Persuasive Communication Of Ustadz Adi Hidayat And Habib Ja'far Comparative Study Review

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Abstrak: Penelitian ini mengkaji fenomenologi agama dalam konten dakwah di media sosial dengan fokus pada pendekatan komunikasi persuasif. Tujuannya adalah memahami bagaimana pesan-pesan keagamaan di era digital membentuk pengalaman dan sikap keberagamaan masyarakat, khususnya generasi milenial, dengan berlandaskan perspektif Al-Qur'an. Menggunakan metode kualitatif deskriptif melalui studi literatur mendalam, penelitian ini mengkaji berbagai sumber tentang strategi dakwah dan media digital. Hasil penelitian menunjukkan bahwa komunikasi persuasif dalam konten dakwah di YouTube mampu memengaruhi cara pandang dan perilaku audiens secara signifikan. Perbandingan gaya komunikasi Ustadz Adi Hidayat dan Habib Ja'far memperlihatkan bahwa pendekatan retorika dan narasi personal yang berbeda menghasilkan tingkat efektivitas dan penerimaan audiens yang beragam. Analisis komentar YouTube mengungkap bentuk nyata fenomenologi agama di ruang digital sebagai cermin keberhasilan strategi dakwah modern. Penelitian ini memberikan kontribusi terhadap kajian dakwah digital dan menunjukkan bahwa komunikasi persuasif berperan penting dalam menjaga relevansi dan daya pengaruh pesan keagamaan di tengah arus transformasi teknologi dan budaya media sosial yang dinamis.

Kata kunci: *Fenomenologi Agama, Komunikasi Persuasif, Konten Dakwah,*

Abstract: *This study examines the phenomenology of religion in religious preaching content on social media, focusing on persuasive communication approaches. The objective is to understand how religious messages in the digital era shape the religious experiences and attitudes of society, especially the millennial generation, based on the perspective of the Qur'an. Using a descriptive qualitative method through in-depth literature study, this research examines various sources on da'wah strategies and digital media. The results show that persuasive communication in YouTube da'wah content can significantly influence the audience's views and behavior. A comparison of the communication styles of Ustadz Adi Hidayat and Habib Ja'far shows that different rhetorical and personal narrative approaches result in varying levels of effectiveness and audience acceptance. Analysis of YouTube comments reveals the real form of religious phenomenology in the digital space as a reflection of the success of modern da'wah strategies. This research contributes to the study of digital da'wah and shows that persuasive communication plays an important role in maintaining the relevance and influence of religious messages amid the dynamic transformation of technology and social media culture.*

Keywords: *Da'wah Content, Persuasive Communication, Phenomenology of Religion*

Introduction

Research by Rahmawati entitled "Ustadz Adi Hidayat's Persuasive Communication Patterns in Preaching on YouTube" uses Aristotle's rhetorical theory, which emphasizes the elements of ethos, pathos, and logos. This study explains that Ustadz Adi Hidayat predominantly uses ethos (credibility) and logos (logic) in delivering his da'wah messages. Through a structured, rational style of language accompanied by strong arguments, he is able to gain the trust and influence of his congregation.The similarity with your research lies in the same focus, namely persuasive communication by religious figures in digital media. The difference is that Rahmawati's research only discusses one figure (Ustadz Adi Hidayat), while your research compares two figures, namely Ustadz Adi Hidayat and Habib Ja'far, with different persuasive approaches. Ustadz Adi Hidayat is more rational and scientific, while Habib Ja'far is more humanistic and emotional[1]. Phenomenology is a way of looking at true knowing and the belief that understanding can be achieved by observing phenomena or encounters with reality[2].

Experience is gained through interacting with others, building relationships and working together. Creating an experience is a way to gain knowledge or change one's way of thinking. In the context of digital space, phenomenology can understand how humans interact with technology, how they feel, think and experience an increasingly complex digital world[3]. Conversations between humans no longer have to be face-to-face or face-to-face. This began with the inclusion of penetration of digital technology in the process of communication[4]. Media Today's conventional formats are not only in print or electronic format but also in digital form[5]. Online media and social media have captured the hearts of the public in presenting news. This has become a phenomenon in the digital space where the emergence of influential figures on social media can influence public opinion so that there are changes in people's adaptation to digital technology in their daily lives. Phenomena in the digital space are various events, trends, or patterns of behavior that emerge and develop

[1] Konten Dakwah and Ustadz Adi, "Jurnal Transformasi Humaniora" 8, no. 10 (2025): 7–13.

[2] Luqman A D I Prasetyo, "PENDIDIKAN POLITIK OLEH PARTAI POLITIK ISLAM INSTITUT AGAMA ISLAM NEGERI," 2021.

[3] Puji Asriani et al., "Social Media Ethics from the Perspective of the Qur ' an through a Study of Qaulan Values in Digital Communication" 14 (2025): 252–65.

[4] Sakhyan Asmara and Febry Butsi, "Twitter Dan Public Sphere: Studi Fenomenologi Tentang Twitter Sebagai Media Alternatif Komunkasi Politik," *Jurnal Ilmiah Ilmu Komunikasi Communique* 2 (May 7, 2020): 75–84, https://doi.org/10.62144/jikq.v2i2.30.

[5] Sean P Collins et al., "No Title 済無 No Title No Title No Title" 9, no. 2 (2021): 167–86.

rapidly along with the increasingly sophisticated digital technology and the increasing use of the internet.

The digital space has revolutionized the way we communicate, interact and consume information. Communication has become more dynamic and allows for a more in-depth exchange of ideas, this two-way dialogue, attractive visualizations can strengthen the message and make it more memorable, so it is called persuasive communicat[6]. Persuasive communication is a technique to influence the communicant through the approach of psychological and sociological data and facts of communicant. Social media, which allows people to share ideas, opinions, and stories, is evolving into a rich environment for various types of persuasive communication. Users can interact directly with content creators, leave comments, and ask questions. This creates a more personalized relationship and allows for dialog in the form of images, visually appealing videos and infographics can be more effective in delivering persuasive messages[7]. In today's digital era, the role of da'wah is very important, not only in places of worship but also on social media.

Research Method

This type of descriptive qualitative research is a literature analysis approach method with a review and search for literature in articles and journals that examine in detail[8]. This research is included in the type of descriptive qualitative research. In this case, the phenomenon studied is the phenomenology of religion in da'wah content. The data collection process begins with a literature study to find all information about da'wah, da'wah content, and the media used for da'wah. The main purpose of this type of research is to explain and describe the phenomenon in detail. The researcher collects references from the literature used to support the analysis. These references will be used to link the findings in the da'wah content with existing theoretical concepts. This research falls under the category of descriptive qualitative research, focusing on the phenomenology of religion in da'wah content. The data collection process began with a literature review to find all information related to da'wah, da'wah content, and the media used to convey da'wah. The main objective of this type of research is to explain and describe the phenomenon in detail. The

[6] Islam Negeri and Sunan Kalijaga, "Pemikiran Asma Barlas Tentang Gender Dan Komunikasi Dalam Konteks Islam Believing Women in Islam : Unreading Patriarchal Interpretations of the Qur ' an , Barlas Menawarkan Pendekatan Hermeneutika Kritis Yang Mendekonstruksi Pandangan Lama" 14 (2025): 583–99.

[7] Asriani et al., "Social Media Ethics from the Perspective of the Qur ' an through a Study of Qaulan Values in Digital Communication."

[8] Aladalah Jurnal Politik and Hukum Humaniora, "Analisis Konten Dakwah Dalam Aplikasi Tik Tok Di Kalangan Remaja" 1, no. 1 (2023).

researcher collected references from the literature to support the analysis, which will be used to connect the findings in dakwah content with existing theoretical concepts. The final conclusion was obtained from the analysis results, which showed how the application of persuasive communication in religious phenomenology in the digital space, particularly in dakwah content delivered through YouTube social media, can influence attitudes or have an indirect effect on the communication process. The phenomenon of dakwah through platforms like YouTube is an integral part of religious development in the digital age[9]. Dakwah content has great potential to shape the attitudes and behaviors of society. This research highlights the effectiveness of persuasive communication in dakwah content on social media, which can influence the millennial generation.

Results And Discussion

Phenomenological Analysis Of Religion On Habib Ja'far's Da'wah Content

The phenomenology of religion aims to obtain a deeper and more thorough view. Because through a shared view and will clarify each other[10]. Habib Husein bin Ja'far Al Hadar conveyed ideas through a video uploaded via *Youtube* "Jeda Nulis" regarding the hijab phenomenon. It is explained that in the video content, the discussion that was crowded about the headscarf became the preacher's unrest so that he wanted to convey it. The following is a screenshot of the Jeda Nulis Youtube channel belonging to the cleric Habib Ja'far.

Figure 1

Jeda Nulis Youtube channel account
(Source: Youtube Habib Husein bin Ja'far Al Hadar
https://youtube.com/@jedanulis?si=QLU05EYkYzGx30AA)

[9] "PSIKOLOGI KOMUNIKASI NABI MUHAMMAD DENGAN PARA SAHABAT Azis," n.d.

[10] Nela Safana Aufa, Muhammad Maimun, and Didi Junaedi, "LIVING QUR ' AN DALAM TRADISI SELAWATAN DI MAJELIS SELAWAT AR-RIZQY CIREBON : Pendekatan Fenomenologi" 8 (2020): 265–80.

From the Youtube channel above, it can be seen that it has a total of 1.55 million *subscribers* and there are 392 *uploaded* videos, there is an explanation in a description that he makes videos about Islam today that can be of interest to the millennial generation so that preachers express ideas more freely.

The following is a screenshot of Habib Ja'far's da'wah content entitled Jilbab.

Figure 2

Habib Ja'far's da'wah video entitled Jilbab
(Source: Youtube Habib Husein bin Ja'far Al Hadar
https://youtu.be/B4gENzClRyA?si=nRohw7jipXz_eDi0)

In the da'wah content, it was watched by 121 rb impressions and has a duration of 16 minutes 59 seconds which was uploaded on September 20, 2023. Habib Ja'far explained at minute (6:52) that:

> "*The phenomenon of wearing the hijab is sometimes not because of faith but because of immunity, to be immune from what we all say. So then there is the problem that the head is veiled but the mind, heart, behavior and speech are not veiled*" [11].

The statement highlights an interesting phenomenon related to the use of jilbab in society, namely the possibility of someone wearing jilbab not solely because of strong religious beliefs (iman), but for social reasons, such as to avoid criticism or negative comments from the environment (imun).

[11] Youtube Habib Husein bin Ja'far Al Hadar, n.d.

Some people think that improving the heart and morals first and then wearing the hijab and there are some who think wearing the hijab or covering the veil is an obligation[12]. But Habib Ja'far's da'wah delivery at minute (7:30), namely:

> *"Should the bilhati hijab be prioritized first or the head first? According to her, both must be parallel or simultaneous, so that one is not prioritized over the other. If the headscarf is first, then the heart, then the headscarf is the law. Even though the heart is not ready, the head must be veiled as an obligation."*

Explanation of the phenomenology of religion in the Tambusai Education Journal by Nur Laila Nasution, et al. According to Chantepie de la Saussaye, the phenomenology of religion is tasked with compiling, systematizing religious symptoms as objectively as possible[13]. This explanation can be analyzed with the delivery of Habib Ja'far's da'wah at minute (14:45), namely:

> *"Do not let us have a perspective as if wearing a hijab must be perfect in goodness, and if not wearing a hijab as if it is perfect in badness. Being fair in judging other people. Those who wear the hijab do not mean that they must be good people, there could be mistakes in other fields that of course we also need to preach proportionally, reprimanded on the wrong aspects and without being associated with the hijab. Because hijab is one thing, behavior is another. On the other hand, if a woman does not wear the hijab, she looks bad. So let's respect someone's spiritual journey, so that when making decisions it is sovereignly with full sincerity, both those who wear the hijab and those who do not wear the hijab[14]."*

The delivery of the phenomenon is a phenomenology of religion which focuses more on the direct experience of religion, without trying to create a hierarchy or judge which religion is superior, according to Chantepie de la Saussaye's analysis is an attempt to understand religion more objectively and deeply.

Analysis of the phenomenology of religion on Ustadz Adi Hidayat's da'wah content

The development of da'wah communication following the development of technology requires the deliverers of da'wah to be able to expand the spread of da'wah for the people of Indonesia, one of which is through the media. Ustadz Adi Hidayat is

[12] Tuti Tuti, Ahmad Zabidi, and Tomi Tomi, "Pemakaian Jilbab (Studi Penerapan QS AL-Ahzab {33}: 59 Di Desa Berlimang," *Jurnal Ilmiah Falsafah: Jurnal Kajian Filsafat, Teologi Dan Humaniora* 8, no. 2 (2022): 52–65.

[13] Nur Laila Nasution et al., "Hubungan Agama Dan Budaya Lokal Dalam Fenomenologi Agama," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024): 6694–6700.

[14] Hadar.

an Indonesian preacher who is quite popular, especially among the younger generation. His intense preaching on social media has made him one of the most influential religious figures in the digital era[15].

The following is a screenshot of Ustadz Adi Hidayat's Youtube channel.

Figure 3

Adi Hidayat Official Youtube channel account

(Source: Youtube Ustadz Adi Hidayat https://youtube.com/@adihidayatofficial?si=OkRUSL775F4M9Yt)

Adi Hidayat Official has 5.35 million subscribers and 2.3 billion videos, his da'wah has attracted many people, especially the younger generation, to learn more about Islam. Through social media, he has inspired millions of people to become better Muslims. His relevant and easy-to-understand preaching has made him one of the most influential religious figures in Indonesia. The following is a screenshot of Ustadz Adi Hidayat's da'wah content entitled Bermaulid in the Guidance of the Qur'an & Sunnah.

[15] Nasution et al., "Hubungan Agama Dan Budaya Lokal Dalam Fenomenologi Agama."

Figure 4

Ustadz Adi Hidayat' da'wah video entitled
Bermaulid in the Guidance of the Qur'an & Sunnah.
(Source: Youtube Ustadz Adi Hidayat
https://youtu.be/OQEam65U_dA?si=GV_viWsOkv4KYYtU)

The da'wah content was watched by 61,000 impressions with a duration of 13 minutes 15 seconds and posted on September 16, 2024. In this video, it explains that how to celebrate in accordance with the instructions of the Qur'an and Sunnah. At minute (7:21) it is explained that:

> *"I passed through various roads on Monday, especially the day this video was `made to coincide with 12 Rabbiul Awal how I felt very extraordinary happiness, no wonder in the village the community was happy with the momentum of the birth of the Prophet Muhammad SAW.*
>
> *Some even make a parade from last night around the pesantren, the community decorates themselves, giving alms. Because feeling the joy of the birth of the Prophet Muhammad SAW is something that is very extraordinary and not necessarily obtained in other areas[16]."*

The expression of deep joy over the commemoration of the Maulid of the Prophet Muhammad as expressed in the da'wah content is a religious phenomenon that is rich in meaning and dimensions of religious experience.

[16] "Youtube Ustadz Adi Hidayat," n.d.

Analysis through the lens of the phenomenology of religion will allow us to dig deeper into the meaning behind the expression, as well as understand how the religious experience is personally and socially constructed. The celebration of the Prophet Muhammad's birthday contains symbols such as parades, decorations, and alms. These symbols provide deep meaning for Muslim individuals and communities. At minute (10:42) Ustadz Adi Hidayat said:

> *"Then loving the Prophet Muhammad SAW, being happy with his birth is the way we express ourselves following the guidance of the Prophet Muhammad SAW in life from head to. Praying for each other and loving each other and not just the that we display both from the personal cleric, kyai but we all pray for each other so that from the tongue can go down to the heart, from the heart can be radiated to all parts of our body. So that we can express the happiness of Ramadan by behaving from nature to attitude by being guided by the light and guidance of the Prophet Muhammad SAW[17] ".*

The truth about love for the Prophet is not something abstract, but something that is experienced directly by each individual. Millennials are more likely to receive dawah messages that are full of love and understanding. Using casual, modern and informal language can be very effective. Ustadz Adi Hidayat has a neat and modern appearance, as well as a firm but polite speaking style by utilizing social media so that he can reach a wider audience, especially millennials who are very familiar with technology.

Persuasive communication on religious phenomenology of proselytization content

Persuasive communication has a process which is a description of the flow or stages of persuasive messages sent from the message communicator (*persuader*) until it is received, processed, and understood by the persuasive message communicator (*persuadee*). [18] This study examines persuasive communication from the Qur'anic perspective in Surat Al- Anbiya verses 51-56:

عَلَيْكُمْ يَبْقَىٰ فَلَا تَنَازَلْتُ وَإِذَا شُقَاقِيْ هٰؤُلَاءِ لِقَوْمِهٖ قَالَ اِذْ عٰلِمِيْنَ بِهٖ وَكُنَّا قَبْلُ مِنْ رُشْدَهٗ اِبْرٰهِيْمَ اٰتَيْنَآ وَلَقَدْ
جَاهَدَ مَنْ يَتَجَلَّا لَا عَلَيْهِمْ خَطِيَ مَنْ الْيَاءَ مُتَمَاسِكُ جَاهِدُ فِيهِمْ الْبَلِيغُ الْعَظِمَةِ وَفِي يَتَجَلَّا مَنْ هُذَا اَلْيَوْمَ

[17] "Youtube Ustadz Adi Hidayat."

[18] Ira Mirwati. *"Utilization of Persuasive Communication Theory in e-Commerce Research in the Digital Era".* Medium: Scientific Journal of the Faculty of Communication Sciences, Riau Islamic University. Vol. 9, No. 1. 2021.

مَنْ عَلَيْهِمْ وَنَقُوْلُ اَلْيَوْمَ نَتَلْجَلَّنُ بَلْ قَالُوْا يَتَجَلَّا مَنْ اَلْيَوْمَ لِلّٰهِ مَعِي إِنِّي فَقَالَ اِبْرٰهِيْمُ فَتَكَلَّمَ قَوِيًّا فَكَانَ لِاِسْلاَمِهِمْ الشّٰهِدِيْنَ مِّنَ ذٰلِكُمْ عَلٰى وَاَنَا فَطَرَهُنَّ الَّذِيْ وَالْاَرْضِ السَّمٰوٰتِ رَبُّ رَّبُّكُمْ بَلْ قَالَ يَتَجَلَّا

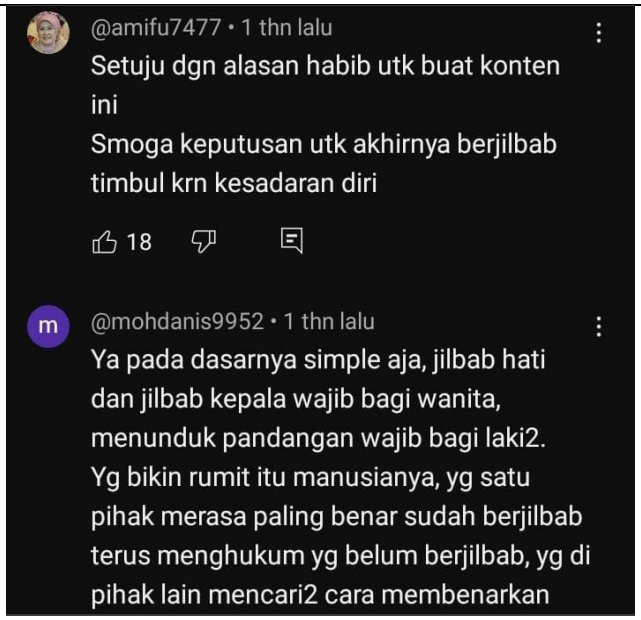
In Surah Al-Anbiya verses 51-56 shows a persuasive communication model, namely communication between Prophet Ibrahim and his father and his people. Communication that begins with a question then Prophet Ibrahim gives a persuasive answer with the word *dalal mubin* is a firm and persuasive sentence. Prophet Ibrahim's persuasive communication is a very good example for da'i in delivering da'wah. Ustadz Adi Hidayat and Habib Ja'far have successfully applied the principles of persuasive communication in their da'wah. With different styles, both aim to invite people to the true faith. The elements of communication in the S-M-C-R theory consist of the sender of the message called the *source* or source, the message or what is called the message, the channel or what is also called the communication medium or *channel*, and the last element is the recipient of the message or what is called the *receiver.*[19] The accompanying elements of the four main elements are *feedback*, effects, and the environment of the communication process.[20]The following is an analysis of the religious phenomenology of da'wah content that has been described by researchers using Berlo's S-M-C-R communication model:

Table 1

SOURCE	Habib Husein bin Ja'far Al Hadar
MESSAGE	This message invites us not to immediately conclude the goodness or badness of someone just based on whether a woman is veiled or not. Both people who wear hijab and those who do not wear hijab have the potential to do good or wrong. If we see mistakes in other people, whether they are veiled or not, we need to advise and remind them in a good and proportional way, without linking it to their veiled status. Everyone has a different spiritual journey. We need to respect other people's choices and decisions, whether they choose to wear hijab or not.
CHANNEL	Jeda Nulis Youtube channel account Youtube Habib Husein Bin Ja'far Al-Hadar

[19] Sayu Kadek Jelantik. *"Tourism Communication Model Based on Religious Moderation in Sade Tourism Village, Central Lombok".* Scientific: Media Bina. Vol. 18, No. 7. 2024

[20] Ibid

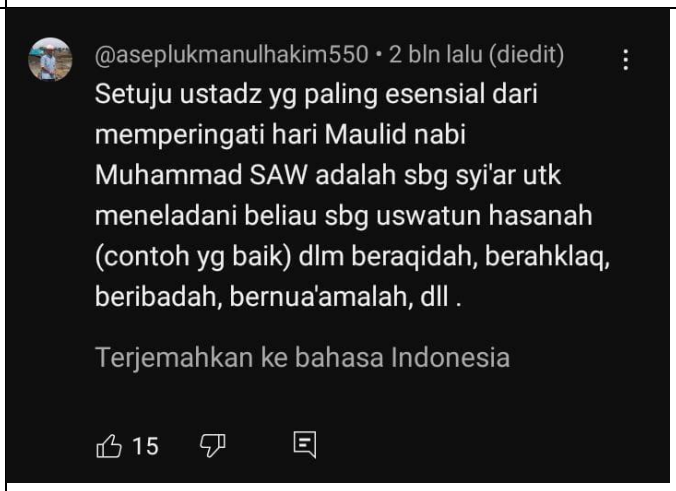
RECEIVER	 The recipients of the message here are people who have watched the content, so they can provide *feedback.* to the message sender through the comment feature.

Persuasive communication will succeed when the communicant gets the behavioral effect of the message conveyed by the communicator.[21]For this reason, Habib Ja'far's da'wah delivery is a persuasive communication because it contains speech style, intonation, word selection, gestures, is a communication tool to influence others and can make others change according to what we want with persuasive communication.[22]

The comment on the @amifu7477 account is an attitude change from a persuasive communication process, which is explained in the account that the communicant agrees to the content because in making the decision to wear the hijab arises with self-awareness. Although not explicitly mentioned, it seems to have successfully triggered an effective persuasion process.

[21] Mavianti, et al*. "Persuasive Communication Model in Learning Fardhu Prayer Practice Material in Early Childhood".* Journal of Obsession: Journal of Early Childhood Education. Vol. 6, No. 6.2022.
[22] Ibid

Table 2

SOURCE	Ustadz Adi Hidayat
MESSAGE	This message invites us to truly love the Prophet Muhammad, so that we must follow his example in. The commemoration of the Prophet's birthday is right time to improve ourselves and strengthen the bonds of brotherhood among Muslims. Not just limited to speech or celebration, but by implementing the sunnah of the Prophet Muhammad him in everyday life.
CHANNEL	Ustadz Adi Hidayat Official Youtube channel account
RECEIVER	 The recipients of the message here are people who have watched the content, so they can provide *feedback.* to the message sender through the comment feature.

The delivery of Ustadz Adi Hidayat's da'wah content gives an effect or *feedback* to the communicant described in the @aseplukmanulhakim550 account that the communicant agrees to the da'wah message because in commemorating the Maulid of the Prophet Muhammad SAW which is very essential by emulating the nature of uswatun hasanah. Therefore persuasive communication is ideal for influencing and influencing the audience change a person's behavior without the use of coercive force[23]. Based on the analysis of the research that has been presented, there is a

[23] Diskursus Fenomenologi Agama, "DISKURSUS FENOMENOLOGI AGAMA DALAM STUDI AGAMA-AGAMA Ryan Arief Rahman Universitas Darussalam Gontor Ponorogo Rodhi Hakiki Bin Cecep Mustopa Universitas Darussalam Gontor Ponorogo M . Dhiaul Fikri Universitas Darussalam Gontor Ponorogo Amir Reza Kusuma Un," *Al-Adyan: Jurnal Lintas Agama* 16, no. 2 (2021): 147–78, https://ejournal.radenintan.ac.id/index.php/alAdyan/article/view/9853.

phenomenology of religion in the digital space, namely da'wah content through Youtube social media can influence both attitudes or effects indirectly in a persuasive communication process. The phenomenon of da'wah through YouTube is an inseparable part of the development of religion in the digital age. Da'wah content has enormous potential to influence people's attitudes and behavior. However, we need to remain vigilant against potential abuse and ensure that the da'wah content circulating is true, useful and constructive.

This study explicitly links persuasive communication with religious phenomenology in da'wah content. The discussion shows how da'wah messages presented in visually appealing formats on social media have great potential to influence public opinion and shape individuals' religious identities. This analysis is conducted while remaining grounded in the perspective of the Qur'an. The title clearly mentions the comparison between Ustadz Adi Hidayat and Habib Ja'far. The discussion delves into the da'wah phenomena of each scholar through an analysis of the religious phenomenology in their da'wah content on YouTube. This includes how their messages are conveyed and received by the audience, particularly the millennial generation. This research uses David K. Berlo's SMCR (Source, Message, Channel, Receiver) communication model to analyze persuasive communication. The discussion details how the SMCR elements are evident in Habib Ja'far and Ustadz Adi Hidayat's da'wah, showing how their messages are designed to influence the audience. The research findings consistently show that the application of persuasive communication in da'wah content in the digital space, particularly through YouTube, can influence attitudes or have an indirect effect in the communication process. This is reinforced by feedback or behavioral changes from the message recipients, as seen in audience comments. Overall, this study not only explains what the two scholars convey but also how they convey it persuasively and why it is effective in shaping the religious experience of the audience in the digital age. The combination of the concept of religious phenomenology (understanding religious experience from an individual's perspective) and persuasive communication (techniques to influence the audience) forms the core of the discussion, making the title highly representative of the research content.

CONCLUSION

This research conveys how the application of persuasive communication to a religious phenomenology in the digital space, namely da'wah content that is very relevant to today's millennial generation. Researchers explained 2 da'wah contents, namely Habib Husein bin Ja'far Al Hadar and Ustadz Adi Hidayat, who conveyed messages through Youtube social media with experiences and religious phenomena that were being discussed. Through the communication process, the messages conveyed by the two preachers get a behavioral effect, which is an element of persuasive communication, which causes a change in behavior in everyday life. This research shows how persuasive communication, especially in preaching content on social media, can effectively influence the behavior of the millennial generation. Through the analysis of the da'wah content of Habib Husein Ja'far Al Hadar and Ustadz Adi Hidayat, it is clear that these two preachers have successfully utilized the YouTube platform to convey religious messages that are relevant to the current issues faced by the younger generation.

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