

**Ustadz Alfie Alfandy's Digital-Based Preaching Strategy For
Generation Z Through Youtube**
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Abstract

This study examines the digital-based khitobah strategy employed by Ustadz Alfie Alfandy in reaching Generation Z audiences through YouTube. The rapid development of digital media has transformed Islamic communication practices, particularly among younger audiences who prefer interactive, visual, and emotionally engaging content. This research uses a qualitative descriptive approach with a case study method. Data were collected through observation of selected YouTube content, documentation, and a literature review on digital da'wah and Islamic communication. The findings show that the effectiveness of Alfie Alfandy's strategy lies in the integration of casual language, storytelling, empathy, and authentic self-representation. His communication style reduces social distance between the preacher and the audience, making religious messages more relatable to Generation Z. In addition, audience segmentation focusing on biker communities, street youth, and marginalized groups strengthens the inclusiveness of his preaching. The integration of online preaching and offline community activities also reinforces long-term engagement and behavioral transformation. This study concludes that adaptive and narrative-based communication strategies significantly enhance the effectiveness of digital khitobah in contemporary Islamic broadcasting.

Keywords Digital Da'wah, Generation Z, YouTube.

Abstrak

Penelitian ini mengkaji strategi khitobah berbasis digital yang diterapkan oleh Ustadz Alfie Alfandy dalam menjangkau audiens Generasi Z melalui platform YouTube. Perkembangan pesat media digital telah mengubah praktik komunikasi Islam, khususnya di kalangan generasi muda yang cenderung menyukai konten yang interaktif, visual, dan mampu membangun keterlibatan emosional. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi terhadap konten YouTube yang dipilih, dokumentasi, serta kajian literatur mengenai dakwah digital dan komunikasi Islam. Hasil penelitian menunjukkan bahwa efektivitas strategi yang diterapkan Alfie Alfandy terletak pada integrasi bahasa yang santai, teknik bercerita (*storytelling*), empati, dan representasi diri yang autentik. Gaya komunikasinya mampu mengurangi jarak sosial antara pendakwah dan audiens sehingga pesan-pesan keagamaan menjadi lebih relevan dan mudah diterima oleh Generasi Z. Selain itu, segmentasi audiens yang berfokus pada komunitas motor, remaja jalanan, dan kelompok marginal memperkuat sifat inklusif dakwah yang disampaikan. Integrasi antara dakwah daring dan aktivitas komunitas luring juga berkontribusi dalam memperkuat keterlibatan jangka panjang serta mendorong perubahan perilaku audiens. Penelitian ini menyimpulkan bahwa strategi komunikasi yang adaptif dan

berbasis narasi secara signifikan meningkatkan efektivitas khitobah digital dalam praktik penyiaran Islam kontemporer.

Kata Kunci: *Dakwah Digital; Generasi Z; Khitobah; Komunikasi Islam; YouTube.*

A. INTRODUCTION

The rapid development of digital technology has significantly changed the landscape of Islamic broadcast communications.¹ Social media platforms, particularly YouTube, have emerged as influential channels for spreading religious messages, enabling preachers to reach a wider and more diverse audience. This shift is particularly relevant in engaging Generation Z, a group characterized by high digital literacy,² a preference for visual content, and a tendency to consume information through interactive and narrative-based media. Consequently, traditional da'wah approaches are increasingly challenged to remain relevant among younger audiences.

One of the main issues in contemporary Islamic communication is the limited effectiveness of conventional sermon methods in meeting the needs and characteristics of audiences born in the digital era. Generation Z tends to respond more positively to content that is authentic,³ easy to understand,⁴ and emotionally engaging than to a formal and doctrinal delivery style.⁵ Additionally, marginalized communities, such as street youth and biker groups, often remain underrepresented in mainstream da'wah practices, creating gaps in inclusive religious communication.

Recent studies on digital da'wah have highlighted the importance of adapting communication strategies to suit the online environment, including the use of storytelling,⁶ personalization,⁷ and platform-specific content formats. However, existing research has largely focused on mainstream audiences and institutional religious figures, with limited attention paid to alternative models of da'wah that target marginalized groups through informal and experience-based approaches. This

¹ Bakhrudin, 'The Qur'an and Digital Da'wah'; Nasihah et al., 'Integrating Multimedia for Strategic Da'wah Communication in the Digital Era'.

² Slack, *The Basic Course in Communication*; Walton, 'Adapting to Generation Z'.

³ Szabó and MaczÓ, 'How Generations See Each Other--The Reality of Generation Stereotypes'.

⁴ Wijaya and Afnan, 'Digital Multicultural Da'wah and the Prevention of Virtual Radicalism Among Generation Z'.

⁵ Saefulloh, Zalafi, and Triyustino, 'Reconfiguring Da'wah in Digital Modernity'.

⁶ Chalim et al., 'Digital Da'wah'.

⁷ Syakir, 'Digital Da'wah Management Strategy through Artificial Intelligence on Social Media Platforms'.

indicates a gap in the literature regarding how digital sermons can be designed effectively to engage Generation Z and socially marginalized communities.

In this context, Ustadz Alfie Alfandy presents an interesting case in point. Known by the identity of "*Bikers Dakwah*", he focuses on communities often considered far from religious practice, such as groups of motorcyclists and individuals from difficult life backgrounds. His preaching style emphasizes relaxed language, telling true stories, and an empathetic, non-judgmental approach. Additionally, his personal narrative of transformation from a troubled past to a religious life adds a strong emotional dimension to his message, making it more relatable to his target audience.

Therefore, this study aims to analyze the digital-based sermon strategy used by Ustadz Alfie Alfandy in reaching Generation Z through YouTube. Specifically, this study seeks to identify the characteristics of his communication style, examine the strategies used in delivering da'wah content, and explore key factors that contribute to his effectiveness among marginalized audiences and young people. By discussing these aspects, this research contributes to the development of an adaptive and inclusive Islamic communication model in the digital era

B. METHODS

Research Design

Digital communication studies increasingly emphasize the importance of qualitative approaches in capturing meaning, context, and audience engagement in online environments. In the context of Islamic broadcasting, qualitative methods are particularly relevant for understanding the nuances of *Khitobah* delivery and audience reception in digital platforms.

This study employs a qualitative descriptive approach using a case study method.⁸ The qualitative design allows for an in-depth exploration of communication strategies, while the case study focuses specifically on Ustadz Alfie

⁸ Braun and Clarke, *Successful Qualitative Research: A Practical Guide for Beginners*; Creswell and Guetterman, *Educational Research*.

Alfandy as a representative figure of digital da'wah targeting Generation Z. This approach enables a comprehensive understanding of how *Khitobah* is adapted within contemporary media environments.

Research Subject

The emergence of digital preachers has reshaped the dynamics of religious authority and message dissemination in the digital era. Individual figures with strong personal branding and unique audience segmentation strategies play a significant role in influencing online religious engagement.

The subject of this study is Ustadz Alfie Alfandy, whose digital presence is primarily analyzed through his YouTube content. His preaching activities, particularly those targeting marginalized communities and youth audiences, serve as the main unit of analysis in this research.

Data Collection Techniques

In digital communication research, data collection often relies on multimedia sources that reflect real-time interaction and content dissemination patterns. YouTube, as a visual and narrative-driven platform, provides rich data for analyzing communication styles and audience targeting strategies.

Data in this study are collected through several techniques, including observation,⁹ especially selected YouTube video content, documentation of relevant materials, and a literature review of scholarly articles published between 2018 and 2025. These techniques are essential in qualitative research to obtain in-depth, contextual, and triangulated data from multiple sources.¹⁰ These methods ensure that the data are both empirically grounded and theoretically supported.

⁹ Baumann et al., 'A Validated Questionnaire for Quantifying Skin Oiliness'.

¹⁰ Creswell and Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*.

Data Analysis Technique

Content analysis has become a dominant method in communication research for interpreting media content in a systematic and replicable way. Scholars argue that this method allows researchers to reveal patterns and meanings,¹¹ who embedded in textual, visual, and audiovisual materials within digital environments. In the context of digital da'wah, content analysis is especially useful for examining how religious messages are constructed and delivered through online platforms. This study utilizes content analysis to examine selected YouTube videos of Ustadz Alfie Alfandy as primary data. The approach enables the identification of recurring communication patterns that shape the effectiveness of his *Khitobah* strategy.

Thematic coding is widely acknowledged as an analytical technique that facilitates the organization and interpretation of qualitative data into meaningful categories.¹² Previous studies highlight that thematic analysis helps in identifying key dimensions of communication strategies, particularly in digital and narrative-based content. In this study, thematic coding is applied to categorize the data into several analytical dimensions. These include *Khitobah* style, storytelling techniques, empathic communication, and digital strategy. The coding process allows for a structured interpretation of how these elements interact to influence audience engagement.

The integration of content analysis and thematic coding strengthens the analytical rigor of qualitative research in communication studies. Researchers stress that combining these approaches enhances data validity through systematic categorization and interpretive depth. In this research, the analysis is conducted by examining patterns across multiple video contents to ensure consistency and reliability of findings. The results are then interpreted in relationship to existing theories of digital communication and Islamic broadcasting. This process allows the

¹¹ Fischer, 'Évaluation de la recherche et publications scientifiques'.

¹² Miles and Huberman, *Qualitative Data Analysis*.

study to produce findings that are both empirically grounded and theoretically relevant.

Table 1. Analytical Aspects of the Journal

No	Analytical Aspect	Description	Indicator Example
1	<i>Khitobah</i> Style	Form of message delivery	Casual language, informal tone
2	Storytelling	Use of narrative in communication	Personal life stories, hijrah journey
3	Empathetic Communication	Emotional and non-judgmental approach	Supportive tone, inclusive message
4	Digital Strategy	Use of platform and media features	YouTube content format, audience targeting

C. RESULTS AND DISCUSSION

LITERATURE REVIEW

Previous studies have emphasized the importance of digital media in transforming contemporary Islamic preaching practices. Zuhdi et al., in *Digital Da'wah Strategy for Generation Alpha: Case Study*, explain that digital da'wah strategies must adapt to the communication characteristics of younger generations by using interactive, technology-based content. Similarly, Fitriansyah and Lubis in *Mediating Algorithm Mediating Da'wa* highlight the role of social media algorithms in increasing the visibility and effectiveness of online preaching activities. Meanwhile, Pranoto in *Strategy for Constructing Religious Authority in the Digital Pulpit* discusses how Indonesian preachers construct religious authority through YouTube content and digital branding. These studies are similar to the present research in that they focus on digital da'wah, social media use, and audience engagement in contemporary Islamic communication.

Despite these similarities, several important differences can be identified between previous studies and the current research. Zuhdi et al. primarily focus on Generation Alpha and educational adaptation in digital preaching. In contrast, this study specifically examines Generation Z and marginalized communities, such as biker groups and street youth. Fitriansyah and Lubis concentrate on algorithm optimization and social media mediation in the case of Habib Ja'far, whereas the

present study emphasizes storytelling, empathy, and authentic communication as persuasive strategies in digital khitobah. In addition, Pranoto's study explores the construction of religious authority among Indonesian preaneral.

In contrast, this research focuses specifically on the communication strategy of Ustadz Alfie Alfandy through the identity of "Bikers Dakwah." Therefore, the current study expands the discussion from technological optimization and authority construction toward audience-centered and experience-based preaching models. These differences indicate that this research offers a more specific and socially inclusive perspective on digital Islamic communication.

The novelty of this study lies in its focus on integrating digital preaching, marginalized audience segmentation, and narrative-based communication strategies. Previous studies have largely discussed digital da'wah in terms of platform utilization, algorithms, or religious authority, but have given limited attention to the role of empathy, personal transformation stories, and subcultural identity in strengthening audience engagement. This study also introduces the concept of hybrid da'wah practices that combine online communication via YouTube with offline community activities such as Submori, Rakap, and Barbe. Furthermore, the research highlights how Islamic communication can become more inclusive by targeting communities often excluded from formal religious discourse. Therefore, the research gap addressed in this study concerns the limited exploration of narrative-driven, community-based digital khitobah strategies for Generation Z and marginalized social groups.

Characteristics of *Khitobah*

Contemporary studies in Islamic communication emphasize a shift from formal preaching styles to a more adaptive and audience-centered approach. Effective digital sermons require flexibility in language, tone, and delivery to align with audience preferences in the online environment. In this context, Ustadz Alfie Alfandy's sermon style reflects a significant deviation from the conventional sermon format. His communication is characterized by a relaxed and informal tone that reduces the social distance between preacher and audience. The use of

conversational language allows audiences, especially younger viewers, to perceive the message as accessible and relevant. This shift in style demonstrates a strategic adaptation to the communication habits of audiences born in the digital age.

The use of everyday language plays a crucial role in enhancing message clarity and audience engagement. Instead of relying on complex religious terminology, Alfie Alfandy simplifies concepts into easy-to-understand expressions drawn from everyday experience. This approach allows audiences from non-religious or marginalized backgrounds to better understand the content without feeling excluded. Furthermore, linguistic simplicity contributes to higher retention and emotional connection ¹³. The integration of everyday expressions also strengthens authenticity in communication ¹⁴. As a result, sermons become more inclusive across various audience segments.

Another distinctive feature is the non-judgmental approach adopted in delivering religious messages. Instead of emphasizing moral superiority, Alfie Alfandy positions himself as part of the audience's journey. This strategy minimizes resistance and encourages openness among listeners who might feel alienated by traditional preaching styles ¹⁵. The empathetic tone encourages self-reflection rather than defensive reactions. This is especially relevant for individuals from challenging life backgrounds who may shy away from religious discourse. Thus, the sermon functions as a supportive rather than corrective communication process.

Overall, the characteristics of the sermon used by Alfie Alfandy demonstrate strategic alignment with the expectations of contemporary digital audiences. The combination of casual language, inclusivity, and non-judgmental delivery increases accessibility and engagement. These elements collectively transform the sermon into a dialogic form of communication rather than a monologue. This shift is crucial in bridging the gap between religious messages and modern audiences. Therefore, the approach represents an adaptive model of Islamic communication in the digital

¹³ Obadare, Rahman, and Mūgambi, 'Digital Media Intensity and Adolescent Religiosity'.

¹⁴ Ramdani and Warto, 'INNOVATION AND SUSTAINABILITY IN DA'WAH'.

¹⁵ Febriyani, Rizki, and Siregar, 'Media Sosial Instagram Sebagai Sarana Dakwah Di Kalangan Mahasiswa'; Halimah and Yusuf, 'Transformasi Dakwah Di Era Digital'.

era. This highlights the importance of contextualizing religious discourse within the audience's reality.

Digital Da'wah Strategy

Digital platforms have transformed the way religious messages are produced, distributed, and consumed in contemporary society.¹⁶ Social media environments enable more interactive and audience-centered communication compared to traditional broadcasting¹⁷. In this context, YouTube becomes the primary platform utilized by Ustadz Alfie Alfandy in delivering his da'wah messages. The platform allows integration of audiovisual elements that enhance emotional and cognitive engagement. This capacity supports more immersive storytelling compared to text-based media. As a result, YouTube functions as a strategic communication ecosystem rather than merely a content distribution channel.

The effectiveness of YouTube as a da'wah medium is closely linked to its algorithmic structure and audience engagement mechanisms. Previous studies highlight that platform algorithms prioritize content that produces interactions such as likes, comments, and shares. Alfie Alfandy's content leverages this dynamic by creating relatable and emotionally involving videos. His use of storytelling and conversational delivery increases viewer retention and engagement. This increases the visibility of his content within the platform. As a result, algorithmic amplification becomes an indirect component of his communication strategy.

Branding plays a central role in differentiating digital preachers within a saturated media environment. Strong personal branding increases audience recognition and trust.¹⁸ Alfie Alfandy's identity as "*Bikers Dakwah*" represents a unique positioning strategy. This branding aligns with its background and target

¹⁶ Kitisurakulchai et al., 'Factors Influencing Sustainability Communication of Communication Arts Students in Thailand'; Team, *Early Speech, Language and Communication Development*; Walton, 'Adapting to Generation Z'.

¹⁷ Milenkova and Manov, *Mobile Learning and the Formation of Digital Literacy in a Knowledge Society*.

¹⁸ Solano and Miller, 'Improving Communication and Collaboration'.

audience, specifically motorcycle communities. It also conveys authenticity and consistency in his message delivery. Therefore, branding functions as both a symbolic and strategic communication tool.

The integration of personal transformation narratives further strengthens the persuasive dimension of his da'wah. Narrative persuasion theory indicates that storytelling can reduce resistance and increase message acceptance.¹⁹ Alfie Alfandy's past experiences with drugs and street life were framed as a journey toward spiritual transformation. This narrative structure creates emotional identification with the audience. It also demonstrates the possibility of change through lived experience. Thus, storytelling becomes a key mechanism in shaping audience perception and behavior.

In addition to digital content, the strategy is reinforced through offline community engagement. Hybrid communication models combining online and offline interaction enhance message continuity.²⁰ Programs such as Submori (*Subuhan Morning Ride*), Rakap (*Riders Kaji Kitab*), and Barbe (*Bikers Baca Al-Qur'an*) operationalize digital da'wah into structured real-life practices within the community. Submori refers to a collective activity that begins with congregational dawn prayer followed by group motorcycle riding and short religious sessions, while Rakap involves guided study of classical Islamic texts among community members. Barbe focuses on facilitating gradual learning of Qur'anic reading, particularly for beginners within the biker community. These activities strengthen group identity, reinforce behavioral change, and create a sense of belonging among participants, extending digital da'wah into sustained social practice.

In conclusion, Alfie Alfandy's digital da'wah strategy represents an integrated communication model combining platform utilization, algorithmic awareness, branding, storytelling, and community engagement. These elements operate synergistically to increase message reach and impact. The strategy reflects

¹⁹ Joya, Merchán, and Barrera, 'Development and Strengthening of Teachers' Digital Competence'.

²⁰ Lai and Fu, 'Understanding Hybridity, Representational Networks, and Resilience Enactment Through Social Media Communication'.

a comprehensive understanding of digital media dynamics and audience behavior. It also demonstrates how religious communication can adapt to technological and social changes. Therefore, this approach offers a scalable and replicable model for modern da'wah. It highlights the importance of strategic integration in digital Islamic communication.

Audience Segmentation

Audience segmentation is a fundamental concept in communication strategy that emphasizes tailoring messages to specific audience characteristics.²¹ In the digital communications environment, segmentation is becoming increasingly important due to the diversity of user behavior and content consumption patterns.²² In this context, Ustadz Alfie Alfandy demonstrates a clear audience focus in his da'wah activities. The primary target is Generation Z, a group characterized by high digital literacy and a preference for audiovisual content. This demographic tends to engage more with informal, narrative-based communication styles. Consequently, his content strategy aligns with this audience's behavioral tendencies.

Generation Z's media consumption patterns significantly influence the effectiveness of digital da'wah strategies. This group prefers authentic, relevant, and emotionally engaging content over formal and doctrinal messages.²³ Alfie Alfandy adapts his communication style to suit these preferences by using storytelling and casual language. This adjustment enhances audience identification and message acceptance. This also improves engagement metrics like watch time and interactions. Consequently, segmenting based on generational characteristics strengthens communication effectiveness.

Beyond Generation Z, Alfie Alfandy strategically targets marginalized communities often excluded from mainstream religious discourse. Research shows

²¹ Lamm et al., 'Communication Channel Preferences'; Pellowski et al., 'Using Audience Segmentation to Identify Implementation Strategies to Improve PrEP Uptake among At-Risk Cisgender Women'.

²² Małecka, Mitreğa, and Pfajfar, 'Segmentation of Collaborative Consumption Consumers'.

²³ Fakhiriyah and Yusuf, 'The Influence of Da'wah Content on Social Media on Generation Z's Religious Understanding at STAI Balikpapan'.

that marginalized groups often experience barriers to accessing formal religious institutions.²⁴ These communities include motorcycle groups, street youth, and individuals with limited previous involvement in religious practices. By targeting this audience, Alfie Alfandy fills an important gap in Islamic communication. His approach emphasizes inclusivity and accessibility over exclusivity. Therefore, segmentation extends beyond demographic categories to social and cultural dimensions.

The use of subcultural identities, particularly motorcycle culture, plays a crucial role in audience targeting. Cultural studies show that shared identity markers increase group cohesion and communication effectiveness.²⁵ Alfie Alfandy uses his background to create symbolic alignment with his audience. The “Da’wah Bikers” identity serves as a bridge between religious messages and subcultural values. This reduces resistance and increases message acceptance. Consequently, cultural resonance becomes a key factor in audience engagement.

Audience segmentation is further operationalized through structured community activities such as *Submori*, *Rakap*, and *Barbe*. Scholars argue that participatory engagement strengthens message internalization and behavior change²⁶. These programs integrate religious learning with lifestyle practices familiar to the target audience. These activities create a supportive environment for gradual transformation. They also strengthen collective identity and shared goals. Thus, segmentation translates into ongoing engagement both online and offline. In conclusion, the audience segmentation strategy used by Alfie Alfandy reflects a multidimensional approach that combines demographic, cultural, and social targeting. This strategy increases the relevance and reach of his preaching message. This demonstrates a sophisticated understanding of audience diversity in the digital environment. The integration of generational focus and subcultural identity

²⁴ Dessel, Woodford, and Gutierrez, ‘Social Work Faculty’s Attitudes Toward Marginalized Groups’; Sinaga and Adawiyah, ‘Pengaruh Media Sosial Terhadap Pola Komunikasi Dalam Keluarga Generasi Z | JURNAL KOMUNIKATIO’.

²⁵ Shamo-Nir and Milford, ‘Identity Development in Multicultural Experiences’.

²⁶ Cho et al., ‘Social Processes of Participatory Engagement Effects’; Zillig and Kappmeier, ‘Participatory Engagement’.

strengthens communication effectiveness. Therefore, segmentation becomes a key pillar in its overall communication strategy. This highlights the importance of audience-centered design in contemporary Islamic broadcast communications.

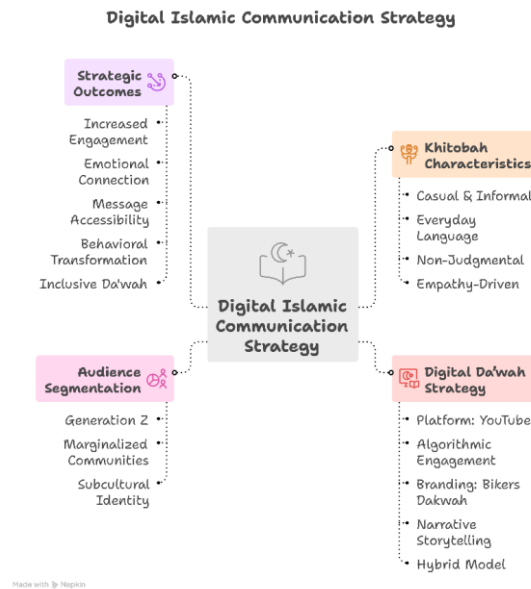


Figure 1. Hierarchical Mind Map of *Khitobah*, Digital Strategy, and Audience Segmentation

Figure 1 illustrates the hierarchical interaction between *Khitobah* characteristics, digital strategy, and audience segmentation. The *Khitobah* style forms the foundational layer of communication. The digital strategy acts as a mediating mechanism that amplifies message delivery. Audience segmentation represents the outcome layer where strategies are applied. The interaction between these layers demonstrates a coherent communication model. This visualization confirms the systematic nature of Alfie Alfandy's approach.

Communication Strengths

Effective communication in the digital environment is heavily influenced by the ability to integrate emotional, narrative, and relational elements into message delivery.²⁷ Experts emphasize that story-based communication increases audience

²⁷ Halimah and Yusuf, 'Transformasi Dakwah Di Era Digital'.

engagement by creating immersive and understandable experiences.²⁸ In this context, one of the main strengths of Alfie Alfandy's communication lies in the use of stories taken from real-life experiences. The narrative of his personal transformation from a troubled past to religious awareness serves as a powerful persuasive tool²⁹. These stories enable audiences to connect emotionally with the message, rather than simply comprehend it cognitively. Consequently, storytelling becomes a key mechanism for increasing message acceptance and retention.

Another significant strength is the use of emotional appeal combined with a high level of empathy in the delivery of communication. Research in persuasive communication shows that empathetic messages reduce resistance and foster trust between communicator and audience.³⁰ Alfie Alfandy avoids a confrontational or judgmental tone, instead positioning himself as part of the audience's journey. This approach creates a safe communication space where individuals feel understood rather than criticized. This is especially effective for marginalized audiences who may have negative perceptions of formal religious discourse.

Authenticity emerges as another key strength that strengthens the effectiveness of his digital da'wah (Islamic preaching). Studies show that authenticity is an important factor in digital communication, as audiences tend to trust communicators who display a sincere and consistent identity.³¹ The alignment between Alfie Alfandy's personal history, branding, and messaging reinforces the perceived authenticity. This consistency reduces skepticism and increases audience trust. In conclusion, the integration of storytelling, emotional appeal, empathy, and authenticity forms a cohesive communication force that significantly contributes to the effectiveness of his sermon.

²⁸ Woschank et al., 'The Usage of Challenge-Based Learning in Industrial Engineering Education'.

²⁹ Fiqriyah and Zuhriyah, 'Gaya Dakwah Digital Gus Kautsar Pada Kajian Irsyadul 'Ibad Di Youtube Terasgubuk'; Fitriansyah and Lubis, 'Mediating Alghorithm Mediating Da'wa'.

³⁰ Noor, Kurniati, and Muttaqien, 'Komunikasi Persuasif Da'i Dalam Pembinaan Akidah Akhlak Santri Madrasah Diniyah Al-Irsyad'; Nurfatmawati, 'Strategi Komunikasi Takmir Dalam Memakmurkan Masjid Jogokariyan Yogyakarta'.

³¹ Badruzzaman et al., 'Digital Da'wah via Social Media and Its Impact on Islamic Religious Education Learning Motivation among Informatics Engineering Students at Universitas Pelita Bangsa'; Bakhrudin, 'The Qur'an and Digital Da'wah'.



Figure 2. Ustadz Alfie Alfandy's YouTube Preaching

Figure 2 presents an example of Alfie Alfandy's preaching content on YouTube. His casual appearance reflects alignment with his audience identity. Body language and setting reinforce an informal communication style. These visual cues enhance authenticity and relatability. The integration of visual and verbal elements strengthens message delivery. Therefore, audiovisual content plays a crucial role in digital da'wah effectiveness.



Figure 3. Hierarchical Model of Communication Strengths in Digital Khitobah

Figure 3 illustrates the hierarchical structure of communication strengths in Alfie Alfandy's digital da'wah. Storytelling serves as the primary mechanism that drives emotional engagement and audience identification. Emotional appeal and empathy function as relational components that enhance trust and reduce resistance.

Authenticity reinforces credibility by aligning personal identity with message delivery. These elements collectively lead to increased engagement, message acceptance, and behavioral transformation among audiences.

Discussion with Previous Studies

The comparison in the aspect of digital da'wah reveals both alignment and differentiation with the study titled "Digital Da'wah via Social Media and Its Impact on Islamic Religious Education Learning Motivation among Informatics Engineering Students at Universitas Pelita Bangsa". The referenced study emphasizes the role of social media in increasing students' learning motivation within a formal educational setting.³² In contrast, this research positions digital da'wah as a transformative communication process that extends beyond formal learning into lifestyle and identity formation. While both studies acknowledge the effectiveness of digital platforms, Alfie Alfandy's approach integrates emotional and experiential dimensions that are less emphasized in the educational model. Furthermore, the current study highlights engagement with marginalized communities, whereas the compared study focuses on structured academic audiences. Therefore, this research expands the scope of digital da'wah from institutional learning toward inclusive and experiential communication.

In terms of media and platform utilization, the comparison with "Utilization of TikTok Application as Da'wah Media and Innovation in Conveying Islamic Values in the Digital Age", demonstrates both convergence and divergence.³³ The TikTok-based study highlights short-form, trend-driven content as an effective medium for delivering Islamic values. Meanwhile, this research emphasizes YouTube as a platform that supports longer, narrative-driven communication. The difference lies in the depth of message delivery, where YouTube enables more comprehensive storytelling compared to TikTok's brevity. However, both

³² Badruzzaman et al., 'Digital Da'wah via Social Media and Its Impact on Islamic Religious Education Learning Motivation among Informatics Engineering Students at Universitas Pelita Bangsa'.

³³ Aldi, 'Utilization of Tiktok Application as Da'wah Media and Innovation in Conveying Islamic Values in the Digital Age'.

approaches share a common emphasis on adapting content to platform characteristics. Thus, this study contributes by showing how platform selection influences not only reach but also the complexity of message construction.

From the audience perspective, the comparison with “Assessment of Female University Students’ Digital Competence: Potential Implications for Higher Education in Africa”, provides an indirect but relevant analytical dimension. The referenced study focuses on digital competence as a determinant of engagement in educational contexts.³⁴ In contrast, this research examines audience segmentation based on socio-cultural and behavioral characteristics, with a particular focus on Generation Z and marginalized groups. While the previous study highlights capability, this study emphasizes accessibility and inclusivity in communication design. This difference indicates that effective digital da’wah does not solely depend on audience competence but also on the communicator’s ability to adapt messages. Therefore, this research broadens the understanding of audience engagement beyond technical skills into social relevance.

In the aspect of strategy and approach, the comparison with “Digital Da’wah: Effective Strategies in Spreading Islam through Social Media”, shows significant alignment. Both studies emphasize the importance of strategic communication elements such as content adaptation and audience targeting.³⁵ However, this research advances the discussion by incorporating storytelling, empathy, and authenticity as core strategic components. While the referenced study tends to focus on general strategic frameworks, Alfie Alfandy’s approach offers a more personalized, narrative-driven model. This adds depth to the understanding of how strategies are operationalized in real contexts. Consequently, this study contributes a more nuanced perspective on strategic communication in digital da’wah.

Overall, the comparative analysis demonstrates that this study both aligns with and extends existing literature on digital Islamic communication. It confirms the importance of digital platforms, audience targeting, and strategic messaging as

³⁴ Ogegbo et al., ‘Assessment of Female University Students’ Digital Competence’.

³⁵ Chalim et al., ‘Digital Da’wah’.

identified in previous studies. At the same time, it introduces a distinctive focus on marginalized communities, narrative storytelling, and authenticity. These elements represent a shift toward more inclusive and experiential communication models. Therefore, this research contributes to the development of a more holistic framework of digital da’wah. It highlights the need to integrate technological, social, and emotional dimensions into Islamic communication.

Table 2. Comparative Analysis with Previous Studies

Aspect	This Study	Previous Study	Key Difference
Digital Da’wah	Transformative, experiential, inclusive	Focus on learning motivation (students)	Broader scope beyond education
Media / Platform	YouTube (long-form, storytelling)	TikTok (short-form, trend-based)	Depth vs brevity of message
Audience	Gen-Z & marginalized communities	Female university students	Inclusivity vs competence focus
Strategy	Storytelling, empathy, authenticity	General digital strategy	Personalized vs generic approach

Table 2 summarizes the key differences and similarities between this study and previous research. The comparison highlights that while prior studies focus on specific aspects such as education, platform trends, or general strategies, this study integrates these dimensions into a unified framework. A notable contribution is the emphasis on marginalized communities, which is largely absent in the compared studies. Additionally, incorporating storytelling and authenticity provides a deeper understanding of persuasive communication in digital da’wah. Therefore, this study offers a more comprehensive and context-sensitive model. It underscores the importance of combining technological adaptation with human-centered communication

D. CONSLUSION

This study reveals that Ustadz Alfie Alfandy's digital preaching strategy reflects a substantial shift in contemporary Islamic communication practices. By incorporating conversational language, narrative storytelling, emotional connection, and personal authenticity, his preaching approach effectively resonates with Generation Z audiences. This transformation redefines da'wah from a predominantly formal and one-directional activity into a more participatory, audience-oriented communication process. Moreover, the use of YouTube as a primary medium facilitates the dissemination of engaging, emotionally compelling religious content. These findings underscore the need to adopt adaptive communication approaches to remain relevant in the rapidly evolving digital media landscape.

The study also demonstrates the significance of inclusive audience segmentation in modern digital da'wah. By actively engaging marginalized groups, including biker communities and street youth, Alfie Alfandy broadens the scope of Islamic communication beyond conventional religious audiences. The findings suggest that the effectiveness of da'wah is influenced not only by the substance of the message but also by the appropriateness of the communication style and the characteristics of the target audience. The integration of digital media use, subcultural identity, and community-based engagement creates a comprehensive communication framework that fosters stronger audience connections. Consequently, this research contributes to advancing a more inclusive and multidimensional model of digital Islamic broadcasting communication.

The implications of this study extend to both scholarly discourse and practical da'wah initiatives. From an academic perspective, the findings offer a conceptual framework that connects digital media engagement, audience segmentation, and narrative communication within Islamic broadcasting studies. From a practical standpoint, the study provides valuable insights for preachers and Islamic communication practitioners seeking to develop more inclusive, relatable, and impactful digital content. The strategic use of storytelling, empathy, and authenticity can enhance audience engagement across various digital platforms. Furthermore, the study highlights the growing importance of audience-centered and

adaptive communication strategies in religious outreach. As technological developments and social dynamics continue to evolve, innovative approaches to digital da'wah will become increasingly essential for maintaining relevance and effectiveness in contemporary society.

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