite controversial. Because the presence of YouTube makes it easier for preachers to convey their da'wah, and as viewers we are required to pay attention to the capabilities of the preacher first, such as the preacher's social media account or his track record as a preacher. (Informant 6, 2021)

The informant also asked the public to be more careful in watching da'wah on the YouTube channel to gain useful knowledge and to avoid material that could damage the faith of the people. The audience needs to prefer the da'wah material delivered by the preacher with the capacity of knowledge and knowledge that is unquestionable, the ustadz (*Dai*) who are already well-known and have a clear basis for the truth of their da'wah materials sourced from the Qur'an and hadith.

CONCLUSION

In closing, it can be concluded that: (1) Online da'wah material on YouTube social media contains various themes, namely the study of monotheism (Aa Gym Official); fiqhi (Adi Hidayat Official), and ethical issues (Ustadz Abdul Somad Official). The content of the da'wah reflects the character of the preacher in choosing a theme according to the needs of the audience; (2) The audience's reception of online da'wah on social media YouTube is divided into two, namely the dominant position and negotiated, while the opposition is not found. The audience reception is related to the theme of da'wah, the community's needs as well as the interactive style between the preacher and the audience. Viewers with dominant and negotiating positions have accepted da'wah broadcasts on YouTube as a source of Islamic information needed by society in the digital era. Therefore, *Dai* (preachers) must develop innovative digital da'wah strategies by utilizing various internet applications, especially social media, to reach a global audience.

This research is limited to the content of online da'wah and how the audience's reception of online da'wah is broadcast on social media, YouTube. Therefore, this research can be continued on other social media or take a different research focus with the same topic in this study, such as: multimedia da'wah on social media, *Dai's* interaction with da'wah audiences on social media, and online da'wah strategies on social media.

BIODATA

Muhammad Anshar is a lecturer at the Postgraduate Program (S2 & S3) and the Department of Communication Studies (S1), Alauddin State Islamic University Makassar. He specializes in Information & Communication Technology, Digital Media, and E-Governance. Email: anshar.akil@uin-alauddin.ac.id

Asni Djamereng is a lecturer at the Department of Communication Studies (S1), Alauddin State Islamic University Makassar. She specializes in Interpersonal Communication, Human Relation, and Mass Communication. Email: asni.djamereng2018@gmail.com

Muh. Ilham is a lecturer in the Social Welfare Study Program (S1). He specializes in History of Islamic Education. Email: muh.ilham@uin-alauddin.ac.id

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