



DIGITAL DA'WAH: THE ROLE OF YOUTUBE IN ENHANCING RELIGIOUS LITERACY AMONG NAHDLATUL ULAMA YOUTH



Tsania Mishbahun Naila^{*1} , Primi Rohimi² 

*Correspondence:

Email:
nailatsn30@gmail.com

Authors Affiliation:

^{1,2} Institut Agama Islam
Negeri Kudus, Indonesia

Article History:

Submission: October 03, 2024
Revised: November 24, 2024
Accepted: December 20, 2024
Published: December 30, 2024

Keywords:

Digital
Da'wah, Teenager,
Youtube, Religious
Literacy, Nahdlatul
Ulama.

Kata Kunci: Dakwah
Digital, Remaja, Youtube,
Literasi Keagamaan,
Nahdlatul Ulama.

Abstract

YouTube, as a media platform, has become an important means for preachers to spread *da'wah* studies, especially among teenagers from the Branch Children's Association (PAC), the Nahdlatul Ulama Student Association (IPNU), and the Nahdlatul Ulama Female Student Association (IPPNU) in Juwana District. This study investigates how *da'wah* content on YouTube can increase religious interest among teenagers, especially when they face difficulties in participating in *da'wah* directly. The novelty of this study lies in its innovative approach to utilizing digital media to convey religious messages, which are relevant to today's challenges. The methodology used is descriptive qualitative, with data collection through interviews and documents. Data analysis was carried out using the Miles and Huberman model technique. The findings demonstrate that *da'wah* content on YouTube is easily accessible and diverse, allowing teenagers to choose based on their interests. Furthermore, the discussions reveal that the *da'wah* videos significantly increase awareness and understanding of religion among the younger generation and positively impact their religious studies.

Abstrak

YouTube, sebagai platform media telah menjadi sarana penting bagi para da'i dalam menyebarkan kajian dakwah, terutama di kalangan remaja Pimpinan Anak Cabang (PAC), Ikatan Pelajar Nahdlatul Ulama (IPNU), dan Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) Kecamatan Juwana. Penelitian ini bertujuan untuk mengeksplorasi bagaimana konten dakwah di YouTube dapat meningkatkan minat religius di kalangan remaja, terutama ketika mereka menghadapi kesulitan untuk mengikuti dakwah secara langsung. Kebaruan penelitian ini terletak pada pendekatan inovatif dalam memanfaatkan media digital untuk menyampaikan pesan agama, yang relevan dengan tantangan zaman sekarang. Metodologi yang digunakan adalah deskriptif kualitatif, dengan pengumpulan data melalui wawancara dan dokumen. Analisis data dilakukan menggunakan teknik model Miles dan Huberman. Hasil penelitian menunjukkan bahwa konten dakwah di YouTube tidak hanya mudah diakses dan beragam, memungkinkan remaja memilih sesuai minat mereka. Diskusi mengungkapkan bahwa video dakwah berkontribusi signifikan terhadap peningkatan kesadaran dan pemahaman agama di kalangan generasi muda, serta menciptakan dampak positif dalam pembelajaran agama mereka.

INTRODUCTION

The current development of information technology has brought significant changes in how *da'wah* is delivered, especially among teenagers. As one of the most popular social media platforms, YouTube has effectively provided interesting and relevant *da'wah* content for millennials. In this context, PAC IPNU IPPNU Juwana District plays a vital role in utilizing YouTube to improve religious literacy among teenagers. *Da'wah* content on YouTube is accessible at all times and from any location, allowing direct interaction between preachers and audiences through comments and discussions. One of the main attractions of YouTube is its capacity to present *da'wah* material in several formats, such



as video lectures, vlogs, and infographics. It makes the content more interesting and easier to understand for teenagers with shorter attention spans. With a creative and innovative approach, PAC IPNU IPPNU can create informative and entertaining content, encouraging teenagers to be more active in understanding religious teachings. Religious literacy is essential for teenagers to comprehend religious values well. In this digital era, utilizing YouTube as a medium for preaching is one of the effective strategies to reach the younger generation. PAC IPNU and IPPNU can help teenagers develop critical thinking and a tolerant attitude toward differences by presenting content that suits their needs and interests.

In today's increasingly sophisticated digital era, social media has become a powerful medium for sharing and preaching. YouTube, a popular video – sharing site among young people, has now become a forum for preachers to spread religious beliefs and moral values. In this context, studying preaching content on YouTube can assist in understanding how this application is used as a preaching tool and how the preaching content affects the religious interests of students, particularly PAC IPNU IPPNU Juwana District. Many studies have been conducted to explore the use of YouTube as a preaching medium, but more studies are still needed. One aspect that needs to be considered is how YouTube preaching content affects students' religious interests. Several studies have shown that social media can increase students' religious interests (Sono et al., 2024; Woodward & Kimmons, 2019). However, it is still unclear how preaching content on YouTube specifically affects these religious interests.

YouTube is used as a medium of communication for *the Da'i (preacher)* to convey their *da'wah* to *the Mad'u*. Currently, YouTube has thousands or even millions of users from different nations. YouTube occupies the top position as the most popular video sharing. *Da'wah* on social media through the YouTube channel has gained popularity among *Da'i*. In the current era of advanced technology and knowledge, YouTube is also quite popular among adolescents due to its accessibility from anywhere at any time, allowing them to learn autodidactically. YouTube is a social media platform that disseminates information through videos. Many individuals use YouTube for pleasure, education, and other purposes besides disseminating information. YouTube's availability helps *Da'i* propagate *da'wah* and is easily accessible. There are also a lot of videos about *da'wah* studies by several *Da'i* on the YouTube app (Samsudin & Putri, 2023; Sauma, 2021).

The World Health Organization (WHO) defines adolescents as people who are 10 to 21 years old. Adolescence is a period of transition from childhood to adulthood. During this period, rapid growth and development occur physically and mentally, so adolescence can be divided into several stages: 1. Pre – adolescent (11 – 14 years); throughout this time, adolescence remains highly unstable. Communication between children and parents is difficult; changes occur, such as hormonal changes that can cause unexpected mood swings, and physical development and function are also disrupted. Adolescents are more able to think about how they change and what people think about them. 2. In early adolescence (14 – 17 years), changes occur rapidly at this stage and often reach the peak of emotional imbalance and instability. The younger generation at this age is searching for their identity; their status is not yet clear. Patterns of social relationships evolve and can resemble those of adolescence. The younger generation often feels entitled to make decisions. Attaining independence and individuality is the primary goal of this developmental period. The more time a person spends away from family, especially in an organization, the more logical, abstract, and idealistic their thinking becomes, particularly in an organization PAC IPNU IPPNU Juwana District. 3. Innovative teenagers (17 – 21

years old) want to be the center of attention in society. At this stage, they want to show themselves; they have great ambition, great enthusiasm, and powerful energy; in fact, they try to strengthen their identity and want to achieve spiritual independence. The teenage phase has indeed become a fundamental thing in every life. After the childhood phase, they will enter the teenage phase. PAC IPNU IPPNU Juwana District is also an organization of teenage students currently facing the challenges of Gen Z (Nisa & Hendarmin, 2017; Suryana et al., 2022).

Teenagers in the PAC IPNU IPPNU Juwana District, particularly Gen Z, are interested in studying religion or Islamic studies. Instead of going to Islamic study groups, they would rather watch Islamic studies on YouTube since they are more effective and can be replayed anywhere. Sadly, much Islamic content on YouTube comprises extreme doctrine and is intimately linked to terrorism, which can harm Islam's reputation and influence Generation Z to adopt errant Islamic beliefs. Students at the PAC IPNU IPPNU Juwana District use YouTube as a tool for introspection in order to maintain their psychological condition. If Islamic studies are to be pursued, PAC IPNU IPPNU Juwana District uses YouTube to upgrade themselves and as a form of motivation that must be instilled in them. In addition, PAC IPNU IPPNU Juwana District members access YouTube for entertainment and leisure activities when they have free time. At first glance, it might be used to listen to songs, watch movies, or others as a form of self – relaxation. Most of the problems faced by teenagers today are about anxiety levels. Teenagers frequently use the internet, particularly YouTube, as a source of information. It is not uncommon for teenagers to access YouTube for their spiritual needs. For instance, when they feel dizzy or have a lot on their minds, most teenagers use YouTube to find content that suits their current mood and feelings.

A study by Alwi et al. (2024) highlights the importance of social media in disseminating *da'wah* information. They found that YouTube provides broad access and innovative ways of delivering messages, allowing preachers to reach a wider audience. By analyzing Dondy Tan's *da'wah* content, this study shows that an interactive approach can increase the effectiveness of delivering religious messages. A study by Setiadi (2023) focused on the use of YouTube by *ulama* in Magelang Regency. This study shows that the *ulama* who actively use YouTube can spread religious knowledge effectively, especially during the pandemic. The results show that methods such as live streaming and video recordings are beneficial in attracting the audience's attention. Overall, these studies show that *da'wah* content on YouTube has a significant role in increasing the religious interest of PAC IPNU IPPNU members in Juwana District. By utilizing innovative and interactive approaches, preachers can reach a wider audience and positively impact religious understanding among the younger generation.

For the literature review in this study, the researcher employs a qualitative study known as "library study," which entails writing, editing, classifying, reducing, and presenting information from several literature sources. This study uses a documentary method, so the sources come from books, manuscripts, research papers, and other documentation that supports this study. A valid data analysis method is needed to obtain complete, accurate, and correct research results. Once the data are gathered, specifically through interviews and in – depth observations, it can be examined using descriptive analysis. The data are compared after being collected and classified according to the problems to be addressed and analyzed (content analysis). The data are interpreted, and finally, the data are analyzed, and then a conclusion is drawn (Moleong, 2018).

In qualitative research, data analysis techniques are used to collect information systematically. According to Miles and Huberman, qualitative data analysis activities in Sugiyono are carried out interactively and interconnected until the end to clarify the information obtained. The following describes the data analysis function: Data reduction comes first. Data reduction means summarizing, choosing the most important information, focusing on crucial things, and eliminating unnecessary things. The second is providing information. This step is carried out after data reduction. Information is presented through brief descriptions, diagrams, and class relationships. Qualitative research often uses narrative text to present data. The third includes making and checking conclusions. In qualitative research, conclusions can be used to respond to the problems formulated from the beginning. With these conclusions, it is hoped that new discoveries that have never existed before will be found if the description contains a picture of an object that previously was still unclear and will now become clear later. Research can be in the form of a hypothesis or theory (Sugiyono, 2014).

The definition of *da'wah* itself varies, and the author concludes that *da'wah* is an effort made consciously and planned to improve the situation by calling people to always follow the path of Allah Subhanahu wa Ta'ala by doing good and avoiding sin. The implementation process is to achieve the ultimate goal of happiness and well-being in the world and the hereafter. *Da'wah* is the act of calling or inviting people to share religious ideas or teachings, particularly in the context of Islam. Every human being must become a *da'i* and *mad'u*. In the context of Islam, it is considered an obligation for Muslims because it is based on the teachings of Islam. *Da'wah* is not considered an obligation of the same level (*fardhu*) as other obligatory worship in Islam, such as prayer, fasting, *zakat* (alms), and *Hajj*. However, in Islam, it is considered an essential moral duty and responsibility for Muslims because the Prophet Muhammad's presence and ability to save humanity and the advancement of the Muslim community is a mandate from Allah. *Da'wah* is positioned as Allah's command, Muslims' obligation, the dissemination of Islamic teachings, the invitation of goodness, a prudent approach, personal and collective responsibilities, the selection of the correct path, and witness in the hereafter (Abdullah, 2019). Allah commands us to preach to prevent people from forgetting their creator and fleeing from their inherent nature. It is found in Surah Al-Hijr verse 94 regarding the obligation to preach:

فَاَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Meaning: "So, convey (Prophet Muhammad) openly everything you have been commanded and turn away from the polytheists."

There are many different definitions of adolescence. Many experts define adolescence differently. According to Piaget, psychologically, adolescence is the age at which an individual integrates into adult society. Children no longer feel below the level of their elders but at least at the same level in terms of integration into society (adulthood), and this includes effective aspects that are more or less related to adolescence. There is also a prominent intellectual society. John W. Sunrock argued that adolescence is a developmental transition from childhood to adulthood, which includes biological, cognitive, and socio-emotional changes. Zakia Darajat stated that adolescence is a transitional period that someone goes through from childhood to adulthood. Haditono said that adolescence ranges from 12 to 21 years, early adolescence between 12 to 15 years, middle adolescence between 15 to 18 years, and young adulthood between 18 and 21 years. Adolescence is a transitional period marked by physical, emotional, and

psychological changes. Puberty between the ages of 10 and 19 is when a person's reproductive organs mature, often called adolescence. Adolescence is a transition period from childhood to adulthood. During this time, adolescents experience physical and mental changes, and their environment also changes, so it is important to develop self-control in the ages 14–21 years, including students. Students still struggle to regulate their emotions in this situation. There must be a companion or guide so that these teenagers do not fall in the wrong direction. Nowadays, there are many cases of teenage students who commit suicide due to mental stress. Therefore, to prevent this from happening, you must have strong faith. Teenage students can access their social media accounts on the internet. It is feared that undesirable events would occur (Rijal, 2017).

Content can be defined as information accessible through electronic devices or media. The Indonesian dictionary defines content as information accessible through electronic devices or media. Content can be entertainment, news, or other information presented originally through media, such as articles, videos, audio, or multimedia, uploaded to the internet to be easily accessed. Content serves several crucial communication purposes. First, content can be used to convey information, news, or ideas to the audience. Second, content can be utilized to communicate values, such as educational, entertaining, or promotional. Third, content can direct the audience's attention to a topic or product. Thus, content acts as an effective communication tool in several situations (Zaid et al., 2022).

Content quality is crucial in determining the effectiveness of communication. Some criteria for content quality include relevance, readability, direction, and relevance. Content must be relevant to the objectives and target audience, able to draw attention to a product or issue, and connected to educational goals or learning resources. These standards allow for the effective presentation of content and achieving communication goals. Content plays a vital role in learning. First, content can help students understand the material more effectively. Second, content can increase students' motivation to learn more actively. Third, content can develop students' skills in various fields, such as information and communication technology. Content acts as an effective educational tool in improving the quality of learning. Several strategies can be applied to enhance the quality of content. First, content must be presented in an original and non-plagiarized manner. Second, the format in which the content is given needs to be simple enough for the audience to read and comprehend. Third, content must be linked to learning materials or educational objectives. Thus, content can be presented effectively and meet communication objectives (Talita Karisma Syaharani & Nurul Azizah, 2024).

Miller (2006) states in Julian (2015) that millions of internet users visit YouTube, among other websites. YouTube offers a variety of videos, from video clips to films, as well as videos made by YouTube users. Many people are famous on this site because they upload videos to YouTube. In addition, YouTube pages can also be used to promote products. For example, you can upload videos to YouTube for free. In addition to being a means of entertainment, YouTube users also upload handy video tutorials, such as tutorials on how to play music and tutorials on how to play games, and there is a lot of money. Driven by YouTube news, headlines and public opinion, YouTube now provides visual auditory viewing that can reach a broad audience with news and information. YouTube is also a video-sharing community. This means that YouTube users can upload and view several video clips online using any website browser. According to Arifin (2019), YouTube is a service provided by Google that makes it easy for its users to upload videos and make them freely accessible to others worldwide.

YouTube is a trusted video site that provides various information through videos. This page is intended for those looking for video information or wanting to watch the video directly. YouTube can also participate in uploading videos to the YouTube server (Uploads) and sharing them worldwide. It is implied by John Fiske (2005) in Elvinato (2007) that the audience needs the message rather than the sender's intention. According to him, the theory of uses and gratifications contends that viewers employ media and non – media sources to satisfy particular needs or desires. Alternatively, they say that mass media do not exploit viewers but depend on the press to obtain certain satisfactions. This theory emphasizes the use of media to fulfil one's own needs. Assessments of the cultural significance of mass media must be set aside before considering audience orientation (Rohman & Husna, 2017).

THE RELIGIOUS PROFILE OF PAC IPNU IPPNU JUWANA

PAC IPNU (Nahdlatul Ulama Student Association) and IPPNU (Nahdlatul Ulama Female Student Association) of Juwana District are religious – based youth organizations that play an essential role in shaping teenagers' character and religious tendencies. This organization not only functions as a forum for students to learn and discuss religious values but also as a means to develop leadership and social skills among its members. PAC IPNU IPPNU Juwana members show a strong tendency toward active religious practice. They are involved in various religious activities, such as religious studies, social services, and interfaith dialogue. These activities are aimed at strengthening religious understanding and building harmonious relationships with the surrounding community. PAC IPNU IPPNU Juwana bridges the younger generation and the traditional Islamic values embraced by Nahdlatul Ulama. The religious character of PAC IPNU IPPNU Juwana members can be described through several aspects: 1. Openness: Members of this organization tend to have an open – minded attitude toward differences of opinion and belief. They hold interfaith dialogues, such as the "Ramadan for Religious Tolerance" event, demonstrating their commitment to tolerance and mutual respect. 2. Innovative: In facing the challenges of the digital age, members of PAC IPNU IPPNU Juwana utilize technology, including the YouTube platform, to disseminate engaging and easily accessible *da'wah* content for teenagers. This reflects their ability to adapt to the times while upholding religious values. 3. Participatory: Members of this organization are active in several social and religious activities that involve the wider community. Their involvement in *da'wah* programs demonstrates their commitment to learning religion and practicing it in everyday life.

PAC IPNU IPPNU Juwana members prioritize religious values based on moderate and tolerant Islamic teachings. When interacting with others, they are taught to respect differences and uphold the *ukhuwah* (brotherhood) principles. These values are reflected in their various activities, such as regular religious studies, seminars, and discussions on contemporary religious issues. Members learn about religious theory and how to apply it in everyday life through these activities. One of the religious characteristics of PAC IPNU IPPNU Juwana members is their ability to utilize digital technology in *da'wah* activities. They actively use social media and video platforms such as YouTube to spread religious messages. This way, they can reach a wider audience, especially teenagers who are more familiar with the digital world. This involvement shows that PAC IPNU IPPNU Juwana members are not only passive in receiving religious information but also active in creating content relevant to the needs of today's young generation. They recognize how

information is communicated, significantly impacting teenagers' religious knowledge and interest.

THE RELIGIOUS TENDENCIES AND CHARACTERISTICS OF PAC IPNU IPPNU JUWANA

The religious tendencies and characters of PAC IPNU and IPPNU members in the Juwana District reflect interesting dynamics in the context of the development of digital *da'wah* through the YouTube platform. In recent years, social media, especially YouTube, has become essential to disseminating religious and educational information. Previously, *da'wah* activities were often carried out directly at specific locations, requiring the physical presence of participants. However, with technological advances, teenagers can now access *da'wah* studies anywhere and anytime. It is very relevant for PAC IPNU and IPPNU members who often have limited time and access to attend direct religious studies. The religious characters of PAC IPNU IPPNU members in the Juwana District can be seen from several aspects. First, they seek religious knowledge through several sources, including digital media. Their involvement in this organization gives them a better understanding of Islamic teachings and forms a strong religious character. Members of this organization are taught to appreciate moderate and tolerant religious values following the principles of *Ahlussunnah wal Jamaah* adopted by *Nahdlatul Ulama* (NU). It can be seen from their participation in religious activities, such as religious studies, social services, and interfaith dialogue.

Members of the PAC IPNU IPPNU Juwana District can explore a variety of *da'wah* content offered by *da'i* from diverse backgrounds by using YouTube as a digital *da'wah* medium. They can select videos from this resource based on their requirements and interests. Teenagers, for instance, love religious studies videos presented by well – known personalities like Gus Baha' due to their engaging and simple delivery styles. Through this platform, teenagers are not only passive consumers but also actively seeking religious knowledge relevant to their daily lives. *Da'wah* content in video format also provides a more interesting audio – visual experience than traditional media. It is critical for the younger generation, who are more accustomed to receiving information visually. As a result, YouTube plays a strategic role in increasing religious literacy among PAC IPNU IPPNU Juwana District members. They can learn about a variety of religious topics more interactively and enjoyably. However, despite all of YouTube's advantages, there are drawbacks, such as the propagation of false information or hoaxes. In this digital era, teenagers are often trapped in the flow of information without first verifying it. Therefore, PAC IPNU IPPNU members need critical skills in sorting and selecting the content they consume. Digital literacy is the key to avoiding the trap of false information that can mislead their understanding of religion.

As noted by MIA, as Deputy Chair I for Organizational Affairs of PAC IPNU Juwana District, using YouTube as a medium for self – reflection is highly beneficial for preserving their mental health. Teenagers might find inspiration and education from Islamic preaching content on YouTube during a time when there is a lot of bad news about drug abuse and suicide. They feel inspired to change themselves after listening to studies or lectures relevant to their current life challenges. Islamic preaching videos on YouTube also positively increase awareness among teenagers about the importance of studying religion. With diverse and easily accessible Islamic preaching content, teenagers can choose material that suits their spiritual needs. It helps them understand Islamic teachings better and apply them daily (Interview with Muhammad Iqbal Ar – Rosyid, 2023).

As a concrete example, NM, Deputy Chair I for the Organization of PAC IPPNU Juwana District, uses short videos or YouTube Shorts to get short lectures or studies that catch their attention. However, they are also advised to look for the full version of the study in order to gain a complete understanding of the topic being discussed. This approach shows that teenagers want to get information quickly and study religious teachings thoroughly. The specialty of YouTube lies in its flexibility in uploading videos without a specific time limit. It allows preachers to convey preaching messages in depth without being bound by a particular duration, like other media. Interactive features such as Live Streaming allow direct interaction between preachers and audiences, creating a more participatory learning experience (Interview with Ni'matul Muyasyaroh, 2023).

Although YouTube provides numerous benefits for digital preaching, PAC IPNU IPPNU Juwana District members must remain vigilant against information contradicting Islamic teachings or NU principles. To avoid being sucked into news that is unclear regarding its veracity, they must be trained to sift information. YouTube plays a significant role now and in the future, particularly for PAC IPNU IPPNU Juwana District members. Additionally, YouTube provides access to religious, cultural, and educational information that aligns with NU's values. YouTube can also distribute NU content that is owned based on the ability to make YouTube material accessible to everyone. YouTube plays a crucial function because it has numerous advantages. It has many effects, both good and bad. Because YouTube employs videos that offer religious instruction, preachers also use it to propagate their message. YouTube includes video content classified as audiovisual media in images and sounds so that preaching information is more effective and easy for the general public to understand. One of the great things about YouTube is that there is no time limit for uploading videos (Yahya et al., 2020).

There are numerous things to be mindful of, particularly the prevalence of hoaxes on social media. It relies on people's capacity to sift and select relevant content. People's behavior is very responsive to information disseminated on social media, which can be defined by people who do not filter or seek out other information, which is why hoaxes spread swiftly. In order to convince the public of something they believe to be accurate, people propagate and amplify ambiguous information. Because there are no regulations governing the news, fake news spreads swiftly. All users can freely create and spread the news according to their wishes without having to do prior studies on the news that has been disseminated. The final result of that thought cannot be ascertained as accurate, which makes hoax news spread quickly in the media. Perhaps the news that has been disseminated can be filtered by students, young people, or college students. Distinct from elderly individuals because of their limited understanding of increasingly sophisticated technology, it leads them to believe that news reported on internet media is accurate since the public has widely debated it (Simamarta & Iqbal, 2019).

As the Head of the PAC IPNU Juwana District, SAR said that YouTube benefits teenagers nowadays. The internet is easy to access and easy to learn. The *da'wah* content on the YouTube channel is very diverse. There are many interesting learning videos because today's youth prefer to watch rather than read. According to NLN, the Head of the PAC IPPNU Juwana District, YouTube is handy for the PAC IPNU IPPNU Juwana District because many *da'wah* studies regarding Nahdlatul Ulama are available on YouTube. Gus Baha', for instance, offers *da'wah* studies via books. There must be a definite book or base because he delivers *da'wah* messages with unique characteristics so that the *sanad* reaches the listener when reciting (Interview with Nanda Lailatul Nafis).

THE RELATIONSHIP BETWEEN RELIGIOUS CHARACTERS AND THE ROLE OF YOUTUBE *DA'WAH* CONTENT

Preachers use YouTube to spread *da'wah* because it uses videos in the form of religious advice. YouTube includes video content classified as audio–visual media in the form of images and sound so that preaching information is more effective and easy for the general public to understand. One of the advantages of YouTube is that there is no time limit for uploading videos. This distinguishes YouTube from other time–limited applications such as Instagram, Snapchat, and TikTok. Videos containing SARA (Tribe, Religion, Race, and Inter–Group) are not allowed. They are illegal on YouTube, and YouTube's security system is entirely accurate because it asks verification questions before uploading videos. In addition, YouTube also offers paid facilities. Anyone who uploads a video to YouTube with a minimum of 1000 followers or viewers will receive a fee. Plus, YouTube is more intriguing and less tedious than TV, which is monotonous and only lasts a few minutes, allowing people to enjoy TV without being limited by a variety of content (Rohman & Husna, 2017).

There are several reasons why PAC IPNU IPPNU Juwana District members access *da'wah* studies via YouTube. YWA, as Deputy II for Cadre Development, stated that the *da'wah* content on YouTube is highly diverse, so you are free to sift and choose *da'i* based on your preferences. When you discover something new on YouTube, you must be intelligent enough to comprehend it fully. It is feared when it contradicts the Islamic teachings or our understanding of them (Interview with Yanuar Widi Atmojo). As the Commander of the Crop Brigade Development (CBP), RA also stated that *da'wah* studies can be viewed on YouTube, a new learning tool. In addition to getting information, a lot of content is not based on *da'wah* studies; it also educates millennial teenagers, especially PAC IPNU IPPNU Juwana District. *Da'wah* studies on YouTube are also very numerous and diverse, and they are long enough to enable you to comprehend the information entirely rather than sparingly or incompletely (Interview with Riky Ardianto).

As the Coordinator of the Pesantren and School Network Department, MZA also revealed that the reason for using YouTube is the YouTube Short Video feature, a video clip containing a lecture. The reason is also accurate. When watching a video clip from Instagram, TikTok, or other social media, you will definitely look for the full video on YouTube. YouTube does not limit how long the content will be broadcast. MZA spends two to three hours daily on YouTube short videos because they are more user–friendly than other social networking applications. YouTube has several intriguing features, one of which is Live Streaming. Preachers use YouTube for live broadcasting so that many *mad'u* can watch. This term is typically used to distribute live videos captured by a video camera so that anyone can see them from anywhere simultaneously. It allows users to live stream without having to download anything (Interview with Muhammad Zahrofi Adifikia).

Islamic preaching videos on YouTube positively impact the current digital era, especially in increasing awareness among teenagers in the PAC IPNU IPPNU Juwana District. In the digital age, it is difficult for the younger generation to follow Islamic preaching directly, yet Islamic preaching videos offer simple and understandable content. Islamic preaching content in video format enables youth to learn about religion and understand religious topics. With a variety of Islamic preaching content, teenagers can choose according to their interests and needs. It will help increase awareness among teenagers about the importance of learning religion. Islamic preaching videos have influenced the awareness of the younger generation, primarily when religious videos are published on social media. The presence of Islamic preaching video content on social

media platforms provides teenagers with convenient and comprehensive access to understanding religion. It allows *mad'u* to gain a deeper understanding of religion more quickly and cheaply. Therefore, Islamic preaching videos on social media, especially YouTube, play an important role in making teenagers aware of religion (Ainiyah, 2018).

YouTube has videos that tell functional *da'wah* studies for students, especially PAC IPNU IPPNU Juwana District. The use of videos helps display moving images, describes objects, places, and events comprehensively, and encourages students to use YouTube. Students can monitor and record events using the YouTube application. YouTube has elements of color, sound, and movement that have the potential to create more precise actions and personalities, making it easier to understand the story. Students have no difficulty seeing the *da'wah* studies in the YouTube Learning video: Examples of Behavior and Role Models. YouTube has the following features that make it safe for many users. There is no time limit for uploading videos. This is why YouTube differs from other applications with minimum playback time, such as Instagram, Snapchat, and TikTok. The security system is getting more accurate. YouTube does not allow videos with illegal content and limits security by asking verification questions before uploading videos. Fees apply as discussed everywhere today; YouTube offers royalties to people who upload their videos to YouTube and reach at least 1,000 viewers. Offline system YouTube proposes a new feature for users to watch videos. This system allows users to watch videos easily, even offline, but they must download the video first. A simple editor is also available. The first video upload menu allows users to edit their videos. The menus provided include video trimming, color filtering, or adding video motion effects (Marti et al., 2023).

The novelty of the study by Anis Marti, Ahmad Khairul Nuzuli, and Aan Firtanosa on "*Peran Video Dakwah di Youtube dalam Meningkatkan Kesadaran Keagamaan pada Remaja di Era Digital*" lies in several important aspects that support the understanding of the effectiveness of YouTube as a medium for preaching. This study highlights the use of multimedia elements in Islamic preaching videos, including moving images, sound, and attractive visual effects. It contributes to a more interactive and understandable approach to delivering messages for teenagers, compared to traditional Islamic preaching methods that tend to be static. These features make Islamic preaching content more interesting and can reach a wider audience. YouTube provides a safe platform for users to upload and access Islamic preaching content without time limits, unlike other social media with certain limitations. The verification and monitoring system for illegal content makes YouTube a more reliable choice for spreading religious messages. This study also identifies the role of interactivity through comment and discussion features that allow teenagers to engage directly with Islamic preaching content. It creates space for the audience to ask questions and provide responses, thereby increasing their understanding and involvement in the material presented. Although many have started to use YouTube as a means of preaching, maintaining motivation to continue creating content after completing academic assignments is a significant concern. This novelty opens up a discussion on encouraging sustainability in digital preaching activities among teenagers.

THE ACTIVE ROLE OF YOUTH FROM PAC IPNU IPPNU JUWANA IN YOUTUBE DA'WAH CONTENT

The role of the PAC IPNU IPPNU Juwana District youth in YouTube *da'wah* content is very significant, especially in the context of the rapid development of social media today. In the digital era, where information can be accessed easily and quickly, youth in Juwana utilize the YouTube platform to spread religious values and increase religious

literacy among their peers. *Da'wah* video content allows them to convey moral and spiritual messages interestingly and interactively. Considering the characteristics of the younger generation who prefer visual media, using YouTube as a *da'wah* medium is highly relevant. The PAC IPNU and IPPNU Juwana youth act as content consumers and are active in creating and sharing *da'wah* videos. They develop various types of content, ranging from religious studies and discussions on social issues to motivation to increase religious awareness. Through these videos, they can reach a wider audience and convey positive messages to the community. This activity helps them hone their communication and presentation skills and strengthens their understanding of Islamic teachings.

One form of active participation of PAC IPNU IPPNU Juwana youth in YouTube *da'wah* content is by holding student discussions uploaded to the platform. These discussions often discuss themes relevant to the daily lives of youth, such as moral challenges, ethics, and how to deal with the problems they face. In this way, PAC IPNU IPPNU Juwana provides a space for members to share experiences and learn from each other. The videos serve as a source of information and a platform to support each other in living a better life. In addition, youth in PAC IPNU IPPNU Juwana also utilize interactive features on YouTube, such as live streaming, to interact directly with the audience. This activity allows them to answer questions in real time and provide more in-depth explanations of the topics discussed. This direct interaction creates a more dynamic and participatory learning atmosphere, making the audience feel more involved and motivated to participate in religious studies.

However, despite the numerous advantages of using YouTube as a medium for preaching, teenagers must be aware of the current obstacles. The spread of inaccurate information or hoaxes can threaten their understanding of religion. Therefore, PAC IPNU IPPNU Juwana members need to be trained in digital literacy to sort out quality content that follows the religious values they embrace. They need critical skills in evaluating sources of information and understanding the context of each preaching video they watch or make. PAC IPNU IPPNU Juwana District plays an active role in guiding its members on using social media wisely. They hold training on social media ethics, creating interesting preaching content, and verifying information before sharing it. Thus, teenagers not only become content producers but also savvy consumers.

CONCLUSION

Social media is currently undergoing rapid development, beginning with face – to – face communication, which can now be accessed via social media at any time and from any location. Previously, listening to Islamic or religious studies required traveling to the event venue. It does not matter whether it is far or close. Many social media platforms, including the YouTube application, have been accessible via the internet as technology has advanced. YouTube is a social media in the form of videos to spread information. In addition to spreading information, many people use YouTube as a learning medium, entertainment media, and other purposes. YouTube is beneficial for *Da'i* to spread Islamic studies and can be accessed easily. The YouTube application also comprises a lot of content containing Islamic studies with different *Da'i*. PAC IPNU IPPNU Juwana District students use YouTube as a medium for self – reflection so that their psychological condition is not disturbed. If preaching must be done with intention, then PAC IPNU IPPNU Juwana District students use YouTube to upgrade themselves and as a form of motivation that must be instilled in them. Islamic preaching videos on YouTube positively impact today's digital era, especially in increasing awareness among teenagers in the PAC IPNU IPPNU Juwana District environment. In the digital era, it is difficult for the younger

generation to follow Islamic preaching directly, but Islamic preaching videos provide easy and understandable content. Islamic preaching content in video format enables teenagers to learn religion and understand religious topics. With diverse Islamic preaching content, teenagers can choose according to their interests and needs. It will help increase awareness among teenagers about the importance of learning religion.

The content of the *da'wah* study on YouTube is highly beneficial for the current condition of teenagers due to many news emerged about the issue of suicide, drug use, and others, which are some of the most important main factors because they do not master religious knowledge and lack faith awareness. After listening to the *da'wah* study, people will alter or improve themselves from bad to better. Afterward, adolescent students, particularly those from PAC IPNU IPPNU Juwana District, feel comfortable and do not get mentally ill, especially if they are tired, sad, upset, or sad; maybe watching the study of *da'wah* on YouTube will be enlightening. For further study, the author hopes to be able to create and develop better scientific articles. The author realizes this scientific article is still unsatisfactory and has many shortcomings. Hopefully, this article will be useful for readers so they can find out the advantages and disadvantages of this article.

REFERENCES

- Abdullah, M. Q. (2019). *Pengantar Ilmu Dakwah*. Penerbit Qiara Media.
- Ainiyah, N. (2018). Remaja Millenial dan Media Sosial: Media Sosial Sebagai Media Informasi Pendidikan Bagi Remaja Millenial. *Jurnal Pendidikan Islam Indonesia*, 2(2), 221 – 236. <https://doi.org/10.35316/jpii.v2i2.76>
- Alwi, A., Sri Rizki, J. W., & Siregar, N. M. (2024). Penggunaan Media Sosial Youtube sebagai Sarana Dakwah di Kalangan Mahasiswa Prodi KPI Angkatan 2020 – 2021. *INTERAKSI PERADABAN: Jurnal Komunikasi Dan Penyiaran Islam*, 4(2), 125 – 138. <http://journal.uinjkt.ac.id/index.php/interaksi>
- Arifin, F. (2019). MUBALIG YOUTUBE DAN KOMODIFIKASI KONTEN DAKWAH. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 4(1), 91 – 120. <https://doi.org/10.22515/balagh.v4i1.1718>
- Marti, A., Nuzuli, A. K., & Firtanosa, A. (2023). Peran Video Dakwah di Youtube dalam Meningkatkan Kesadaran Keagamaan pada Remaja di Era Digital. *Jurnal Calathu: Jurnal Ilmu Komunikasi*, 5(2), 102 – 118. <https://doi.org/10.37715/calathu.v5i2.3994>
- Moleong, L. J. (2018). *Metode Penelitian Kualitatif*. PT Remaja Rosdakarya.
- Nisa, F. Y., & Hendarmin, L. A. (2017). Gen Z: Kegagalan Identitas Keagamaan. In *Universitas Nusantara PGRI Kediri* (Vol. 01).
- Rijal, F. (2017). Perkembangan Jiwa Agama Pada Masa Remaja (Al – Murahiqah). *PIONIR: Jurnal Pendidikan*, 4(1), 59 – 70.
- Rohman, J. N., & Husna, J. (2017). Situs Youtube Sebagai Media Pemenuhan Kebutuhan Informasi: Sebuah Survei Terhadap Mahasiswa Program Studi Ilmu Perpustakaan Universitas Diponegoro Angkatan 2013 – 2015. *Jurnal Ilmu Perpustakaan*, 6(1), 171 – 180. <https://ejournal3.undip.ac.id/index.php/jip/article/view/23037>
- Samsudin, D., & Putri, I. M. (2023). Etika dan Strategi Komunikasi Dakwah Islam Berbasis Media Sosial di Indonesia. *Ath-Thariq: Jurnal Dakwah Dan Komunikasi*, 7(2), 125. <https://doi.org/10.32332/ath-thariq.v7i2.7474>
- Sauma, M. S. (2021). Etika Dakwah Dan Profesionalisme Da'I (Studi Psikologi Komunikasi Pesan Dakwah Ustadz Abdul Somad Di Channel Youtube Ustadz Abdul Somad

- Official). *An Nida': Jurnal Prodi Komunikasi Dan Penyiaran Islam*, 9(2), 24–45. <http://e-jurnal.stail.ac.id/index.php/annida/article/download/275/153>
- Setiadi, A. A. F. (2023). Dakwah dalam Media Sosial (Studi Kasus Pemanfaatan Youtube Oleh Ulama Di Kabupaten Magelang Tahun 2021). *Jurnal Pendidikan Tambusai*, 7(2), 17088–17102.
- Simamarta, J., & Iqbal, M. (2019). *Hoaks dan Media Sosial Saring Sebelum Sharing*. Yayasan Kita Menulis.
- Sono, D. S., Rahmatullah, A. S., Jubba, H., & Aziz, A. N. (2024). The Role of Social Media (Youtube) in Increasing Interest in Religious Learning Among FAI Students in Private Universities. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 10(4), 953. <https://doi.org/10.32884/ideas.v10i4.1904>
- Sugiyono. (2014). *Metodologi Penelitian Pendidikan*. Alfabeta.
- Suryana, E., Hasdikurniati, A. I., Harmayanti, A. A., & Harto, K. (2022). Perkembangan Remaja Awal, Menengah Dan Implikasinya Terhadap Pendidikan. *Jurnal Ilmiah Mandala Education*, 8(3), 1917–1928. <https://doi.org/10.58258/jime.v8i3.3494>
- Talita Karisma Syaharani, & Nurul Azizah. (2024). Pengaruh Strategi Content Marketing Instagram Terhadap Point Of Purchase Kruv Studio. *Journal of Management and Social Sciences*, 3(1), 245–253. <https://doi.org/10.55606/jimas.v3i1.1013>
- Woodward, S., & Kimmons, R. (2019). Religious Implications of Social Media in Education. *Religion & Education*, 46(2), 271–293. <https://doi.org/10.1080/15507394.2018.1510249>
- Yahya, Y. K., Untung, S. H., & Fajari, I. A. (2020). Da'wah di Youtube: Upaya Representasi Nilai Islam oleh Para Content – Creator. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 20(1), 1–22. <https://doi.org/10.15575/anida.v20i1.8888>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4), 335. <https://doi.org/10.3390/rel13040335>