

Identity, Expression and Preferences of Muslim Youth Towards Da`Wah Content: Study on Podcasts at Islamic University Of Bandung

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Abstract: *The rapid development of digital technology has transformed communication and information access, including Islamic propagation (da'wah). This study explores Universitas Islam Bandung (Unisba) students' preferences for digital da'wah content, particularly podcasts, using Berger and Luckmann's Social Construction of Reality theory and the bilisani qaumihi principle. Through qualitative methods, including in-depth interviews and observations targeting students aged 18-24, findings reveal preferences short, engaging, and visually appealing content for entertainment and long-form, educational content for deeper understanding. Platforms like TikTok, Instagram, and YouTube Shorts cater to short-form needs, while YouTube podcasts provide extensive and systematic discussions. Students favor relatable themes such as self-development, mental health, and daily Islamic practices, delivered in a relaxed, humorous, and relatable tone. The study concludes that digital da'wah must integrate entertainment with education to adapt to Generation Z's preferences, ensuring message relevance and effective Islamic value internalization in daily life.*

Key Words: *Digital Da'wah, Student Preferences, Podcast, Social Media, Social Construction*

Abstrak: Perkembangan teknologi digital mengubah cara komunikasi dan akses informasi, termasuk dakwah Islam. Penelitian ini mengkaji preferensi mahasiswa Universitas Islam Bandung (Unisba) terhadap konten dakwah digital, khususnya podcast, dengan menggunakan teori Konstruksi Sosial atas Realitas dari Berger dan Luckmann serta prinsip bilisani qaumihi. Melalui metode kualitatif, termasuk wawancara mendalam dan observasi dengan target mahasiswa berusia 18-24 tahun, hasil penelitian menunjukkan preferensi konten singkat, menarik, dan visual untuk hiburan, serta konten panjang dan edukatif untuk pemahaman mendalam. Platform seperti TikTok, Instagram, dan YouTube Shorts memenuhi kebutuhan konten singkat, sementara podcast di YouTube memenuhi kebutuhan diskusi mendalam dan sistematis. Mahasiswa menyukai tema relevan seperti pengembangan diri, kesehatan mental, dan praktik Islami sehari-hari, dengan gaya penyampaian santai, humoris, dan relatable. Penelitian ini menyimpulkan bahwa dakwah digital harus mengintegrasikan hiburan dan pendidikan untuk beradaptasi dengan preferensi generasi Z, memastikan relevansi pesan, dan memungkinkan internalisasi nilai Islam dalam kehidupan sehari-hari.

Kata Kunci: Dakwah Digital, Preferensi Mahasiswa, Podcast, Media Sosial, Konstruksi Sosial

Introduction

The results of the National Social Economic Survey (Susenas) conducted by the Central Statistics Agency (BPS) indicate that the percentage of the Indonesian population aged 5 years and older who have accessed the internet in the last three months reached 66.48% in 2022. This percentage increased by 7.05% from the previous year, which was 62.1%. According to age group, nearly fifty percent (47.64%) of internet users are residents aged 25-49 years. Meanwhile, 14.69 percent of internet users are aged 19-24 years. This indicates that internet users are predominantly from the productive age group. Based on the highest level of education completed, internet users in 2022 were dominated by those who had completed high school/equivalent (38.70%), followed by internet users with the last educational attainment of elementary school/equivalent (21.62%), junior high school/equivalent (19.85%), bachelor's degree (16.70%), diploma (3.15%), and no diploma (13.42%). Datareportal.com reports that 73% of Indonesia's population is connected to the internet, with more than half of the population being active users of social media. Looking more closely, around 126.8 million of the total social media users are aged 18 and over, which means about 64.8 percent of the total working-age population actively uses social media.

The presence of social media and other digital platforms has created a new communication pattern, where information can be accessed quickly, easily, and at any time. Social media has evolved as a highly influential communication platform for the younger generation, especially students who actively use platforms like Instagram, YouTube, and TikTok to share information, interact, and seek religious inspiration. This contrasts with traditional methods that are considered less engaging in the current era. Preaching in the digital era comes in a more personal and interactive format on social media, allowing students, who are at a critical stage in forming their religious identity, not only to passively receive content but also to express understanding, share content, and actively interact with the community among students, where the digital era offers a space for more flexible and relevant interactions in daily life.

The significant influence in Islamic da'wah activities includes the formation of cyber space (mayantara). This space has become a new medium for the dissemination of Islamic messages. In line with this, Salman found that the digital era, with the emergence of the internet, offers an ideal concept, a media loved by the world and presents prospects and possibilities to become a digital da'wah medium to spread teachings. Saefulloh's research also indicates the concept of digital da'wah as an alternative for Islamic da'wah using the internet in the process of spreading Islamic teachings. Certainly, the use of internet media has advantages and disadvantages in disseminating Islam, but it is considered an alternative medium that can convey Islamic messages for now, where almost all systems of life are experiencing digitalization, including da'wah activities.

The phenomenon of preaching through the use of information and communication technology, particularly the internet, has become widely utilized. Digital preaching has become a demand and even a trend that can be emulated by the broader community. This is marked by the emergence of content creators focused on discussing preaching materials with engaging delivery and taglines such as 'Learning

Tajwid is that Fun' executed by one social media activist focused on Tajwid, and there is also a team of content creators under the community name YukNgaji that operates in the field of preaching through approaches tailored to the youth style, and so on, thus the internet as a new media provides open opportunities in the process of transforming Islamic preaching.

The use of the internet as a new medium accompanied by the creativity and innovation of preachers (content creators/communicators) or known in Communication Studies as communicators in utilizing digital spaces for the sustainability of Islamic da'wah is a necessity amidst the development of the digital world. Moreover, content creation has also become one of the main choices for activities and is even considered a suitable profession for the Indonesian people. According to [katadata.co.id](#), the influencer marketing platform provider Famous All Stars (FAS) estimates that the market value of the content creator industry in Indonesia reaches IDR 4-7 trillion and will increase fivefold by 2027. This can be used as an effort to disseminate da'wah messages based on innovation and creativity of Muslims as content creators. However, in preaching, it is not enough to just spread the message; it requires digital literacy awareness to create a healthy digital society alongside instilling an understanding of Islamic values.

Furthermore, Rustandi stated that the emergence of digital da'wah discourse can also be seen from the use of the internet for the activities of 'amar ma'ruf nahi munkar. Among them are the emergence of online media sites that represent symbols of Islam, such as [www.erasmuslim.com](#), [www.rumaisyho.com](#), [www.sigabah.com](#), [www.nuonline.com](#), [www.persis.or.id](#), and other sites that narrate the concept of Islamic da'wah, indicating that the phenomenon of digital da'wah has been practiced by Indonesian Muslims. In addition, the utilization of social media features and applications for the purposes of Islamic da'wah, with the existence of social media accounts on Facebook, Twitter, Instagram, Myspace, YouTube, both representing individual da'is and groups of da'is institutionally, is considered evidence of renewal in the implementation of Islamic da'wah. This certainly opens up opportunities for da'wah that can reach a broader scope. Information and communication technology connected to the whole world facilitates the dissemination of Islamic values to all corners of the globe with internet access. The effectiveness of preaching can be one of the opportunities for delivering the messages of preaching to internet users.

The term da'wah is often associated with the word knowledge and the word Islam, thus becoming the knowledge of da'wah and Islamic da'wah or ad-dawah al-Islamiyah. Da'wah in Arabic is written as دَعْوَة, and as explained by Aziz, it linguistically has several meanings, namely an-Nida which means to call, ad-du'a ila syai'i which means to invite, and ad-da'wat ila qadhiyat which means to defend. Da'wah is also interpreted as an invitation, call, summons, mission, prayer, and request. Essentially, Islamic da'wah is an invitation to monotheism and motivating others to do good and fulfill the commands of Allah swt., while preventing anything that obstructs it. Syamaun explains that the supporting factors for the success of da'wah include: 1) deep understanding; 2) strong faith; 3) solid love; 4) perfect awareness; and 5) continuous struggle.

In the context of Da'wah, this change creates significant challenges and opportunities. Da'wah, which previously relied on lectures or face-to-face studies,

now needs to adapt to digital formats to remain relevant to students. This research aims to understand the preferences of students at Bandung Islamic University (Unisba) regarding Da'wah content in the digital era.

Based on the survey data conducted by the researchers as an initial overview of the study, podcast content as one of the interactive and informative media for da'wah and the top choice with the highest percentage of 38.71%, indicates that this format is very popular among the audience. This may be due to the flexible nature of podcasts which can be accessed anytime, making it suitable for the dynamic modern lifestyle. In second place, Song/Music content occupies a position with 14.92%, showing that a creative and entertaining approach through music is particularly appealing in conveying da'wah messages.

Furthermore, Talkshow content is also quite popular with a percentage of 14.11%, followed by Animation at 13.31%, which likely attracts the attention of younger age groups or children due to its visual and engaging approach. Meanwhile, Lecture content has a percentage of 11.29%, which, although traditional, still holds a place in the hearts of certain audiences who prefer a conventional approach. In the last position, Games only reached 7.66%, indicating that despite having potential as a creative da'wah medium, this format is still less popular among audiences.

In addition, the preaching content based on the preferences of students shows a preference for preaching content that is not only informative but also discusses themes that are close to everyday life. Preaching content with themes that touch on practical aspects of daily life attracts more interest because it has relevance to personal experiences and the challenges faced by students today.

The need for students for easy-to-understand and relevant religious content encourages the importance of effective digital preaching. Initial survey data shows that the majority of students access religious content through popular platforms such as TikTok (35.8%), Instagram (46.3%), and YouTube (12.6%), indicating that students access religious content through the most convenient applications frequently accessed via their devices. This highlights the necessity for a preaching approach tailored to the media consumption patterns of the digital generation, which prefers visual and interactive formats. Students also tend to be interested in content with a relaxed and informal style of language, which allows them to feel more comfortable and engaged with the conveyed messages.

This research has the urgency to provide guidance for preachers, content creators, and dakwah organizations to design effective dakwah strategies according to the characteristics of the digital generation. Preference can be defined as an individual's tendency to choose or direct attention to certain things based on mental compositions consisting of feelings, hopes, perspectives, and attitudes towards specific objects, activities, or situations. Preferences not only encompass aspects of liking that evoke satisfaction or pleasure, but also include psychological devices such as prejudices, desires, and other tendencies that collectively guide individuals in making specific choices. The explanation provides an understanding that preferences are the result of various psychological, social, and cultural factors that influence individual choices, whether cognitively, emotionally, socially, practically, aesthetically, or value-wise. In the context of students' communication towards

da'wah content, understanding these preferences can help design more effective and relevant content according to the needs and tendencies of the students.

Based on the above description, it raises an interesting study to be explored further through descriptive research by examining the preference needs for preaching among students in order to enrich preaching strategies. Thus, an interesting title for this article is 'Identity, Expression, and Preferences of Muslim Youth Towards Preaching Content (Sociological Study on the Podcast of Students from Islamic University of Bandung).

Expressions, Needs, and Identity on Social Media

Berger and Luckmann conceptualize social reality by distinguishing between understanding of reality and knowledge. Reality refers to the qualities inherent in various realities that are acknowledged to exist independently of human will. Meanwhile, knowledge is understood as the belief in the actual existence of those realities, along with the distinctive characteristics that are inherent to them.¹

The knowledge referred to pertains to the social reality in community life. This social reality is the everyday knowledge that grows and develops within society, encompassing concepts, collective consciousness, and public discourse that result from a process of social construction. Social reality is formed through the stages of externalization, objectivation, and internalization. Furthermore, Berger and Luckmann emphasize that social construction does not occur in a vacuum, but is influenced by various interests inherent within it.²

Berger & Luckmann argue that reality is socially constructed, in the sense that individuals in society have built society, thus individual experiences cannot be separated from society. Humans create objective social reality through three simultaneous dialectical moments, namely externalization, objectivation, and internalization.³

Externalization is the effort of pouring out or expressing oneself into the world, both in mental and physical activities. This process is a form of self-expression to strengthen the individual's existence in society. At this stage, society is viewed as a product of humans (Society is a human product). Objectivation is the result that has been achieved (both mentally and physically from human externalization activities), in the form of objective reality which may confront the producer itself as a facticity that exists outside and is different from the human who produces it (present in a tangible form). At this point, society is seen as an objective reality (Society is an objective reality) or a process of social interaction in the intersubjective world that is institutionalized or undergoing a process of institutionalization.

¹ Burhan Bungin. *Konstruksi Sosial Media Massa : Kekuatan Pengaruh Media Massa, Iklan Televisi dan Keputusan Konsumen serta Kritik Terhadap Peter L. Berger & Thomas Luckmann*. (Cet I, Jakarta: Penerbit Kencana, 2008), hlm, 6

² Burhan Bungin, *Konstruksi Sosial Media Massa : Kekuatan Pengaruh Media Massa, Iklan Televisi dan Keputusan Konsumen serta Kritik Terhadap Peter L. Berger & Thomas Luckmann*, hlm. 7.

³ Peter L. Berger., & Thomas Luckmann, *The Social Construction of Reality*, (Cet VI, Penguin Books, 1991), hlm. 33.

Meanwhile, internalization is the absorption of the objective world back into consciousness in such a way that the individual's subjectivity is influenced by the structure of the social world. Various elements of the objectified world will be perceived as symptoms of reality outside of their consciousness, while also being internal symptoms for that consciousness. Through internalization, humans become a product of society (Man is a social product).

Externalization, objectification, and internalization are dialectics that occur simultaneously, meaning there is a process of drawing out (externalization) so that it seems to be outside (objective) and then there is a process of pulling back in (internalization) so that something that is outside appears to be within oneself or subjective reality. An understanding of what is considered objective reality is also formed; through the processes of externalization and objectification, individuals are shaped as social products. Thus, it can be said that every individual possesses knowledge and social identity according to the institutional roles that are formed or played.

The relationship between the three can briefly be simplified as follows: First, externalization is the process of expressing or pouring oneself into the world, manifested through mental or physical activities. Second, objectivation refers to the results produced from the externalization process, either in mental or physical form. Third, internalization is the process of absorbing the objective world back into individual consciousness, thereby allowing the structure of the social world to influence individual subjectivity.⁴

Externalization according to Berger and Luckmann is the process by which individuals create the social world through daily actions. Externalization is the process by which individuals express their ideas, needs, and identities into the social world through actions or interactions.⁵ In the context of preaching content, externalization occurs when students choose social media to access or follow preaching content as an expression of understanding that reflects their needs and preferences.

In this study, the action is reflected in the way students choose social media platforms that align with their needs for religious content. The choice of Unisba students to access light content is on TikTok, Instagram, and YouTube Shorts, while in-depth and systematic studies are accessed through YouTube. This indicates Unisba students' efforts in creating a form of religious communication that is easily accessible.

One of the respondents, H, stated that he often accesses religious content through Instagram. One of the main reasons for his interest is that the sermons delivered through this media are light and relevant to his daily life. "I often listen to religious content on Instagram because most of the sermons are lighter and relate to my life." (Respondent H, Interview). This reflects students' preference for a more

⁴ Eriyanto, Analisis Framing: Konstruksi, Ideologi dan Politik Media, (Cet VI, Yogyakarta: LKiS, 2011), hlm. 82.

⁵ Ferry Adhi Dharma, Konstruksi Realitas Sosial: Pemikiran Peter L. Berger Tentang Kenyataan Sosial, Kanal: Jurnal Ilmu Komunikasi, Vol. 7. No. 1 2018, hlm. 2. <https://doi.org/10.21070/kanal.v6i2.101>

contextual, practical, and easily accessible approach to preaching through social media.

While some respondents choose YouTube as a medium to understand in-depth religious studies, "On YouTube, I usually look for something deeper, like the laws of prayer or fiqh" (Respondent Ry). Meanwhile, other respondents use apps that provide short content as light and trending religious insights, "On TikTok, it matches my FYP... most discuss about goodness, morals, or light topics" (Respondent H). Virality reflects that students actively pay attention to popular or frequently discussed da'wah content. This trend influences the content and topics that students often access, whether on TikTok, Instagram, or YouTube. This is relevant to digital consumption patterns that are influenced by algorithms and social trends, reflecting that students are connected to public discourse even through digital platforms.

In addition, this preference illustrates that the social media platforms used by students such as TikTok, Instagram, and YouTube serve different needs. TikTok, Instagram, and YouTube Shorts are used for light content that aligns with FYP (For You Page) or according to trends or virality that makes content engaging or popular on social media, thus showing how social trends shape the preferences of Unisba students, while YouTube is chosen to access in-depth religious content such as fiqh laws and worship. Additionally, there are motives influenced by ease of access, topic relevance, and content formats that are casual, relatable, and not preachy.

The process of externalization is also seen in students' interactions with content that expresses ideas, needs, and identity into the social world through actions or interactions, such as selecting content that aligns with their emotional conditions, "mainly the one that relates to themselves. Usually, if there's content like this, it minimally relates a lot to me. Well, usually besides the context being very relatable to myself, sometimes I just share it for fun." (Respondent H, Interview).

The expression of relatability or emotional conditions can be seen from the interactions on social media, such as the likes given. "Usually, content related to religious preaching tends to get these likes, comments, or shares to friends, right? But for likes, comments, and shares, it seems there's not much. Most often it's just likes. (Respondent RZR, Interview). In this case, interactions like giving likes to relatable content reflect the individual's expression of values into the social reality of the digital world. This action also reinforces the content as part of a relevant social reality that is worthy of recognition by the digital community.

Interaction with the religious content creates algorithms on social media that are used because social media interactions will group content so that it often appears on the feed. Thus, the more people feel related to the religious content, the more likely it is to go viral. This was conveyed by GJF, who is active in producing religious content, "Because I create what is trending, there are also things that don't go viral, that aren't widely popular, so it has to be relatable, the viral ones are the relatable ones." (Respondent GJF, Interview). Relatable content often becomes the main reason for interactions such as likes and shares. As the theory related to externalization states, the emotional connection to the content is expressed through tangible actions on social media. Thus, the externalization of religious content is reflected in how students create patterns of consuming religious content according to their spiritual

needs and digital lifestyle. Active students choose platforms and types of content that reflect their emotional and intellectual needs.

Students' Preferences for Religious Outreach Content

The majority of respondents prefer a duration of 1-5 minutes as the ideal length, aligning with the habit of consuming short content. The aim is to stay informed about viral/happening things, which influences the consumption of highlight religious content. Additionally, this short duration allows students to consume content without feeling burdened amidst their busy activities. This is in line with the trend of digital content consumption among students, most of whom are Generation Z, who more frequently use social media like TikTok, Instagram Reels, or YouTube Shorts. However, on the other hand, students also require longer religious content with comprehensive and systematic discussions to meet their knowledge needs in religion.

The desires and needs of students regarding da'wah content have significant differences. Students' desires tend to be oriented towards aspects of entertainment, emotional relevance, and ease of consumption. Meanwhile, students' needs are more focused on educational aspects, depth of knowledge, and the validity of information sources. The entertainment motive is evident in consuming short content in line with the digital content consumption trends of Generation Z, who more frequently use social media platforms like TikTok, Instagram Reels, or YouTube Shorts. The educational motive is seen when students intentionally seek specific themes they wish to explore in depth, with longer durations, systematic discussions, and credible speakers. This is typically accessed through the YouTube app in the format of podcasts or long lectures.

From the initial research data, it was found that student preferences show two categories: needs and wants. This is evidenced by the data from in-depth interviews that revealed a striking difference between the desires and needs of students concerning da'wah content.

The desires of students arise and are related to their preferences in terms of entertainment and emotional comfort. In terms of desires, students tend to choose visual and interactive content that is relatively short in duration. This is characterized by content that features infographics, highlights, and presents engaging audiovisuals that capture more attention. Secondly, content that is relevant to daily life by discussing themes such as motivation, worship practices, and emotional management, which are issues for Generation Z and discussions that are close to the daily lives of students. Thirdly, a relaxed delivery style using everyday language and humor that aligns with student preferences. Meanwhile, student needs are more focused on gaining in-depth yet applicable knowledge in daily life.

Students' desire for da'wah content is more influenced by emotional needs, relevance to the situations they are facing, and light entertainment aspects that are easy to digest. Students show great interest in short-duration content that is easy to consume. Platforms like TikTok, Instagram, and YouTube Shorts are the primary choices because their content has a short duration of about 1-2 minutes, aligning with fast media consumption patterns. Such content is usually not very detailed but provides highlights or insights that catch attention, such as snippets of inspirational

stories or brief advice relevant to everyday life that go straight to the point or conclusion of a da'wah content.

Students are very interested in themes that have emotional closeness such as love, personal relationships, and self-development. These topics are considered to be able to address the concerns faced every day, especially during the transition to becoming adults. In addition, mental health issues also have their own appeal. Da'wah content that discusses mental health from an Islamic perspective is often considered relatable because many students feel connected to the psychological challenges faced in life.

Students tend to prefer a relaxed delivery style, which is somewhat informal and feels like a conversation with a friend. In addition, a communication style that emphasizes logic and empathy is more accepted than an approach that is preachy or forceful. Creative approaches, such as the use of humor, storytelling, or light comedy that contains values of preaching, become the main attraction. Students' need for preaching content focuses on the search for deep, relevant knowledge that can be applied in daily life.

Students need content with a longer duration, such as podcasts or discussion videos, to gain a more comprehensive understanding. Such content usually discusses topics systematically and in depth, making it suitable for answering questions about Islamic law, worship practices, or modern issues from an Islamic perspective. The podcast format often becomes a choice because it provides enough space for logical arguments, in-depth dialogue, and exploration of various viewpoints.

Students need themes that help them understand Islam fundamentally. For example, discussions about the laws of prayer, supplication, ethics, and other fundamental Islamic values. Additionally, content on da'wah that discusses how to apply Islamic values in everyday life is also greatly needed. Themes such as healthy living, time management, and productivity from the Islamic perspective often become the main focus of their needs.

Objectification of Students towards Religious Content

Objectification describes how social products become objective realities that are commonly accepted. Objectification as a stage of social construction where human actions that have been externalized become entities or realities considered objective by individuals in society makes the results of externalization appear real and detached from their creator, thus allowing for collective acceptance. This refers to the theory of social reality construction proposed by Berger and Luckmann, stating that objective reality is the product of human actions that are continuously institutionalized to be regarded as self-standing facts, independent of the human influences that originally created them.⁶

In this context, students assess the credibility of religious content based on the validity of the arguments and the figures presenting it. Content supported by clear references is acknowledged as objective truth, whereas content that is questionable often becomes a topic of discussion. Objectification occurs when the results of externalization are accepted as applicable realities and institutionalized or

⁶ Peter Berger, & Thomas Luckmann, *The Social Construction of Reality*, hlm. 41.

commonplace. This means that actions or ideas expressed by individuals into the social world are accepted by society as something real, objective, and generally applicable. This was expressed by a respondent: "If a doctor talks about health, I believe it. If it's an ustadz, I look to see if he brings any arguments or not" (Respondent Ry). Additionally, Unisba students also objectify religious content by verifying it with a teacher or ustadz who is well-known to them, Sometimes I discuss it first with friends or a religious teacher if the content raises doubts, especially if it's just a snippet of a lecture.

One important element sought by students is the credibility of the da'wah content. Students tend to trust content that has clear arguments and references, presented by figures or sources considered competent and credible. Unisba students indicate that well-structured content, accompanied by logical arguments supported by references from the Qur'an, hadith, or reputable Islamic literature, is more needed for religious understanding. This is crucial to ensure that the knowledge gained is not only correct but also accountable. Therefore, students strive to examine the da'wah content being presented to have clear, logical, and systematic sources or references rather than based on assumptions, 'If we talk about opinions or other things, it's just assumptions, right? That doesn't become credible, it just becomes my insight.' (MCS Respondent, Interview). Thus, the credibility of content is only considered valid when it has undergone a process of objectification, that is, when certain thoughts or ideas are accepted as facts by the general public. Therefore, unobjectified assumptions will remain personal views.

On the other hand, the objectification done by students in their social media activities is looking at the number of followers as evidence of how many people follow that person, "People are definitely more likely to trust those who are more famous, with more followers." (Respondent GJF, Interview). The process of objectification is clearly visible in society's assessment of figures with many followers. The number of followers becomes a social symbol detached from the individual, thus creating the perception that popularity is an indicator of credibility.

The majority opinion in the comments section is one of the efforts for the validity of content undertaken by students. Objectification is evident in the legitimacy of popular figures. Figures with many positive comments or followers are considered legitimate sources of knowledge, even though this assessment is symbolic. This indeed shows that the standards of truth include following the majority opinion alongside the aspects of figures and popularity. As explained by Respondent GJF, "The credibility of content is often assessed based on the figure delivering it, comments on social media, or the number of followers." (Respondent GJF, Interview). Therefore, it is reasonable that virality is one of the things sought after by students, including among the da'wah content that discusses viral phenomena or the content itself becoming viral.

The above indicates that objectification is evident in the critical process of students in receiving da'wah content as truth. Several factors that serve as benchmarks include, first, credibility, where da'wah content is deemed more trustworthy if presented by individuals perceived as experts, such as renowned scholars or professionals who support the message with strong evidence. Second, discussion and validation by looking at the comments section, engaging in direct conversations with

peers or trusted scholars to verify the truth of the da'wah content, especially if the content consists of short clips that are at risk of being misunderstood. Third, skepticism towards content without clear references, leading students to be more cautious in accepting da'wah information from social media.

The objectification in the theory of Berger and Luckmann used in this research can explain how social symbols, such as speaking styles, the number of followers, or engaging narratives can create a reality that is collectively accepted by students. This affects how students choose and validate content as a religious reference.

Podcast as a Medium of Da'wah

The popularity of podcasts is influenced by the development of various applications so that they can be enjoyed in various formats not only audio but also audio-visual. Podcasts can be used as a medium for preaching if the right strategies in their use are considered, especially with the presence of various applications that have become a part of daily life for people such as YouTube, Instagram, TikTok, and so on.⁷ Podcasts are considered effective because of their flexible format, allowing students to listen to religious content amidst their activities. Podcasts provide a space for students to learn about religion for more in-depth and reflective discussions.

According to Zaenudin, new media such as podcasts have become a popular choice for religious outreach for several reasons. First, many individuals want to learn about religion but have limited time, so students tend to look for religious material on the internet that is presented in short durations, around 5-10 minutes. Second, this innovative approach to outreach helps older individuals or those who feel reluctant to learn directly. Third, the increasing popularity of learning about religion through the internet is driven by the community's need to study religion in a practical and instant manner.⁸

Unisba students show interest in podcast formats that have long durations and in-depth studies. Students are willing to listen to long-duration content if they feel the value obtained is equivalent to the time spent. Podcast content with religious themes is accessed by students through various applications such as YouTube.

Students choose the podcast medium as one of the ways to listen to discussions or topics that are more complex and in-depth. The discussion or dialogue format in podcasts presents Islamic context in a relaxed yet educational conversation. The interaction between the source and the host creates a dialectic that is not only interesting but also opens up space for critical thinking and idea exploration. As expressed by an MCS Respondent, "In podcasts, I see a dialectic between the source and the host. That's where I learn from the exchange of arguments or conversations."

The delivery of preaching through logical dialogue in a podcast format also captures the attention of the audience, including Unisba students who are mostly Generation Z. This is because podcasts are interactive, relaxed, and the presentation

⁷ Silvia Riskha Fabriar, Alifa Nur Fitri, Ahmad Fathoni, Podcast: Alternatif Media Dakwah Era Digital. Jurnal An-Nida, Vol. 14, No. 1 2022, hlm. 4. <https://doi.org/10.34001/an-nida.v14i1.3212>.

⁸ Silvia Riskha Fabriar, Alifa Nur Fitri, Ahmad Fathoni, Podcast: Alternatif Media Dakwah Era Digital, hlm. 5.

of the discussion is relatable. This format offers a communication approach that is informal yet systematic, allowing the messages to be conveyed effectively without seeming stiff or preachy. In this context, the dialogue that develops creates an authentic and participatory discussion atmosphere, making it more easily accepted by the listeners. As Ry stated in the interview, 'I like podcasts because the delivery feels more honest, like a regular conversation, not a lecture that is too formal.'

Podcasts provide space for deeper discussions compared to short duration preaching content commonly found on social media platforms like TikTok, Instagram, or YouTube Shorts. This is certainly different from the brief format that can only convey messages concisely and directly to the point. The podcast medium in preaching becomes a choice to discuss complex issues that require in-depth explanations, such as jurisprudence, theology, or contemporary issues in Islam. As Respondent Ry stated, 'For discussions on jurisprudence or topics that require detail, I prefer to listen to longer podcasts.'

In addition, podcasts have another advantage, which is presenting credible speakers who have expertise in their fields, such as well-known religious leaders or public figures with broad insights. The presence of speakers with a good reputation not only adds weight to the discussion but also increases the audience's trust in the content of the discussion, as illustrated by the discussion of a religious phenomenon involving a preacher and a street vendor selling drinks, which is reinforced by the statement of Respondent MZ, "Podcasts like the ones hosted by Deddy Corbuzier are interesting because they have guests like Felix Siauw who have credibility." Podcasts provide in-depth and structured dialogue, also giving the audience the opportunity to understand arguments from various perspectives, thus not only obtaining information but also learning to think critically.

The above indicates that podcasts as a modern preaching medium among students shape students' understanding in religious matters. Podcasts can serve as a relevant preaching medium, providing a space for in-depth religious learning, and can meet students' needs through innovative and contextual approaches.

Da'wah that Relates to the Digital Community

From the interview data, students showed a preference for content that discusses themes related to student life, such as self-development, mental health, and practical Islamic lifestyles, and so on. In this regard, the principle of Bilisani Qaumihi is applied by choosing themes that are relevant and have an emotional connection with the audience. "I like content that discusses the mindset of a Muslim, like how to think Islamically to face modern life." (MCS Respondent, Interview).

The approach to preaching that incorporates humor, storytelling, or dialogue that feels like a casual conversation is considered more effective by students in conveying the message of Islam compared to formal lectures that tend to be stiff and preachy. The principle of Bilisani Qaumihi also implies the use of mediums that are appropriate for the audience. Students spend more time on platforms like TikTok and Instagram for light content consumption, while podcasts are accessed through YouTube for more in-depth content.

Da'wah in this digital era needs to pay attention to the differences between audience segments driven by desires, with motives of entertainment and the need for

education. Segments with entertainment motives tend to desire light, brief, and visually appealing content. This content is usually consumed to fill free time and provide emotional comfort. Therefore, platforms like TikTok, Instagram, and YouTube Shorts become ideal media for presenting da'wah in a format that matches these preferences. A relaxed communication style, use of humor, and relatable themes, such as self-development, love, and mental health issues, have proven to attract the attention of this segment. Conversely, the audience segment motivated by the need for education prefers content that provides in-depth and structured understanding. Students seek and need systematic discussions, logical arguments, and credible validation of evidence. Formats such as podcasts or long videos on YouTube often become the choice because they provide space for comprehensive discussions about topics such as fiqh, worship, and values of Islam in everyday life.

Based on this understanding, da'wah strategies through content in the digital era must include the diversification of formats and themes that can address both segments. For the entertainment segment, strategies need to emphasize the production of visual and interactive content, focusing on elements that instantly capture attention, such as snippets of inspiring stories or brief advice. Meanwhile, to meet educational needs, strategies must include the provision of in-depth content with credible figures or speakers who can logically address audience questions based on evidence. Additionally, digital da'wah must ensure the optimal use of social media by adopting platform algorithms to reach a wider audience and create sustained engagement. Interaction with the audience through discussions and feedback is also a crucial component to enhance content relevance and ensure that the da'wah message can be internalized effectively.

In addition, comprehensive and in-depth discussions presented in long-duration content should be made into video clips or video partitions that highlight interesting insights that can be accessed through TikTok, Instagram, and YouTube Shorts, thereby arousing curiosity. This can attract students' attention to watch the complete content rather than just the partitions.

However, on the other hand, one of the main challenges of preaching is overcoming misinformation, disinformation, and malinformation related to preaching content and competition with viral non-educational content. Digital preaching must become a fortress of Islamic digital literacy by highlighting the validity and credibility of the content. The narratives conveyed need to be supported by trustworthy sources and communicated in an engaging yet responsible format. Additionally, preaching strategies must ensure consistency in presenting quality content that builds audience trust. Preaching creators also need to understand social media algorithms to ensure that Islamic messages remain competitive and appear among viral content.

Conclusion

Da'wah in the digital era must also respond to changing global trends that show a shift in audience preferences towards more personal, visual, and brief content. The current generation of students, largely composed of Generation Z and millennials as dominant social media users, tend to prefer content that combines entertainment with educational value, such as emotionally-driven narrative-based videos. Da'wah

strategies in this era can adopt such formats, using storytelling styles to convey Islamic messages that are easy to understand and remember.

In addition, the aspect of collaboration is also important in preaching in this digital era. In an era of intense content competition, strategic collaboration between preaching content creators is necessary. Religious leaders, influencers, and preaching communities can work together to create cross-platform content that reaches a wider audience in each segment. Preachers with a large follower base can collaborate with 'non-preaching' content creators who have relevant audiences to embed Islamic messages within general content. This collaboration can also involve cross-disciplinary discussions, such as between a preacher and a psychologist to discuss mental health issues from an Islamic perspective. This not only increases the appeal of the content but also enriches the educational value conveyed, making it more relevant to the needs of the audience. This approach allows preaching to remain adaptive and strives not to lose context amid the changing digital landscape while maintaining deep and applicable Islamic values.

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