



YOUTUBE AS A DA'WAH MEDIUM FOR THE ZOOMER GENERATION: By Habib Ja'far & Dr. Fahrurddin Faiz "The Key To A Happy Life Is Self-Awareness And Knowing One's Limits."

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Abstrak

Kata Kunci:

Konten Dakwah,
Youtube, Generasi
Zumers,

Artikel ini mengkaji platform Youtube sebagai sarana dakwah generasi zomers membahas peran media sosial sebagai sarana dakwah di era digital, khususnya dalam penyebaran ajaran Islam bagi penonton yang lahir 1997-2015 melalui platform-platform seperti YouTube, Instagram, dan Facebook. Seiring perkembangan teknologi, media sosial telah menjadi kebutuhan pokok yang tidak hanya mempengaruhi interaksi sosial, tetapi juga berdampak pada cara dakwah disampaikan. Habib Ja'far al-Hadar dan Fahrurddin Faiz menjadi contoh tokoh yang memanfaatkan media digital untuk menyampaikan pesan-pesan keagamaan kepada generasi muda. Habib Ja'far, melalui gaya santai dan penuh humor di platform YouTube, berhasil menarik perhatian pemuda dengan konten dakwah yang inklusif dan moderat. Sementara itu, Fahrurddin Faiz dengan gaya bahasa yang lembut dan perspektif filosofis, memberikan pemahaman baru tentang konsep-konsep penting dalam agama dan kehidupan. Penelitian ini menggunakan metode analisis literatur untuk mengeksplorasi pendekatan dakwah kedua tokoh tersebut, serta menggali konsep pemuda sebagai agen perubahan sosial. Artikel ini juga menyoroti peran penting media sosial dalam menjangkau audiens secara luas dan bagaimana platform ini dapat efektif mengatasi hambatan ruang dan waktu dalam menyebarkan dakwah. Habib ja'far dan Dr. Fahrurddin Faiz bercengkrama tentang bagaimana generasi muda sering terjebak dalam kecepatan hidup yang membuat mereka kehilangan makna dan tujuan. Mereka menyoroti bahwa meskipun teknologi dan kemewahan material dapat memberikan kenyamanan, akan tetapi hal tersebut tidak menjamin kebahagiaan atau kepuasan hidup. Kunci untuk menjalani hidup yang bermakna adalah dengan memiliki kesadaran diri yang tinggi, mengetahui batas kemampuan, dan menetapkan tujuan yang jelas.



Keywords:

Da'wah content,
YouTube, for the
Zoomers
generation

Abstract

This article examines the YouTube path as a means of da'wah for the younger generation, discussing the role of social media as a means of da'wah in the digital era, especially in spreading Islamic teachings for viewers born between 1997 and 2015 through platforms such as YouTube, Instagram, and Facebook. Along with the development of technology, social media has become a basic need that not only influences social interaction but also has an impact on the way da'wah is delivered. Habib Ja'far al-Hadar and Fahrudin Faiz are examples of figures who use digital media to convey religious messages to the younger generation. Habib Ja'far, through his relaxed and humorous style on the YouTube platform, has succeeded in attracting the attention of young people with inclusive and moderate da'wah content. Meanwhile, Fahrudin Faiz, with his gentle language style and philosophical perspective, provides a new understanding of important concepts in religion and life. This study uses a literature analysis method to explore the da'wah approach of the two figures, as well as explore the concept of youth as agents of social change. This article also highlights the important role of social media in reaching a wide audience and how this platform can effectively overcome the barriers of space and time in spreading da'wah. Habib Ja'far and Dr. Fachruddin Faiz chat about how the younger generation often gets caught up in the speed of life that makes them lose their meaning and purpose. They highlight that although technology and material luxuries can provide comfort, they do not guarantee happiness or satisfaction in life. The key to living a meaningful life is to have high self-awareness, know your limits, and set clear goals.

INTRODUCTION

In Indonesia, digital media usage has significantly increased over the past five years. Based on reports from We Are Social and Hootsuite, the number of internet users in Indonesia aged 16 to 64 years reached 202.6 million in January 2021. Of that number, 170 million active users access social media. YouTube is the most popular social media platform, with 93.8% of total social media users accessing it. This makes YouTube a very effective communication medium because it is able to reach hundreds of millions of viewers throughout Indonesia. (Nurrohman & Mujahidin, 2022) YouTube is the most popular social media platform, with an access rate reaching 93.8% of total social media users. This makes YouTube a very effective communication medium to reach hundreds of millions of viewers in Indonesia, providing a great opportunity to convey messages and information widely.



Today, several prominent Indonesian preachers will preach on new media. One of them is Habib Jafar and Dr. Fahrudin Faiz, an Indonesian preacher who uses social media, especially YouTube, as an effective means of preaching for the millennial generation and generation Z (Zomers). Through a relaxed, relevant approach and collaboration with young figures, Habib Jafar and Dr. Fahrudin Faiz convey religious messages that are open and easy to accept. Their lectures aim to help the younger generation understand religion in a contextual way, change their mindset, and encourage them to be more aware of themselves and their surroundings. Their preaching is a bridge between religious values and modern life faced by the younger generation today. (Anggita et al., 2023) Habib Ja'far is a young preacher with a relaxed and inclusive style, active on social media and often collaborating with various figures (Anggita et al., 2023).

Dr. Fahrudin Faiz is a lecturer, intellectual, and digital preacher who is known for his polite and reflective communication style. He is active on social media and has an academic background from UIN Sunan Kalijaga, as well as international experience in Singapore and Iran (Claudiawan&Asbari, 2023).

This study will examine the use of digital-based da'wah media in the context of spreading Islamic messages to Generation Z. This study includes an analysis of trends in the use of digital media by da'is, effective strategies in delivering messages, and challenges faced in overcoming the dynamics of digitalization. Through a systematic approach, this study is expected to provide useful suggestions for da'is and da'wah institutions to maximize the potential of digital media in a wise and responsible manner, as well as strengthen the effectiveness of da'wah in facing social change in the digital era. (Noviana Aini, 2023)

Gen Z, born between 1997 and 2012, is a generation that has grown and adapted in the digital era. They have unique characteristics in accessing and consuming information, including a tendency towards visual, interactive, and easily accessible content via mobile devices. This is a challenge for preachers in conveying Islamic messages to Gen Z, who have different preferences and ways of thinking than previous generations (Aini, 2023). This study aims to analyze the use of digital-based da'wah media in the context of spreading Islamic da'wah to Gen Z. This study will examine trends, strategies, and challenges in the use of digital da'wah media for Gen Z and provide recommendations for da'wah preachers and da'wah institutions to use digital media effectively and responsibly in reaching Gen Z. (Aini, 2023)

One of the main challenges in preaching in the digital era is the disruption of non-religious content, hoaxes, and misleading information. Therefore, preachers not only need to convey Islamic teachings, but also guide Gen Z in filtering the information they receive. Digital literacy is an important aspect in preaching, helping Gen Z recognize credible sources, analyze information critically, and use technology wisely. (Iskandar, 2024).



Preaching content is not only limited to conventional lectures, but is also packaged in a more interesting format, such as podcasts, vlogs, or interactive discussions. This makes Islamic messages easier to understand and accept for the younger generation who are familiar with digital media. With features such as comments, live streaming, and algorithm recommendations, YouTube also supports two-way communication between preachers and audiences, so that preaching becomes more relevant, dynamic, and responsive to the spiritual needs of Gen Z. (WiwinWarliah, 2024).

METHOD

This study uses a qualitative approach with a cyber media analysis method (virtual ethnography). In this virtual ethnography research, according to Nasrullah, there are 4 study items that can be developed in the analysis, namely; media space, media documents, media archives, media objects, and experiences (experiential stories). (Rulli Nasrullah, 2014, *Cyber Media Theory and Research*, Jakarta: Prenada Media Group, p. 90)

The data collection technique used in this study is texts or documents on YouTube social media as a primary data source. The YouTube account in question is '@CAHAYAUNTUKINDONESIA' created by Habib Ja'far within 4 years since December 12, 2020. This channel has 392 videos uploaded with more than 440 thousand subscribers.

Habib Ja'far is a preacher from Bondowoso, East Java, who is actively preaching on social media in the current era and now lives in Jakarta. The preaching message is packaged in a dialog with invited speakers, including Dr. Fahrudin Faiz.

Dr. H. Fahrudin Faiz, S.Ag., M.Ag is an academic and expert in Islamic philosophy at UIN Sunan Kalijaga who was born in Mojokerto on August 16, 1975 (50 years old). The owner of the Channel account '@channelngajifilsafat116' which was created on July 25, 2021 with 484 videos and has 112 thousand subscribers.

In this research study, the researcher limited it to the preaching message delivered by Dr. Fahrudin Faiz on Habib Ja'far's channel with the topic 'the key concept of a happy life is knowing yourself and knowing your limits'. Although it was posted on July 8, 2022 with a duration of 30 minutes 35 seconds, it is still interesting to study and analyze in more detail.



FINDING AND DISCUSSION

1. Youtube Channel @CahayauntukIndonesia

The YouTube channel "Cahaya untuk Indonesia" is a da'wah platform managed by Habib Husein Ja'far Al-Hadar. The Cahaya untuk Indonesia YouTube channel was created by Habib Ja'far as a platform for friends of Cahaya who want to learn more deeply and study Islamic values. This channel presents various content that discusses religious and social issues with a light and easy-to-understand approach for Generation Z., it can be seen from the comments of viewers or readers of what is conveyed in the virtual space. The message of truth about stories or historical events of the past is also more appropriately conveyed through YouTube media.(Soiman, 2024).

2. Messages from Dr. Fahrudin Faiz

Throughout the virtual search and observation conducted by the researcher, from the number of documents of the YouTube media @cahayauntukIndonesia owned by Habib Ja'far, there are 392 videos that have been posted in the last 4 years from December 12, 2020 to December 12, 2024. The preaching material that is interesting for the researcher to study in more detail, namely about the Key to a Happy Life is Knowing Yourself and Knowing Your Limits' with a duration of 30 minutes 35 seconds, which was posted on July 8, 2022. The following is Habib Ja'far's foreword in starting his dialogue with Dr. Fachrudin Faiz:

"We need to admit that our lives today are difficult to separate from technology and seem instant, fast, very different from before. So it is not surprising that many forget to enjoy the process of life that they live. Habib Husein Ja'far's discussion with Mr. Faiz this time will open our perspectives, and remind us of the importance of enjoying the process, where during the process we can still find happiness."



Figure 1. Youtube thumbnail image “The Key to a Happy Life is Knowing Yourself and Knowing Your Limits”

In the video, there is an interactive communication interaction between Dr. Fahrudin Faiz as a communicator-resource person or preacher with Habib Ja'far who acts as a communicator-questioner. The message in the dialogue is addressed to the audience (subscribers) through the YouTube channel media. Dr. Fachruddin Faiz's messages about knowing oneself and knowing one's limits for the audience on the Habib Ja'far channel in a duration of several minutes are explained in detail.

1) Know Yourself & Know Your Limits

"I often say that the key to a living person is two things. know yourself and know your limits. Self awareness That was where I was, where my life goals were, what was part of knowing yourself and what you want to do tomorrow. and so on, the second is knowing the limits. So knowing the limits means we can control our desires. We can control ourselves completely, for me knowing the limits. Many of our anxieties today are actually caused by us forgetting our limits. Not knowing whether it is too low or too high. So if you want to be happy, for me the key is the two above. Knowing yourself and knowing your limits."

According to Dr. Faiz's view above, it can be understood that self-awareness is a person's awareness of their position, life goals, and their capacities. This includes an understanding of one's own strengths and weaknesses, so that a person can act according to



their abilities without forcing things that are beyond their limits. By understanding themselves deeply and patiently, a person can live life with a calmer and more focused soul. (Aida, 2021)

While knowing one's limits is one's ability to understand how far one can go in life, whether in terms of desires, ambitions, or actions. This attitude reflects awareness in controlling desires so as not to be excessive or exceed one's capacity, so that anxiety can be avoided due to unrealistic ambitions. By understanding one's limits, one will be better able to determine steps that are in accordance with one's abilities and will not easily get caught up in excessive pressure or expectations.

In everyday life, the attitude of knowing one's limits plays an important role in helping someone determine life goals realistically. This can prevent confusion in choosing a life path, such as determining a college major or job that suits one's potential. In addition, the attitude of knowing one's limits also helps someone realize when to stop in a debate or make the right decision without getting caught up in excessive ego or emotion. Thus, individuals who know their limits will be wiser and more tolerant in dealing with various situations and find it easier to achieve balance in life. (Karyadi, 2020).

2) Muhasabah, Tafakkur and Tadabbur

"So we have to, that was the importance of self-reflection, meditation, reading ourselves. So we understand, oh I am an angry person, so I avoid these situations. That is called self-awareness. It is difficult for me to be a teacher, for example. It turns out that when I talk, it is difficult to make people understand. This is self-awareness. Being a teacher is noble. But I am not determined to be a teacher. It does not mean that I do not want to spread knowledge. But I know myself. I do not speak well. Maybe I am more useful here, not there. That is what is called. This kind of life, in my opinion, is happier."

"..If in religion there are moments when we are encouraged to do muhasabah, we are encouraged to do tafakurtadabbur about the rhythm of our lives, in my opinion those are important moments for us to take advantage of..."

First; Muhasabah is a process of self-introspection carried out to evaluate one's actions, thoughts, and intentions in everyday life. In a spiritual context, muhasabah means reviewing one's deeds, both those that have been done and those that will be done, so that they are always in the right corridor according to the values of goodness and faith. The concept of muhasabah teaches how important self-awareness is in correcting mistakes, improving the quality of



worship, and controlling lust so that it does not go beyond the limit. Muhasabah also helps a person to gain mental health so that they can be wiser in making decisions.(July, 2018). By doing muhasabah regularly, a person can better understand the purpose of his life, improve the quality of his relationship with God and others, and achieve inner peace.

Second; Meditation is the process of contemplating and thinking deeply about various aspects of life, the universe, and the greatness of God. In Islamic teachings, meditation is a form of worship of the heart that invites a person to understand the wisdom behind every event and to reflect on the purpose of his life. With meditation, a person can see signs of Allah's greatness in His creation, thereby increasing faith and spiritual awareness. Meditation also helps in making wiser decisions, because it trains a person not to rush into action and to better understand the consequences of each choice. In everyday life, meditation can be done by reflecting on events that have occurred, understanding the meaning of life experiences, and seeking wisdom behind difficulties and happiness.

Third; Tadabur is the process of contemplating, understanding and exploring the deep meaning of the verses of the Qur'an to be internalized and applied in everyday life. Tadabbur is work of the heart that is done by thinking about the verses of Allah and then reflecting on how these meanings can be applied to oneself and society.(Ishaq, 2021).

Tadabur is not just reading or memorizing, but also trying to capture the message and wisdom contained in each verse. Through tadabur, a person can strengthen the spiritual relationship with Allah, increase religious understanding, and get guidance in facing various life situations. This process requires calm, patience, and openness of heart so that the message of the Qur'an can be absorbed and form a better character and behavior. By doing tadabur, a person not only gains knowledge, but also the encouragement to practice Islamic teachings better and make it a guideline in life.

3) Exemplary Characters

A person who knows himself is also able to determine his life goals better because he has a clear understanding of who he is, what he wants, and how to achieve it according to his capacity. They will emulate many philosophers or figures of the past, such as the stories of the prophets who are full of wisdom.(Manuputty, 2024). Where the messages that have been



delivered are still relevant to be used as guidelines, such as Confucius, Mahatma Ghandi, Marcuse, and Sunan Kalijaga. Dr. Faiz explains:

"...I remember there was a philosopher named Marcuse from Germany. He likened our fast-paced life today to riding a luxury bus. The bus is luxurious, the facilities are extraordinary. Maybe there is karaoke, there is air conditioning, there are luxurious toilets and so on. But we don't know where the bus is going. So is it to a ravine or to a mall or wherever."

... Confucius said that there are three ways to find the right one, there are imitating others, there is thinking for yourself, and there is experiencing it yourself. The first one is easy, it's good. The second one is hard, like thinking so overthinking earlier. The third one is bitter, said Confucius, Experience a crash first before learning, oh that means I'm not allowed."

...Mahatma Gandhi said that humans have advanced technology but are not humanistic..."

"One of my favorites from Kanjeng Sunan Kalijogo. So I think this is interesting to be our way of setting goals. In his language, "Angeli Ananging ora keli."

".....as if sophisticated when in fact there are many that are better than that. Well that is what is called "Angeli Anangi Ngorakeli". So it flows but does not drift, does not sink. So we are authentic people but are not selfish to be ourselves but do not win, do not feel that we are the best, we still want to learn and get input."

The concept of knowing limits is often explained in various philosophies of life. For example, in the principle of "Angeli Anangi Ngorakeli" Sunan Kalijaga (Rights, 2016), one is encouraged to flow with the circumstances without losing one's identity or drowning in an unclear current. In addition, Marcus Aurelius once said, "The universe is never in a hurry, but everything is achieved" (Dike, 2024). This shows that everything has its own rhythm and limits, so humans need to understand when to move and when to stop. In everyday life, knowing the limits also means understanding that not everything needs to be commented on or thought about deeply, especially if it is not our domain. By applying this principle, a person can live life more calmly, purposefully, and not easily get caught up in unnecessary things.

3. Preaching for the Zoomer Generation through Digital Media

In today's digital era, the Zoomer Generation (Gen Z), born between 1997 and 2015, has experienced a significant shift in their information consumption patterns and the way they understand religious teachings. Technology has become an inseparable part of their lives, with social media such as YouTube, Instagram, and TikTok as the main sources of information and entertainment. Therefore, the traditional one-way approach to preaching is starting to be challenged, so a more relevant and attractive strategy is needed for this generation (Aini, 2023).



Habib Ja'far and Dr. Fahrudin Faiz are examples of da'wah figures who have successfully adapted their methods to the characteristics of the Zoomer Generation. Habib Ja'far uses a humorous, relaxed, and inclusive approach in his lectures on YouTube, which makes religious messages easier to accept. Meanwhile, Dr. Fahrudin Faiz presents a philosophical perspective that provides a deeper understanding of Islamic teachings, which is very relevant for those who want to explore religious values more rationally and reflectively (Effendy et al., 2023). This method emphasizes that effective da'wah not only conveys religious messages, but also invites the audience to think and reflect on life, as they discuss in the theme "Know Yourself and Know Your Limits."

One of the main challenges in digital preaching to Gen Z is their tendency to get caught up in the flow of fast, shallow, and often unverified information. The habit of multitasking and consuming instant content makes them tend to have short attention spans and find it difficult to critically examine an issue (Husna, 2023). Therefore, a successful preaching approach is one that is able to accommodate their digital lifestyle with a lighter, more interactive, and visual format. Short videos, podcasts, and interactive discussions that allow active participation from the audience are more effective methods than long, monotonous lectures.

More than just content, preaching to the Zoomer Generation must also pay attention to aspects of emotional and social involvement. As a generation that is very connected to the digital community, they are more interested in preaching that presents values of togetherness, tolerance, and inclusivity. This is in accordance with Habib Ja'far's approach, who often raises the theme of diversity and interfaith relations in his lectures (Warliah, 2024). A moderate and humanistic approach like this allows preaching to be more accepted without causing resistance, which often occurs if the approach used is dogmatic or exclusive.

Digital preaching must also consider the aspect of digital literacy. Amidst the rampant hoaxes and misleading information, it is important for preachers to not only convey Islamic teachings but also guide the Zoomer Generation in sorting out credible information and building a deeper understanding of their religion (Iskandar, 2024). By combining value-based preaching with digital education, Islamic messages can be more easily accepted and understood without being distorted by the negative dynamics of social media.



Overall, the success of preaching to the Zoomer Generation is highly dependent on adapting delivery methods that suit their characteristics. Strategic use of digital media, delivering messages that are relevant to everyday life, and closer interaction with the audience are the main keys to building effective preaching. Habib Ja'far and Dr. Fahrudin Faiz have shown how a more modern, humanistic, and reflective approach to preaching can reach and influence the younger generation in a more positive and meaningful way.

Dialogue between Habib Ja'far and Dr. Fachruddin Faiz quoted from YouTube "CAHAYA UNTUK INDONESIA" with the theme of the importance of self-awareness and life goals in the midst of a fast-paced and stressful life. Habib Ja'far and Dr. Fachruddin Faiz chatted about how the younger generation is often trapped in the speed of life that makes them lose their meaning and purpose. They highlighted that although technology and material luxury can provide comfort, it does not guarantee happiness or life satisfaction. The key to living a meaningful life is to have high self-awareness, know your limits, and set clear goals.

The discussion also touched on social media, where many people feel the need to comment or express opinions without considering the impact. Misunderstandings are more common on social media than in face-to-face conversations. Therefore, it is important to understand when to move forward, when to step back, and how to balance speed and caution in communication.

In a fast-paced world, it is important to take time for self-reflection and enjoy every step in the process of life, so as not to get caught up in shallow routines and lose the essence of the life experience itself. The philosophy of "Angeli Anangi Ngorakeli" from Sunan Kalijaga emphasizes the importance of flowing with the times, but still having principles and not losing direction. It is important for us to balance between speed and depth, between external activities and internal reflection. So that in the midst of fast-paced modern life, we still have self-control, understand the purpose of life, and enjoy the process we are going through. That way, we can avoid overthinking, losing direction, and shallowness in life.

To live a happier and more meaningful life, one needs to understand the direction of one's life, have a balance between speed and patience, and develop self-awareness and self-control in various aspects of life. The concept of "knowing yourself and knowing your limits" is key in



facing the challenges of modern life so as not to get caught up in a rhythm that is too fast or just following the flow without a clear direction.

CONCLUSION

Rapid technological developments have made technology a basic need for modern society, one of which is social media. Social media such as Instagram and YouTube not only support daily activities, but also change the communication patterns and social life of today's society. Today's technology allows anyone to connect with each other in a relatively short time and in a very easy way. In the digital era, social media has a strategic role, including in spreading Islamic preaching, with great potential to convey messages of goodness and truth. (Farhan, 2019). Platforms such as YouTube are now widely used by preachers to convey their da'wah, both online and offline. One example is Habib Ja'far's preaching which has attracted attention.

Habib Husein Ja'far's closeness to young people makes him called a millennial preacher, with the preaching he delivers being very popular with the current generation. Habib Jafar as an influential figure in modern Islamic preaching, which combines traditional preaching methods with technology and social media.

Challenges and opportunities in utilizing digital da'wah media for Gen Z are recommended for da'is and da'wah institutions to utilize digital media effectively. As the phenomenon of virtual da'i Sheikh Assim on social media mentioned by Niam (2024) in the title 'Young People and Media: Sheikh Assim's Da'wah on Social Media as a Basis for Salafism Transmission in Indonesia', it is stated that viral da'is in the virtual world with a relaxed communication style are widely liked by young people in the current era. (Niam, 2024).

In other words, contemporary preachers are expected to be able to maximize the potential of digital media to convey messages wisely and respond to the dynamics of social change while remaining within the rules of journalistic ethics.. In Musyaffa's terms, this includes changes in using digital media as a message delivery tool that is in accordance with the code of ethics of Islamic preaching journalism. (Musyaffa, 2025).



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