

Dakwah Via Youtube? Evolving Dynamics of Religious Communication in Aceh Islamic Society

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Abstract

The progress of information technology is currently very rapid. Any information can be received directly by the public in a matter of seconds via various social media. The YouTube platform is one of the social media that is popular with the public and is a good opportunity for da'wah activities. Da'i in Aceh took part in utilizing the YouTube platform as a medium for da'wah. This research aims to find out the information related to the use of the YouTube platform as a medium for da'wah in Aceh and knowing the character of da'wah by using the YouTube platform in Aceh. This research is field research using a qualitative approach. In determining research subjects, the author used purposive sampling so that researchers could gather information from users of the YouTube platform as a medium for preaching, especially YouTube channels that already exist among the public. The research results show that the aim of using the YouTube platform as a da'wah media in Aceh is to contribute to knowledge in institutions, unite alumni/organizations, store da'wah documentation, narrow down entertainment content, and expand the da'wah network. This article aims to explore the use of YouTube as a medium for da'wah in the post-modern era in Aceh, where da'wah is experiencing very rapid development. Furthermore, in this article the author exposes YouTube preaching content that can be accessed by various groups.

Keywords: *Utilisation, YouTube, da'wah media*

Abstrak

Perkembangan teknologi informasi saat ini sangat pesat. Setiap informasi dapat diterima langsung oleh masyarakat dalam hitungan detik melalui berbagai media sosial. Platform Youtube merupakan salah satu media sosial yang digemari oleh masyarakat menjadi peluang yang baik bagi aktifitas dakwah. Da'i di Aceh ikut ambil bagian dalam memanfaatkan platform Youtube sebagai media dakwah. Penelitian ini bertujuan menggali informasi terkait pemanfaatan platform Youtube sebagai media dakwah di Aceh dan mengetahui karakter dakwah dengan menggunakan platform Youtube di Aceh. Penelitian ini yang merupakan penelitian lapangan (field research) dengan menggunakan pendekatan kualitatif. Dalam menentukan subjek penelitian, penulis menggunakan purposive sampling agar peneliti dapat menggali informasi dari pengguna platform Youtube sebagai media berdakwah khususnya kanal Youtube yang sudah eksis di kalangan

masyarakat. Hasil penelitian menunjukkan bahwa tujuan pemanfaatan platform Youtube sebagai media dakwah di Aceh untuk memberi kontribusi keilmuan di lembaga, mempersatukan alumni/ organisasi, menyimpan dokumentasi dakwah, mempersempit konten hiburan, dan memperluas jaringan dakwah. Artikel ini bertujuan untuk mengeksplorasi penggunaan Youtube sebagai media dakwah di era post modern di Aceh dimana dakwah berkembang sangat pesat. Lebih lanjut, dalam artikel ini penulis mengekspos konten dakwah melalui Youtube yang bisa diakses oleh berbagai kalangan.

Kata Kunci: *Ulitisasi, Youtube, media dakwah*

INTRODUCTION

Da'wah for every Muslim is an obligation that must be carried out for spreading Islam in all corners. Da'wah is a call that is highly recommended in Islam. By preaching, a da'i can convey Islamic teachings to Muslims as well as provide solutions to every Muslim problem, whether fiqh, social, religious and other problems. In conveying da'wah, a da'i needs the help of da'wah media. (Gyta, 2021). The media for da'wah that was known before internet-based platforms emerged, only took the form of interactive da'wah through oral speech and delivered directly to the congregation. Every preacher must go out into the field, explore various missionary zones which are his destination in order to convey preaching material. This manual da'wah is categorized as traditional or classic da'wah. Usually, traditional preaching patterns are delivered during the Isra' Mi'raj celebration of the Great Prophet Muhammad SAW, the Prophet's birthday, Eid al-Fitr and Eid al-Adha sermons, Ramadhan lectures, recitations after morning prayers and others which are delivered on the pulpit of the mosque, field, meunasah (surau), da'wah stage and so on (Nurdin, 2020). In this millennial era, the development of information technology is very rapid. Any information can be received directly by the public in a matter of seconds, and can even be witnessed live from the scene of the crime. One means of obtaining informations social media. Social media is technology and information engineering so that humans can communicate virtually. People who use social media to communicate are called netizens. Examples of popular social media today are Facebook, Instagram, Tiktok, YouTube and others.

One of the media for conveying information is YouTube. YouTube is a video sharing platform for people around the world using the internet network. Through YouTube, users of this platform can share any video, be it songs, films,

daily activities packaged in the form of content. YouTube is very popular among art activists such as artists Baim Wong, Ria Ricis, Atha Halilintar and others. They earn a lot of income from every content they share. The more followers and subscribers, the more advertisements offered. From this advertisement, the YouTube channel pays YouTubers. Even the artist Ria Ricis is currently claimed to be one of the richest YouTubers in Indonesia. (Aisyah, 2021)

The progress of YouTube has also spread to the world of da'wah, preachers do not miss out on using YouTube channels as a medium for da'wah. In Indonesia, we often see content created by millennial ustadz such as Ustadz Abdul Shomad (UAS), Ustadz Adi Hidayat (UAH), Ustadz Das'ad Latif and others. The public often refers to them as 'Ustadz Youtuber' and also in YouTube, the teachings of the Dayah ulama in Aceh are widely broadcast so that listeners can access the YouTube channel if they want to hear the recitation. The ulama did not miss out on creating preaching content by recruiting young millennials as crew to help make videos, editing and then packaging it in the form of content.

Based on temporary observations, several ulama and preachers in Aceh use the YouTube platform as a medium for preaching. YouTube channels exist quite well and are considered important as a faster, easier and cheaper means that can be accessed by various groups. Listeners don't have to waste time, energy and money to enjoy a study. For example, residents of West Aceh do not need to go to the trouble of going to Samalanga heard the recitation at Dayah Mudi Mesra. This easy access to da'wah is a blessing from Allah which really helps ulama and preachers in conveying Islamic teachings. Every corner of the country that has an internet connection can study Islamic teachings without being bound by time and space.

This research on the use of the YouTube platform as a medium for da'wah in Aceh is considered important, because it sees very significant progress in da'wah due to the presence of the YouTube platform which can be used by various groups, including Dayah ulama, da'i and the wider community. According to Safriadi in his article 'Dayah and Moderation of Da'wah in Aceh (A Study of Da'wah in the Digital Era)', the use of the internet in preaching is an opportunity and challenge to develop and broaden the horizons of Islamic da'wah.

Discussing the issue of da'wah, of course the discussion about ulama and dayah is a priority, because ulama and dayah are the most important elements in

da'wah activities. For Acehnese, da'i are ulama and ulama are da'i. While Dayah/Islamic boarding schools are institutions that produce ulama. People with a traditional way of thinking in Aceh understand that ulama are people who have advanced knowledge of jurisprudence, monotheism and Sufism and have an educational background in a Dayah or Salafi Islamic boarding school. While people with a modern mindset have a broader understanding of the meaning of ulama, ulama are not only graduates of Dayah/Salafi Islamic boarding schools. Because ulama are the most important figures (da'i) in da'wah activities, several regions with the dominance of the Dayah and their ulama have become the most active areas for da'wah activities. In this case, the northern part of Aceh to Banda Aceh has been the basis for da'wah from the past until now. However, this does not rule out the possibility that areas with a minimal quantity of clerics will carry out missionary activities as happened in West Aceh. This is because through the YouTube platform anyone who has the determination to preach can preach.

Based on the description of the problem above, researchers are interested in conducting research on the use of the YouTube platform as a da'wah medium in the millennial era (study of the da'wah zone in Aceh) with the argument that the Youtube platform is one of the da'wah media used by ulama and preachers in Aceh and is necessary studied their efforts in preserving da'wah amidst the strong flow of technology and information.

RESEARCH METHOD

The research method used a field research with qualitative method with observations, interviews and documentation techniques. Observations of this study were carried out to observe directly the activities of dakwah youtubers in Aceh. This study aims to obtain a clearer, more complete and possible description and information for researchers to make observations. Therefore, the authors set the research location, namely at Banda Aceh, Aceh Besar, Pidie, Pidie Jaya, Bireuen, Lhokseumawe dan Aceh Utara. The author's interview is used to find out information directly from the subject who is the content creators of Youtube and Islamic scholars who use the Youtube channel in their dakwah. We conducted interviews with 14 respondents, including ustadz, officials, and channel owners, in order to obtain data. The research subjects in this study were youtubers who concern in Islamic publication. In addition, this research also requires information about the use of Youtube as a dakwah media.

Therefore, the subject of this study is very necessary in order to explore the information needed by the author to complete this research.

RESEARCH FINDING AND DISCUSSION

The development of information technology is currently increasingly progressive, where various media platforms are emerging and developing rapidly. This condition has a big impact on media users, especially on the YouTube platform, which is a video sharing platform with various content in it. YouTube is a very popular media sharing platform where users can load, watch and share video clips. YouTube was founded in February 2005 by three former PayPal employees, Chad Hurley, Steve Chen and Jawed Karim. Generally, video content on YouTube is video clips from films, TV, and videos made by the users themselves (Faiqah, Nadjib, & Amir, 2016).

The YouTube platform is a mega multimedia where all video content throughout the world can be shared easily and can be accessed by various groups. The YouTube platform has a variety of content that is useful and not, such as Islamic content, music, culinary, social culture, education and various other videos. Everyone can create by utilizing the YouTube platform and can earn income from every content broadcast. This condition can be proven by millions of human works creating video and share it on YouTube, so that YouTube has become a phenomenon and is influential in all corners of the world which only use internet access. In this way, YouTube has become an effective means of communication in conveying information to all groups in various forms of material packaged according to the interests of each YouTube user (Arif Ramdan Sulaeman, Anhar Fazri, 2020).

Utilization of YouTube as a communication medium in conveying Islamic studies and also as an alternative da'wah media that is more flexible, effective and efficient for the ulama. Several names such as Ustadz Abdul Somad (UAS), Ustadz Adi Hidayat (UAH), Felix Siauwa (FS), Das'ad Latif, Khalid Bassalamah and others are recorded as modern ulama who actively use YouTube as a medium for preaching to convey messages religions with their own characteristics that have a place in the hearts of the congregation. YouTube has become a medium for da'wah, not only used by today's popular ustadz, but in

various regions, YouTube has become part of sharing religious activities, be it recitations, lectures, or other religious activities. So in this case, the use of YouTube has reached all activities that occur throughout the world with positive and negative impacts resulting later (Arif Ramdan Sulaeman, Anhar Fazri, 2020). YouTuber communities throughout Indonesia use it not only to establish connections between regions, but also as an effort for self-existence. YouTube provides various impact values for its users. YouTube is no longer a medium for communication, but is also used as a place to seek popularity. This kind of use of YouTube causes intercultural adaptation which ultimately transitions from the old culture to the new culture (Arifin, 2019).

Da'wah via YouTube is carried out in various ways, some preach through religious lectures or recitations, there are also those whose content has nuances of Islamic art and culture. there are those who only fill the content with Murottal verses from the holy Quran, some of which preach on historical themes such as the history of the Prophets, companions, tabi'in and other scholars. Everything aims to introduce the public to Islamic preaching content via YouTube. Apart from the popular Youtuber ustadz as mentioned above, the public is also familiar with Youtuber Gus Aldi who is known for his prank sholawat content, Muzammil with Murottal Al Quran content, and other Youtubers.

Quick development of YouTube cannot be separated from the services of internet users throughout the world. In Indonesia, the population of internet users has grown significantly. According to the research results presented by APJII (Association of Indonesian Internet Service Providers), it is stated that internet service users in Indonesia are more than half of the Indonesian population, its mean that the popularity of internet users in Indonesia is quite large. Meanwhile, the popularity of the internet in the world is around 53% with the number of internet users amounting to 4,021 billion people out of the total world population, which is around 7,593 billion people (Arifin, 2019). From this comparison, the details of internet users throughout the world are divided into several parts, namely overall internet users are 4,021 billion people or 53%, internet users who actively use social media are around 3,196 billion people or 42%, and those who actively use social media only use their devices. around 2,958 billion people or 39%. (Simon Kemp, 2018)

The popularity of social media is quite effective and efficient, so it is used to help optimize organizations as a form of information media, community, and

actions or programs implemented by the organization. In another form, social media plays an important role in sending messages and information to a more massive public (Imran, Castillo, Diaz, & Vieweg, 2015). Several forms of social media that have been studied in more depth by social media researchers, such as Instagram, specifically show that Instagram social media user data is dominated by people aged 18 to 29 years, and Pinterest social media is dominated by older women. 25 to 34 years (Ruths & Pfeffer, 2014). There are still many various social media that have specific segmentations and are popular among the public (Arifin, 2019).

The change in behavior of people who use YouTube is one of the transition processes of intercultural adaptation from previously people not knowing the virtual world to people who use internet media as a basic need. Chen & Starosta stated that there are five stages in the transition process of intercultural adaptation. First, the public or Youtube users feel happy with their new culture regarding the existence of Youtube. Second, there is a feeling of discomfort due to discovering another side of the new culture because the existing values are still less familiar. Third, there is adjustment to the new culture. Fourth, a form of adjustment to the novelty of the new culture they receive. (Tamam, 2010)

The concept put forward by Chen & Starosta provides an understanding that to see the YouTube phenomenon in Indonesia and even the world, there is a cultural adaptation process from watching television to watching YouTube. It is not surprising that many YouTube user phenomena have gone viral, surpassing artists on television. Sinta and Jojo became popular throughout Indonesia because they uploaded a cover of the song Keong Racun in 2010 and Gamaliel Audrey also became a famous musician after uploading his song on YouTube in 2009. For Sawyer (2011), watching YouTube is an easy way to become a celebrity because users Youtubers or Vloggers act as actors, cameramen and directors in videos uploaded to their YouTube account. In fact, YouTube has also been mentioned as social media that breaks through communication protocols (Chandra, 2017) due to the phenomenon of the President of the Republic of Indonesia, Joko Widodo, who uses YouTube to show several state activities, such as eating with King Salman when he visited Indonesia. Currently, YouTube is the leading social media platform in Indonesia. In fact, YouTube can be said to be more than just television for young people (Arifin, 2019). The boredom that arises

because television is seen as not providing enough entertainment has caused content creators to flock to show their existence by creating their own YouTube channels as a way to cool the Indonesian people's boredom with state and private television.

Many YouTube artists, known as YouTubers, have gone viral like top artists, such as Ria Ricis, Raditya Dika, Atta Halilintar, Karin Novilda, Young Lex, and many more. In fact, several television artists are starting to flock to create their own YouTube channels to strengthen their existence. This is because apart from providing space for existence, YouTube is also a source of income for YouTube channels which have been monetized through the advertisements in it (Arifin, 2019).

Data released by www.socialblade.com (2018), shows that the top five popular YouTubers in Indonesia are through the channels Ria Ricis, Calon Bachelor, Atta Halilintar, Raditya Dika, and Official Sabyan Gambus. From this data, Ria Ricis' estimated income through her channel is around \$12.8K - \$205K, Bachelor Candidates around \$22.4K - \$357.8K, Atta Halilintar around \$5.3K - \$84.8K, Raditya Dika around \$4.7K - \$75, 4K, and Official Sabyan Gambus around \$18.6K - \$298.4K (Arifin, 2019).

The popularity of YouTube is also increasing because private television stations are also creating YouTube channels to target the younger generation who prefer YouTube to television. Therefore, almost every private television channel has a YouTube social media account, such as RCTI-Layar Drama Indonesia, Indonesiar, Trans7 Official, MNCTV Official, and Trans TV Official. Not only that, several television shows have also created YouTube channels to engage the digital generation, such as Ini Talk Show, The Voice Kids Indonesia GTV, Cumi-Cumi, and CNN Indonesia (Arifin, 2019).

This phenomenon of YouTube's popularity also causes everyone to adapt to YouTube so that many people learn to adapt to the new culture. Public figures have not escaped this widespread cultural transition, so they have also created channels on YouTube for various purposes. In fact, preachers are currently also optimizing YouTube as a medium for preaching, thereby making the message of preaching more massive and efficient. Freedom of expression on digital platforms has led to the emergence of the phenomenon of preachers who have different perceptions and teachings, giving rise to debates in the digital and real world. The preachers who are supposed to be agents of reassurance for society,

actually appear to be agents of guiding public opinion. This condition causes the Ministry of Religion to step in to standardize these preachers within the specified rules. In the end, the Ministry of Religion released 200 names of preachers who were deemed to meet certain criteria, one of which was far from being debated. (Arifin, 2019)

Based on the results of the release issued by the Ministry of Religion, a number of preachers who exist on YouTube social media, such as Ustaz Abdul Somad, Ustaz Adi Hidayat, Ustaz Maulana, and several other celebrity ustaz were not included in the 200 names of preachers officially released. A series of ustaz who exist on YouTube have special channels for their preaching media, either those that are managed intentionally, or those that accidentally record videos of their preaching and then upload them on YouTube. However, the inclusion of a number of religious preachers on YouTube has made him a phenomenal public figure among society. The popularity of preachers on YouTube can exceed the 200 names of preachers released by the Ministry of Religion. This popularity can be seen from the UAS Daily Life Youtube channel.

The Relationship Between Dakwah, Communications and Information Technology

Da'wah in the media can be present in various programs which essentially review religion and its various aspects, both in print and electronic media. The face of religion that appears in this media can shape the image and at the same time expand the reach of preaching, not only to those of the same religion, but also to followers of other religions (Saifullah, 2008). As an illustration, information about Islamic religious teachings can spread to other religions through religious programs on television or radio.

E-da'wah is one of the uses of information technology as an active-creative response to existing developments. This creative response arises from awareness of the positive side of information technology. The reason why e-da'wah is necessary is that the spread of conventional da'wah is limited by space and time, while digital da'wah or e-da'wah can be carried out across space and time. The geographical coverage of e-da'wah is unlimited. All internet users can be touched by this type of preaching.

From the perspective of da'i or those involved in making programs, the use of this media technology can expand the audience for da'wah. In this way,

the level of dissemination of religious values becomes wider, at least at an informative level. From the audience's perspective, for example, a Muslim can gain many benefits from the proliferation of Islamic religious programs on television. Muslims who for some reason become busy and do not have time to attend the taklim assembly, the presence of religious values maintains their religious continuity.

Since the advent of the internet, technology for preaching seems to have become more complete. There are many hopes and concerns that arise in line with the increasingly widespread technology. The birth of technology also presents new media for disseminating information and knowledge, namely digital media. Digital media has changed human thinking patterns. Changes in thought patterns are a response to the information obtained.

An example of this change in mindset is the birth of e-mail which changed the way of sending letters, e-business which has changed the way of doing business with all its downsides, including e-cash or e-money. E-learning offers a new horizon for the teaching and learning process, followed by e-books which change the learning media. E-government has opened a new chapter in government management and relationship mechanisms between government and society. (Wahid, 2004)

Opportunities and Challenges of Dakwah in the Era of Information Technology

One of the big problems that preachers will face when using mass media as a medium for da'wah is the increasing development of mass media towards "openness" and "freedom". In this case, any information conveyed is more triggered by the need for sensation, advertising and business orientation. (Muhammad Arifin, 2006). The digital era is the peak where everything is instant and widely enjoyed by the public, they are used to living with all the conveniences. A da'i (mubaligh) can easily preach or convey his message through existing media such as preaching through television, radio and also written media. The reality we see at the moment nowadays there are lots of preachers who have utilized digital media, especially television, it's not just artists who can appear on television, there are even a lot of preachers, they are mushrooming everywhere. This is of course good when it aims to uphold the

teachings and Shari'a, but is that the reality? In this era, they experience comfortable behavior and a sense of peace because of the existing facilities.

Considering the many challenges of da'wah in the era of technology and information, especially the media cannot be separated from entertainment tools. As a result, the orientation and goals of da'wah carried out by da'i are also increasingly developing, and they even tend to become biased. The development of the model of preaching through mass media is a form of progress in information technology that we cannot deny and is a challenge in itself for a preacher. The influence and impact of a media allows a preacher to gain popularity and be widely known in the eyes of his audience like a celebrity and it is also possible that each of his preaching activities is often assessed by material (Bambang Saiful Ma'arif, 2010).

There are at least three things that a preacher needs to pay attention to when preaching on social media. First, the content presented must be useful and uphold Islamic values so that the community can feel the benefits. Second, the content is created and edited in such a way that it attracts the audience's interest. Third, da'wah needs to be done responsively or adapt to trends. The sophistication of information and communication technology so that it is not out of date or what is usually called up-to-date can be aimed at optimizing da'wah activities. Da'wah and technology are something that cannot be separated.

In conveying da'wah messages, it must be done optimally so that da'wah is effective both in terms of time, process and cost. Optimizing da'wah can be achieved if you use good methods, one of which is using social media as a tool or intermediary (Bambang Saiful Ma'arif, 2010). Good use of social media certainly has great opportunities for da'wah for millennial generation preachers, as stated by McLuhan "that media is a message" namely a message that contains actual value in society, in spreading the human ability to perceive and receive stimuli.

Millennial preachers must be able to prevent media freedom, control and filter messages and other features which are very necessary to achieve the goals of da'wah so that bias does not occur, freedom in the media certainly requires preachers not to be careless and caution is needed in the media, so that undesirable things do not happen, such as the cases that happen to many other preachers who have to deal with the authorities, caused by the actions of irresponsible media users, thus causing harm to muslims and to da'wah activities in particular.

The digital generation or *mad'u* millennials assume that social media is a very important need in life, they almost equate social media as a primary need so that it cannot be separated. Judging from the analysis of da'wah media, it is considered that there must be strict efforts to prevent and control da'wah activities in responding to various kinds of abuse of media and preachers on channels, YouTube. This supervision of da'wah is carried out with the aim of finding out the untruths of the *mad'u* in interpreting the messages of da'wah, with this supervision it is hoped that the concept of *rahmatan lila'lamin* in accordance with the mission of da'wah can be achieved as expected, this has been done a lot by the Youtube channel of the Dai.

Circuits of Culture: Social Identity and the Commodification of New Media

Referring to Ferdi Arifin's article, *Mubalig Youtube Dan Komodifikasi Konten Dakwah'*, circuit of culture is a fairly popular idea in media studies. This concept was initially used as a cultural analysis tool by the British Center for Contemporary Cultural Studies (CCCS) and was later developed as an analytical basis for the study of culture, media and identity (Leve, 2012). Social identity itself is interpreted as part of an individual concept that comes from individual knowledge, and this knowledge belongs to a particular social group, along with the values and emotions inherent in it (Hogg, Terry, & White, 1995; Trepte, 2011). This research framework looks at the use of the YouTube platform as a medium for da'wah in the digital era. This cannot be separated from the identity of a preacher in conveying religious messages to other people via popular social media platforms. This identity is formed by other people and is used as a reference to be implemented within themselves as a form of satisfaction (Taylor, Demont-Heinrich, Broadfoot, Dodge, & Jian, 2002). Therefore, identifying certain discourses through preachers' YouTube content certainly needs to be paid close attention because the discourses expressed have a role in constructing the meaning and identity contained therein (Woodward, 1997).

Based on this concept, it is necessary to observe the tendency of preachers on YouTube to produce preaching discourses so as to form an identity through their meaning. The social identity of the YouTube preachers does not immediately come to the surface, but is a process of structuring the discourse conveyed so that it forms an acceptable meaning for the audience. In short, the message sent by preachers on YouTube is the main commodity aspect as capital

for monetizing YouTube channels so that they can generate income from YouTube companies. (Arifin, 2019)

Previous Publications

This research has been the object of study by several previous researchers but has differences with the object of study in this article. In this section, the author describes several papers which serve as a comparison between this paper and previous research, namely as follows:

1. Digital Da'wah for the Millennial Generation: Study of Da'wah Practices in the OMAH Ngaji Surakarta Community, by: Ayu Kristina, (IAIN Surakarta Student). The Omah Ngaji Community is one of the communities that makes efforts to ward off hate speech, hoaxes, extremism, radicalism and terrorism. By presenting contextual material accompanied by ustads who are technologically literate, this will make the millennial generation as the target of da'wah increasingly interested in studying Islam. Considering that methods of conveying da'wah through social media are starting to develop rapidly, instilling an understanding of religion as a guide, a guide to life, and rules that regulate people not to commit chaos is important. For example, social media must present content that is polite and tolerant according to the Islamic concept of Rahmatan Lil Alamin which is packaged simply. The millennial generation is more interested if da'wah messages are presented by including memes, quotes, films, videos or vlogs that contain light content. Apart from that, the material is then reduced to a summary and uploaded to the mass media so that it can be easily re-read and watched by the wider public. Apart from that, the delivery method must also include the psychological values of the millennial generation, so that the message of da'wah is more pervasive and leaves an impression on the souls of teenagers. For example, recently the sentence "Missing is hard, you won't be strong" has gone viral in the film *dilan*, which has been changed to "Reciting the Koran is hard, you have to be strong". That is what should be used by utilizing digital technology to spread virtuous speech in accordance with the spirit of the Prophet's preaching, not hate speech, fake news or hoaxes
2. Digital Da'wah and the Millennial Generation: Community Da'wah Strategy for the Information Flow of Santri Nusantara, author Athik Hidayatul Ummah. The virtual community Information Flow for Santri Nusantara (AIS

Nusantara) is one of the existing communities and has helped enliven the face of social media in the midst of the incessant influence of digitalization in society which presents da'wah activities for santri santri and spreads friendly Islamic messages based on santri, this is in line with the vision and its mission is to digitize Islamic boarding school da'wah, namely to make da'wah close to the millennial generation. The da'wah messages and Islamic teachings that this community presents follow the trend of the millennial generation because the target of da'wah is more towards young people, by combining various kinds of available features such as images, sounds, captions, memes are made as interesting as possible so that da'wah messages are more easily received and understood by the general public.

3. "Youtube sebagai Media Dakwah di Era Milenial (Channel Nussa Official)", written by Qodriyah S in Jurnal Studi Islam dan Kemuhammadiyah (JASIKA) (2021, the author explains that Nussa Official is the official channel for animations. Nussa and Rara is a children's animated series that is packed with information and education, particularly regarding the teachings of the Islamic religion. It begins with stories about their daily lives, in which they play while learning through their endearing demeanor, and ends with songs that he sings that have Islamic overtones. Because there are so many people using social media, particularly YouTube, in the millennial era, Nussa Animation decided to use it as a preaching platform.
4. "Youtube Sebagai Media Komunikasi Dalam Berdakwah Di Tengah Pandemi", written by Handayani R in Journal Hikmah (2021), The author explains that the preachers are drawn to creating content on YouTube in order to propagate da'wah and impart knowledge. Because preachers need to be proficient in media and technology in order to keep up with the advancements of an increasingly digital age. One medium that is compatible with and encourages the efficient dissemination of da'wah is YouTube. YouTube has emerged as the most popular medium for content makers because to its visuals, variety of styles and patterns, ease of use, and extended endurance. This is YouTube's advantage over other social media platforms. In terms of money, space, and time savings, YouTube is also more effective. Preachers can share their lectures with the general public at any time and from any location.

The difference between this article and articles mentioned above lies in the subject of study where Ayu Kristina's research focuses on the OMAH Ngaji Surakarta Community where the object of preaching is the millennial generation, while the subject of Athik Hidayatul Ummah's research is the Nusantara Santri Information Flow virtual community where the object of preaching is the students and millennial generation. Meanwhile, the subject of study in this research is broader, including ustadz, content creators and preachers who use the YouTube platform as a medium for preaching. The second difference is that the location of this research is wider in scope and has more sources than the two previous studies mentioned above.

The utilization of digital platforms for religious outreach has become increasingly prevalent in contemporary society, with YouTube emerging as a prominent medium for the dissemination of Islamic teachings. In the context of Aceh, a region known for its strong Islamic heritage, the use of YouTube as a media dakwah (Islamic outreach) has garnered significant attention and debate. A previous publication explored this phenomenon, shedding light on its implications for the local community and the broader landscape of religious communication.

The publication delved into the multifaceted nature of utilizing YouTube as a tool for dakwah in Acehnese society, examining the opportunities and challenges presented by this digital medium. One of the key points discussed was the accessibility and reach of YouTube, allowing Islamic scholars and religious organizations to connect with a global audience, transcending geographical boundaries and cultural barriers. This has facilitated the dissemination of Acehnese Islamic teachings to a wider demographic, contributing to the preservation and promotion of the region's religious heritage on a global scale.

Furthermore, the publication addressed the potential impact of YouTube dakwah on the younger generation in Aceh. By engaging with digital content, young individuals have the opportunity to access religious education in a format that resonates with their digital-native sensibilities. This digital approach to dakwah has the potential to bridge the generational gap and foster a deeper understanding of Islamic principles among the youth, thereby contributing to the continuity of religious traditions in Acehnese society.

However, the publication also acknowledged the challenges and criticisms associated with the use of YouTube for dakwah purposes. One notable concern highlighted was the potential dilution of religious teachings in the digital realm, where the authenticity and credibility of content may be compromised. This raises questions about the quality control and theological accuracy of YouTube dakwah, emphasizing the need for critical evaluation and responsible content creation within the digital Islamic sphere. Moreover, the publication delved into the broader societal impact of YouTube dakwah in Aceh, considering its influence on cultural dynamics, religious discourse, and community engagement. By examining the intersection of digital media and traditional religious practices, the publication provided a nuanced understanding of how YouTube has reshaped the landscape of Islamic outreach in Acehnese society.

This article offered a comprehensive analysis of the opportunities, challenges, and implications associated with this digital phenomenon. By exploring the multifaceted nature of YouTube dakwah, the publication contributed to a deeper understanding of the evolving dynamics of religious communication in the digital age. As Aceh continues to navigate the intersection of tradition and technology, the insights gleaned from this publication remain pertinent in shaping the future trajectory of Islamic outreach in the region.

Youtube Da'wah in Aceh

In general, the development of da'wah via YouTube in Aceh has developed very significantly. This is proven by the emergence of various da'wah channels that use YouTube as a medium for spreading da'wah. Based on searches both online and offline, researchers found many preaching channels with various genres, including content containing lectures, historical content and art which was used as a style of preaching by preachers. The following are the channels that researchers have successfully summarized:

1. Media Sunnah Aceh TV (Meds. TV)

Meds.S Tv is under the auspices of the Aceh Sunnah Media Foundation, this content has the nuances of lectures or recitations and screenings of murattal verses from the Koran. The ustadz who provide the recitation for this content are as follows: a. Farhan Abu Furaihan; b. Firanda Andirja; c. Harith Abu Naufal; d. Muhammad Halid Syar'I; e. Iqbal Abu Hisham; f. Arif Masuku; g. Asqar Quraysh; h. Muhammad Nurul Zikri

2. Syiar Tauhid Aceh, radio and TV broadcasts

This channel is a partner of the Med.S TV channel, the content is the same as Med.S TV, namely recitations and murattal. The lecturers who provide the study are the same as Med.S TV.

3. Tazkirah Official

The Tazkirah Official Youtube channel is an Ahlussunnah ulama channel based on Acehese Dayah founded on June 4 2018 with a total of 6,011,000 subscribers. The content is quite varied, starting from recitations, sermons, lectures, qasidah, nasyid and recitations. The ustadz who gave the lecture were Ustadz Amri Fatmi, Tgk. Yusri Puteh, Tgk. Muhammad Khairuzzan, Tgk. Abdul Wahed and others.

4. Keuchik Leumik Haji Mosque Channel

This channel was founded on December 27 2020 with a total of 2,057,000 subscribers. This channel's content consists of recitations, dhikr, prayers and Ramadhan tadarrus. The ustadz who provided the recitation included Tgk. Masrul Aidi, Gamal Akhyar, Tgk. Asnawi Ulee Titi and others.

5. Raudhatul Jannah Mosque Channel RSUZA (Zainal Abidin General Hospital)

This channel was founded in 2019. The history of the establishment of this channel began with RSUZA management's initiative to socialize every RSUZA program. Then the program developed towards da'wah by presenting ustadz who gave lectures at the Raudhatul Jannah mosque and used it as content for this mosque's YouTube channel. Among the ustadz who have provided studies on this channel are ustadz Fauzi Al-Makassari, Farhan Abu Furaihan and others. The content consists of recitations (Islamic studies), Al-Quran tadabbur, social programs in the form of donations to underprivileged communities and others. The uniqueness of this content is that the administrators facilitate every mad'u (da'wah listener) who wants to have a religious consultation with the preachers after the recitation is finished. The channel manager also provides ruqyah services for RSUZA patients who request ruqyah as an effort after undergoing medical treatment.

6. IKAT TV: This channel was founded in 2017 by Ustadz Fazlur Rahmi. The background to the establishment of this channel is that the founder realized the benefits of a YouTube channel which is eternal, flexible and can be watched repeatedly so that the message of da'wah is better conveyed to mad'u. With a number of subscribers reaching 3000 people, this channel continues to exist showing preaching studies from various local and national

ustadz such as Ustadz Abdus Shomad (UAS), Hanan Attaqi, Ustadz Amri Fatmi and others. The obstacle faced by this channel is that there is no special IT team and the managers do not receive a fee for each content broadcast. The entire official crew management works sincerely for the sake of the continuity of da'wah in Aceh.

7. Tafakkur Fiddin Channel: This channel was founded by Zulfadhli on June 12 2019, which contains biographies and history of Muslim scholars and figures from various parts of the world such as Ibrahim bin Adham, Sheikh Abdul Qadir Jaelani, Sirah Friends and others. According to Zulfadhli, approximately 569 content has been uploaded to his channel. The number of subscribers reached 1,220,000 people.
8. Umami Wahyuni Official: Umami Wahyuni is a female preaching Youtuber who is quite phenomenal in the Aceh preaching scene. He perpetuates the recitations he provides in the form of fiqh recitation content, especially fiqh regarding domestic life. Currently the Umami Wahyuni Official channel has 4060 subscribers with a total of 129 video views.
9. Abati Muzakkir Official: This channel was founded on February 6, 2020 with a total of 2014 subscribers. The content is dominated by Islamic studies such as how to intend zakat fitrah, haram things in Islam and so on.
10. Tu Sop Jeunib: This channel is the official channel of Tu Sop Jeunib (Tgk. H. Muhammad Yusuf A. Wahab), leader of Dayah Babussalam Al-Aziziyah Jeunib Kab. Bireun, Aceh Province. Currently he serves as General Chair of PB HUDA (Association of Dayah Aceh Ulama) and High Priest of BMU (Barisan Muda Ummat) Concerned. This channel is managed and developed by the Tu Sop Team (YADARA TV Team) under the guidance of Tu Sop. This channel was founded on March 12 2019 and has 2016 subscribers. The content is in the form of Islamic studies which discuss various problems of Muslims. The total number of videos uploaded is 93 videos.
11. YADARA TV: This channel was founded on August 1 2015 with a total of 16,002 subscribers. This channel is a da'wah media managed and developed by Team Tu Sop Jeunib Dayah Babussalam Al-Aziziyah Bireun, Aceh which is dedicated to the transformation of Islamic religious knowledge to the people. This channel is under Dayah Multimedia Aceh.
12. Abiyya Jeunieb Official: This channel is Abiyya Jeunieb's (Abiyya Rauhul Mudi) preaching channel which contains Islamic study content with 14,009

subscribers with a total of 365 videos uploaded. This channel was created on October 13 2019 and has links on Facebook, Instagram and Tiktok.

13. Dayah Multimedia Aceh: This channel was created on March 25 2018 and has 1810 subscribers. Dayah Multimedia Aceh (DMA) is a gathering place for all Dayah media in Aceh with the aim of protecting all charismatic ulama in Aceh, protecting narratives on social media that lead people astray and protecting Aceh from all potential damage. This channel was initiated by Abu Tu Sop Jeunieb and is headquartered at Dayah Babussalam Jeunieb. The content varies between recitations and dayah programs such as compensation for orphans, haul warnings and others.
14. MUDI TV: This channel was formed on February 26 2014 with a total of 39,200 subscribers and a total of 1700 videos uploaded. The video content uploaded on this channel is daily recitations at MUDI's Dayah, general recitations by seniors and guree Dayah for the community, tausiyah clips from ustadz and other activities at the LPI (Islamic Education Institute) MUDI Mesjid Raya Samalanga. Dayah MUDI has the MUDI Mesra Da'wah Development Institute (LPDM) Samalanga which is part of the LPI MUDI Mesjid Raya Samalanga which focuses on multimedia da'wah. Apart from having a YouTube channel, da'wah is also developed through social media content on Facebook, Instagram and Twitter.

To get precise data for this study, we interviewed 14 respondents and carried out a field study. The following are the responders that we spoke with in-person:

1. Yoga Pratama, manager of the Raudhatul Jannah RSUZA Mosque Youtube Channel: He explains that the existence of YouTube is very helpful in spreading da'wah and socializing the RSUZA (Zainal Abidin General Hospital) program. He said that the challenge faced in managing a YouTube channel is the lack of human resources in information technology. Meanwhile, in terms of funding (wifi costs) there are no obstacles.
2. Mukhlisah, Mukhlisah Channel: Mukhlisah is a lecturer at UIN Ar-Raniry Banda Aceh, she is also a preacher who delivers tausiyah via her personal YouTube. She explains that people know her figure better through YouTube than as an academic because the campus has very limited space for movement and missionary activities. This is different from YouTube where expression is

free and can be reached by anyone. In other words, YouTube is very effective in conveying da'wah by preachers like her.

3. Umami Wahyuni, Umami Wahyuni Official: She is a female cleric who specializes in preaching women's fiqh both in matters of worship, husband and wife relations, and other fiqh studies. The challenge faced is that there are netizens who dislike Islamic preaching who are always looking for loopholes to drop the content. However, she is still determined to convey her da'wah both online and offline, it is proven that she uses almost all social media to preach such as Tiktok, Instagram, Facebook and YouTube. She explains that the existence of YouTube is very effective in conveying da'wah to reach mad'u on a massive scale where offline da'wah is unable to cover various elements of society.
4. Amri Fatmi, Amri Fatmi Official: He is a well-known cleric who graduated from Al-Azhar Cairo who focuses on preaching via YouTube and other social media such as Instagram, Facebook and Tiktok to convey his preaching. However, its existence is only as filler material, while for technical matters, it has an official crew managed by young people. He explains that the challenge in preaching via YouTube is the misuse of content, such as content that is cut, edited or has its meaning distorted so that it can cause slander among the public.
5. Zul Fadli, Tafakkur Fiddin Channel and About Story Channel: According to him, YouTube is very effective in conveying da'wah because it is very easily accessible to the public. Even though he is not a cleric, he can create preaching content with different nuances without anyone getting in the way as long as it does not conflict with the essence of Islamic teachings.
6. Karamullah, he is the crew of Amri Fatmi Official, his job is to help cover Ustadz Amri Fatmi's preaching.
7. Riazul Iqbal, the same as Karamullah, is the crew from Amri Fatmi Official whose job is to cover the preaching of Ustadz Amri Fatmi.
8. Muhammad Fadhilah, Ikat TV: IKAT TV is a channel formed by Middle Eastern alumni to spread Islamic da'wah. The obstacle faced is the lack of Information Technology experts, but IKAT TV is still struggling to spread its wings so that people can understand religious knowledge through YouTube.
9. Nurmarini, Ikat TV: She explains that that IKAT TV continues to innovate to create content that is of interest to the public and they are trying to bring in

well-known ustadz so that their followers will increase. Currently the IKAT TV network is quite strong because they recruit many Middle Eastern alumni as officials and they prepare new preachers so that the content is increasingly varied.

10. Mukhlis Hasballah, a preacher who is quite active on several YouTube channels including IKAT TV. He explains that YouTube is very effective in spreading da'wah, but you need to pay attention to the signs so you don't slip up in preaching.
11. Irfan, owner of Jumma TV: Irfan is a 32 year old young man and a content creator who manages the Jumma TV Channel. In this content he shares a collection of zikir, Al-Quran murattals and prayers. He is not a preacher, but he created this channel to spread preaching without narration from himself. In this way, he hopes to achieve Allah's approval even though he cannot perform tausiyah.
12. Masykur, Yadara TV: Masykur is a lecturer at IAIN Malikussaleh, he uses YouTube to spread da'wah, share tausiyah from Teungku-Teungku Dayah and teach Arabic. Under the auspices of Yadara TV, the YouTube channel owned by Dayah Babussalam Al-Aziziyah Bireun, Aceh, there is a lot of preaching material that can be accessed by people who want to learn religious knowledge. According to Masykur, YouTube is very useful for spreading da'wah, but there are challenges faced, namely that there is certain material that cannot be consumed by the public, which is only suitable for conveying to Islamic boarding school students because it is feared that it will cause polemics among the public. Besides that, emotional ties between santri and Guree is very influential in the effectiveness of da'wah. Furthermore, the listeners were less interested in the material presented by Teungku-Teungku who was not very popular, but if the tausiyah material was presented by Tu Sop (dayah leader), the public was very interested and many people watched this broadcast.
13. Fakhrol Razi, Tajul Alam Channel: According to him, YouTube is very effective in conveying da'wah because it is very easily accessible to the public. This channel contains a compilation of the preaching of Acehese Ulama, Ma'had activities and others. In general, the challenges faced are the same as other channels, namely that there are netizens who dislike Islamic preaching, but this channel still exists, preaching via YouTube.

14. Irwandi, Mudi TV: He explained that Mudi TV has a program so that Mudi TV can be developed with multi-lingual programs (Acehnese, Indonesian, English and Arabic) so that it can be enjoyed by various groups, both local, national and international. However, currently, Mudi TV is still focused on preaching Acehnese so that it can be enjoyed and understood by the people of Aceh. Some Acehnese people are still very fanatical about local wisdom in terms of language use, they are not interested in *tausiyah* in languages other than Acehnese. The use of the Acehnese language is unique and a magnet for *da'wah* for *ustadz* in Aceh. People often say the phrase "*nyoe koen bahasa droe teuh hana merasa*" (if it's not their own language_ Acehnese, it's not pleasant to hear).

Discussion

Da'wah via the YouTube platform is a common study and has been widely studied by other researchers. So this paper still has a relationship, namely both studying the spread of *da'wah* in the digital era which cannot be separated from the role of social media such as YouTube, Facebook, Tiktok and others. So the challenges faced by YouTubers who preach are similar to each other, one of which is content theft and the opportunity for it to be misused by internet access users. However, this paper is unique, researchers found that in Aceh, the scope of use of YouTube in the field of *da'wah* is quite diverse and varied. There are YouTubers who use the history of Islamic Scholars as a distinctive feature of their preaching (Fadli, Tafakkur Fiddin channel), the Ummi Wahyuni Official Youtube Channel which discusses it clearly and is quite vulgar when discussing household *fiqh* (one of which is the husband and wife relationship which is explained bluntly and feels is taboo enough to be discussed), as well as other preaching YouTubers who use lecture and recitation methods.

For the Acehnese, *da'i* are better known as *ulama*. *Ulama* are figures who are born through a long process and have character. Now the YouTube platform in the world of *da'wah* is also coloring the *da'wah* process carried out by Acehnese *ulama*. The use of the YouTube platform in conveying *da'wah* to the *ummah* is closely related to the characteristics of *ulama* in Aceh. The following are several facts related to the purpose of using the Youtube platform as a medium for *da'wah* in Aceh:

1. Scientific contributions in institutions

In general, using YouTube as a propaganda medium has a very simple goal. Based on the results of an interview with Ustadz Muhammad Yoga, "Da'wah/tausiah activities have been going on for a long time, long before our current YouTube channel existed. The RSUDZA Raudhatul Jannah Mosque YouTube account was created based on direct instructions from the hospital director. Initially, the YouTube account was intended so that staff, doctors and all medical personnel on duty at RSUDZA could take part in preaching studies at the Raudhatul Jannah Mosque in between their busy schedules. Along with further developments, the YouTube account gives doctors the opportunity to convey sermons according to their capacity. This aims to be able to contribute to the knowledge of doctors to patients and their families who usually attend congregational prayers and hear tausiah directly at the Raudhatul Jannah mosque. Health knowledge and healthy lifestyles, and online via YouTube for YouTube viewers. (Pratama, 2022)

Da'wah basically invites Mad'u to a good and correct attitude in accordance with Islamic guidance. In this case, everyone in any profession has the opportunity to preach according to their capacity. In this case, medical personnel have a physical and moral responsibility to direct the public to be able to maintain health and behave appropriately in order to maintain the physical trust that God has given them.

At the beginning of 2022, the doctors' preaching was stopped and the focus was on the preaching of the ustaz/da'i who were invited to the raudhatul jannah mosque. Offline da'wah studies are always available after every fardhu prayer, but we don't publish all of the studies, considering there are so many studies, only some of them are uploaded to YouTube. Offline da'wah has been going on for a long time as prayer activities take place at any time. Meanwhile, YouTube has been used as a medium for preaching and has only been active since 2018. We realize that preaching via YouTube cannot satisfy us as those responsible for the activities of this mosque, there are many questions from viewers that cannot be answered in the comments column. In order to maximize the depth of the material, the audience attended directly at the routine recitations at the RSUDZA Raudhatul Jannah Mosque, with many followers of the RSUDZA Raudhatul Jannah Mosque preaching channel coming directly to the mosque so they could ask questions directly to their favorite ustaz. Even though this is a mosque under the auspices of RSUDZA, the door is wide open for anyone who wants to become a congregation and take part in tausiah at the mosque." (Pratama, 2022)

The focus of da'wah in order to educate the people is the main goal, deepening the material in tausiah which takes place in da'wah activities is the focus point of BKM Raudhatul Jannah RSUZA Mosque. Da'wah using the YouTube platform as a medium for da'wah is a side alternative, not a main priority compared to offline da'wah. However, the use of the YouTube platform as a medium for da'wah is managed very well by the Raudhatul Jannah RSUZA Mosque BKM.

Based on the results of an interview with Ustazah Mukhlisah and owner of the Mukhlisah YouTube channel. "Actually, the direction and aim of my da'wah using YouTube is none other than to disseminate the message of Islam, especially about the science of fardhu ain, especially in the field of kalam science. As a lecturer at the tarbiyah faculty of UIN Arraniry, I have been doing offline da'wah for a long time. However, during the Covid 19 pandemic, offline preaching no longer ran as before the pandemic. And as an alternative, I use a YouTube account as a solution so that da'wah can continue, and I focus on the field of kalam science for da'wah via Youtube so that people understand and it's easy to find the link if they just want to learn about kalam science. (Mukhlisah, 2022). Meanwhile, Ustazah Mukhlisah, for him, YouTube and other social media were the most appropriate alternative when the Covid 19 pandemic hit Indonesia and other parts of the world in 2020. Since then he has actively used YouTube because he cannot preach offline. For him, YouTube at that time was a solution so that he could continue to preach as before. She admitted that he had been carrying out da'wah activities long before he actively preached on the YouTube platform and to this day he is still actively preaching offline and online. The offline da'wah that he carries out is usually in the form of routine sermons every Friday attended by various elements of society, and da'wah in certain places (invited/requested). There are far more offline recitations than online da'wah, only routine recitations are broadcast on YouTube every Friday, the rest are broadcast on Facebook. She chose regular recitations to be immortalized on YouTube because he determines the material, between one meeting and the next the material is interconnected and continuous, so that if there are congregations who are not present offline then the congregation can follow the recitation on YouTube. In more detail, he explains, "every sermon that is broadcast on YouTube is definitely taken from a face-to-face da'wah activity, but not all face-to-face preaching activities are broadcast on YouTube" (Mukhlisah, 2022).

2. Media for uniting alumni/organizations

Based of an interview with Ustazah Nurmarini, one of the managers of the IKAT TV Youtube Channel, "The main goal of IKAT TV Youtube: Islamic broadcasts delivered by middle eastern ustaz and ustazah alumni to join IKAT TV Youtube, then this channel has also become a Youtube partner, every year experienced an increase of around 1000 subscribers. (Nurmarini, 2022).

The Chairman of IKAT, namely Ustadz Muhammad Fadhilah, also said the same thing, "The IKAT TV YouTube account was born at the initiation of the former chairman of IKAT, Ustaz Fadhil with the aim of accommodating the preaching of Middle Eastern alumni so that it would be broadcast via this channel. (Muhammad Fadzilah, 2021). Based on the results of an interview with Ustadz Amri Fatmi, who is a Middle East alumnus, he said, "Initially I preached from mosque to mosque and it turned out that it was broadcast on a YouTube channel managed by someone else, the content was not only videos of my study preaching, but mixed with other preachers. Another and then an initiative emerged from the previous YouTube channel manager to create a YouTube channel in my own name and also me as the preacher/speaker. And I also agree with this, considering that nowadays YouTube is very popular with people in various circles, especially young people. We and our team work voluntarily without pay. For me, the tendency of society in general and especially young people to use the internet via cellphones is a very appropriate opportunity to use YouTube as a medium for preaching, especially in Aceh. With the aim of what we are doing is none other than spreading the message of Islam and educating the ummah in the end times which are full of influences from the outside world. (Amri Fatmi, 2022)

3. Dakwah document Folder

Based on interview with Teungku Irwandi, the aim of using the MUDI TV YouTube channel is to disseminate Islamic teachings to the people of Aceh in particular, because the tausyiah/lectures delivered are in Acehnese. Maybe there are people who don't have time to attend the Abi (dayah leader: Abu Mudi) studies which are regularly held, so with the Muda TV channel account, people can watch the studies or tausyiah that we upload on YouTube. In this way, people can still gain knowledge and understanding of Islamic teachings even though they are not sitting together in the study sessions held during this time, or when the great Acehnese scholars are gone, our children and grandchildren will still be able to listen to their lectures. (Irwandi, 2022). This is one of the concerns of the Dayah if the charismatic ulama who had a big influence in terms of religious knowledge are no longer

then traces of documentation and recorded lectures and videos of these ulama can still be seen and heard and they can even see the real faces of the ulama.

4. Narrow the entertainment content space

Based on interview we conducted with ustazah Ummi Wahyuni, she explained "I think that if da'wah only takes place in '*balee seumeubeuet*' (recitation ballrooms) only a handful of people can benefit from my da'wah." (Ummi Wahyuni, 2022). In fact, social media is now mostly filled with entertainment content and things that are not useful, so it is muslim duty as preachers and to be able to fill and compete with entertainment content so that social media can be filled with lectures or content that has value and a da'wah message so that young people and platform users can see and hear lectures because preaching is fardhu ain and obligatory for everyone.

Ummi Wahyuni, as a female cleric with a knowledge base on Dayah, long before she became known on YouTube, admits that it is a shame if only a handful of people hear her preaching, by sharing the recitation process on Youtube, people from far away can benefit. Considering the rapid development of technology and communication now, ulama must be ready to align themselves with media/application users who are now emerging rapidly. If people use it for things that are not good then the ulama can use this media for Islam. (Ummi Wahyuni, 2022) "Young people are very happy with entertainment content, with the presence of da'wah content we are trying to narrow the entertainment space on YouTube so that our generation of children will be more educated. (Ummi Wahyuni, 2022)

5. Dakwah activities of an organization or individual.

Based on interview with Teungku Maskur, he is a member of the Dayah Al-Aziziyah Babussalam da'wah team as well as the manager of the Yadara Tv YouTube channel account. He stated "Yadara TV is a da'wah media managed and developed by the Tu Sop Jeunieb Dayah Babussalam Al-Aziziyah Team whose aim is no other to provide and disseminate Islamic da'wah to the community of Aceh, in particular, is under the Aceh multimedia power through the Aceh Dayah Ulama Association (HUDA). The aim of da'wah through the Yadara Tv YouTube channel is also to provide opportunities for people who do not have time or are unable to attend the dayah to take part in studies/tausiyah via our YouTube channel. So that the transformation of knowledge to society is not only interrupted by limited space and time due to face-to-face meetings, but studies/tausiyah can still be played back via the Yadara Tv YouTube channel. (Teungku Maskur, 2022)

According to the leader of IKAT, on average Ikat members have private channels, and on the other hand, those who have private channels also provide lectures on IKAT TV. This really helps community da'wah because for broadcasting on YouTube, IKAT TV only shares material/teachings at certain events. Not all of the sermons of Ustaz members of IKAT are broadcast on the YouTube platform, even though the preaching missions of Ikat members take place in mosques in various areas of Aceh where IKAT members are domiciled or not. (Muhammad Fadzilah, 2021). There are no special rules that require Ikat members to only use the IKAT TV YouTube channel, the important thing is that Ikat members carry out their missionary duties.

6. Expanding the dakwah network

Base on interview with Ustadz Amri Fatmi, he stated that not only on YouTube, we are making efforts to expand the da'wah network on other media such as Facebook and Instagram. (Amri Fatmi, 2022). The priority is to attract mad'u through da'wah via Youtube so that they can attend offline recitations. There are no limits to preaching to the general public. Everything can be accessed whenever and wherever we are. Widespread lectures, both direct and preaching via YouTube, Tik Tok and other Instagram media. For direct preaching, easy access attend the lecture, and for indirect da'wah, the public can get to know the preacher or preacher via cellphone or television.

7. Charity fields are not business fields

Teungku Maskur stated that Yadara TV was initiated by Abu Tu Sop, the leader of the Dayah Babussalam al Aziziyah Jeunieb. He was very enthusiastic in da'wah activities. Apart from YouTube, he is also trying to maximize his da'wah by activating Yadara radio as a medium for preaching. For YouTube channels, to date there has been no serious effort to maximize their management. There is no special training for managers or prospective managers. Yadara channel managers work as autodidacts in addition to their duties as teachers at Dayah. as is the case with the YouTube channel managed at Dayah Mudi Mesra Samalanga, potential students are not trained in the management of the Dayah's YouTube channel, so only the Mudi Da'wah Development Lajnah (LPDM) team manages it.

CONCLUSION

YouTube has become a ubiquitous platform for sharing information, entertainment, and knowledge. In recent years, it has also been leveraged as a medium for Islamic preaching, or dakwah, by numerous scholars and religious

figures. While this trend has opened up new avenues for spreading Islamic teachings to a global audience, it also raises critical issues that warrant careful consideration. One of the primary advantages of using YouTube for dakwah is its unparalleled reach and accessibility. Content creators can disseminate their message to a diverse and widespread audience, transcending geographical and cultural boundaries. This democratization of knowledge empowers individuals to engage with Islamic teachings irrespective of their location or background. However, the proliferation of Islamic content on YouTube also raises concerns regarding the quality and authenticity of the information being disseminated. With minimal oversight and regulation, the platform becomes susceptible to the spread of misinformation, misinterpretation, and even extremist ideologies. It becomes essential for viewers to critically assess the credibility of the sources and the content being presented.

YouTube's interactive nature allows for direct engagement between content creators and their audience. This fosters a sense of community and provides a platform for open dialogue and exchange of ideas. Nevertheless, this same level of engagement can also lead to echo chambers, where individuals are exposed only to perspectives that align with their pre-existing beliefs, potentially limiting their exposure to diverse interpretations of Islamic teachings. Moreover, the use of YouTube for dakwah raises ethical and legal considerations. Content creators must navigate copyright issues, privacy concerns, and community guidelines to ensure that their content complies with the platform's policies. Additionally, there is a need to uphold ethical standards in the presentation of religious discourse, particularly in a digital landscape where content can be easily manipulated or taken out of context.

The impact of YouTube as a medium for dakwah extends beyond the virtual realm. The persuasive power of online content can influence individuals' beliefs and behaviors, making it crucial for content creators to uphold a sense of accountability for the potential impact of their messages. This responsibility includes promoting tolerance, respect for diversity, and contributing to the positive representation of Islam in the digital sphere.

Based on the explanation above, researchers can conclude that the use of the YouTube platform is very important in conveying da'wah so that da'wah develops more widely. Preachers in Aceh use the YouTube platform as a medium for preaching by attracting various elements of society who serve as official content. Da'wah has been alive among the people of Aceh for several centuries using classic methods, namely lectures in pulpits and offline recitations. Da'wah

YouTubers realize that classical methods are unable to reach various elements of society, especially among young people who cannot be separated from sophisticated gadgets. Technological developments require preachers to be updated with current developments so that preaching via social media, especially YouTube, has become very crucial. The aim of using the YouTube platform as a da'wah media in Aceh is to contribute to knowledge in institutions, unite alumni/organizations, store da'wah documentation, narrow down entertainment content, and expand the da'wah network. The uniqueness of this research is that researchers found that the da'wah carried out by YouTubers was not solely for the sake of income, like the da'wah initiated by IKAT TIVI, Amri Fatmi Official Channel and others. Sincere preachers simply hope for Allah's pleasure. This is very different from the goals of other YouTubers who usually create content to gain material benefits. Another advantage of this research is the reach of the da'wah zone via YouTube in Aceh which is quite extensive, covering almost all of Aceh which has the potential to develop da'wah through YouTube. The researcher not only specializes in da'wah through lecture methods, but also explores YouTubers who design content with Islamic historical nuances such as Cha. The weakness of this research is the regional coverage which does not cover all of Aceh, especially the South West region. Researchers only focused on the study in the areas of Banda Aceh, Aceh Besar, Pidie, Pidie Jaya, Bireuen, Lhokseumawe and North Aceh. The use of the YouTube platform is not familiar among preachers in the South West region of Aceh, so this area is not reached by researchers. In conclusion, while the utilization of YouTube for dakwah presents unparalleled opportunities for reaching global audiences and fostering meaningful dialogue, it also brings forth critical issues that demand careful consideration. Content creators, viewers, and platform administrators must collaboratively address the challenges of quality, authenticity, engagement, ethics, and impact to ensure that YouTube remains a constructive and responsible medium for the dissemination of Islamic teachings. By navigating these critical issues thoughtfully, the potential of YouTube as a tool for dakwah can be maxim.

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