

## Slang Words in Da'wah by Popular Preachers on Youtube

Muhammad Taufiq Syam<sup>1</sup>, Kamaluddin Tajibu<sup>2</sup>, Arifuddin Tike<sup>3</sup>, Nurhikmah<sup>4</sup>

<sup>1,4</sup>Institut Agama Islam Negeri Parepare, Indonesia

<sup>2,3</sup>Universitas Islam Negeri Alauddin Makassar, Indonesia

Email: muhtaufiqsyam@iainpare.ac.id

---

### Keywords

Slang Words,  
Youtube Preachers,  
Uses and  
Gratification, Qaulan  
Ethic

### Abstract

Da'wah on Youtube is a part of the process of distributing da'wah messages through social media. The preachers use slang words in da'wah as a way to attract attention to audience, as personal identity, and to meet the standards of uses and gratification of the audience, even though they have to ignore the Qaulan ethics in da'wah. This study uses a qualitative descriptive method to describe several conditions, situations and phenomena of da'wah on Youtube. Sources of research data are documentation, online surveys and in-depth interviews related to the phenomenon of using slang words in da'wah. Based on the research results, it was found that the use of slang words in da'wah aims to attract the attention of the audience, establish the personal identity, and meet the standards of uses and gratification based on cognitive, affective, and behavioral levels of the audience. A positive reconstruction is needed to minimize the occurrence of distortions in the use of slang words and the Qaulan ethics in da'wah.

### Kata kunci

Kata Gaul, Dai  
Youtube, Kegunaan  
dan Kepuasan, Etika  
Qaulan

### Abstrak

Dakwah di Youtube merupakan bagian dari proses penyebaran pesan dakwah melalui media sosial. Para da'i menggunakan kata-kata gaul dalam berdakwah sebagai upaya untuk menarik perhatian penonton, sebagai identitas personal dan untuk memenuhi standar kegunaan dan kepuasan khalayak, meskipun harus mengabaikan etika Qaulan dalam dakwah. Penelitian ini menggunakan metode deskriptif kualitatif untuk mendeskripsikan beberapa kondisi, situasi dan fenomena dakwah di Youtube. Sumber data penelitian berasal dari dokumentasi, survey online dan wawancara mendalam terkait fenomena penggunaan kata gaul dalam dakwah. Berdasarkan hasil penelitian, maka ditemukan bahwa penggunaan kata slang dalam berdakwah bertujuan untuk menarik perhatian para penonton, membentuk identitas personal dan memenuhi standar kebutuhan dan kepuasan berdasarkan pada tingkat kognitif, afektif dan behavioral para penonton. Perlu sebuah rekonstruksi positif untuk meminimalisir terjadinya distorsi penggunaan kata slang dan etika Qaulan dalam berdakwah.

## Introduction

Da'wah activities must always continue even though remotely via online. As the vision and mission of da'wah which contain the meaning as a call to do good in the form of oral, written, attitude and behavior in an effort to influence others so that an awareness, understanding, attitude of appreciation and practice of Islamic teachings arises in him (Al-Hakim, 2021). The concept of virtual da'wah refers to the use of digital media as a channel in conveying and disseminating da'wah messages from preachers to audiences. The term virtual refers to a space that allows users to interact with other users through the results of computer simulations as a reflection of the real world (Girvan, 2018). This assumption shows that the interaction simulation that occurs in digital space is the result of computer engineering and website networking that describes the reality that occurs in the real world. One of the formulations of digital media which is the most widely used virtual space in da'wah is Youtube.

The phenomenon of da'wah on Youtube has recently become an integral part of the process of distributing da'wah messages through social media. The development of cyber media which continues to show graphics of significant improvement makes changes in form that allow the production and reception of da'wah broadcasts to be more accessible to anyone (Tirta Wibawa, 2021). Youtube user in Indonesia as of February 2022 has reached 139 million active users or the equivalent of 50 percent of Indonesia's total population (suara.com). This is supported by data showing that the majority 80.1% of users use internet services to find information, 72.9% to find new ideas and inspiration, 68.2% to connect with friends and family, 63.4 % for free time, 61.4% to keep up with news and current events and 58.8% use the internet to watch videos, tv and movies (datareportal.com). This description shows that the tendency to share da'wah messages on Youtube is based on its function not only as an entertainment medium, but also as a medium of communication between users and educational source (Cahyono & Hassani, 2019).

So far, studies on the phenomenon of da'wah on Youtube tend to focus on the effectiveness of the use of social media by preachers in da'wah because this digital media platform implements services for sharing personal video recordings or recordings sourced from videos made by other people (Muhammad Taufiq Syam. et al, 2021). The use of various da'wah methods and the high existence of a preacher on Youtube basically aims to attract sympathy from the audience (Arifin, 2019). The appearance of popular preachers on Youtube such as Ustadz Abdul Somad, Adi Hidayat, Hanan Attaki, Khalid Basalamah, Gus Miftah and Das'ad Latif (Nurrohman & Mujahidin, 2022) has led to a high rate of views of each da'wah video, subscribers and followers on the social media of these preachers. This shows that there is a disposition of mad'u to study Islam through the virtual space.

Preachers who are popular on Youtube are imaged as preachers who take advantage of the *da'wahtainment* phenomenon which has recently been considered quite influential in spreading da'wah. This concept is aimed at preachers who combine the goals of da'wah which call for good and forbidding evil with the entertainment side so that da'wah becomes easy to understand and attractive to audiences (Haris Fiardi, 2021). The concept

of *da'wahainment* is carried out by popular preachers who are able to attract massive audiences and become idols for certain groups and with great success gain their sympathy to become role models in various aspects (Fahrudin, 2022). The preachers who are popular on Youtube have their own characteristics in da'wah.

On the other side, the character traits of the preachers have indirectly triggered the impacts of uses and gratification for Youtube users which the preachers must fulfill and maintain. In uses and gratification, audiences are seen as active and purposeful individuals, they are responsible for choosing the videos they will use to meet their gratifications. Individuals are aware of their uses and how to meet these gratifications (Humaizi, 2018).

This theory also describes that Youtube users will establish relationships with content creators with the assumption that: 1) The freedom of the audience has encouraged content creators to be able to present different content because it is the audience who will determine their choices. 2) The motive of the audience to choose certain content to satisfy their needs. 3) Various needs of the audiences consisting of knowledge, entertainment, social or psychological. 4) The broadcasts that are watched are capable of causing a paradigm shift from audiences to an event or condition (Britto, 2021).

Uses and gratification in social media are based on a variety of assumptions, including: audiences use social media for their own interests, audiences use social media to meet their needs, content on social media competes with each other to attract audience attention and time, content on social media can influence audiences differently and audiences can share and convey to other users the contents of social media content that is frequently used and attracts their attention (Agustini, 2021).

One form of uses and gratification on social media that can be found and is most prominent from a preacher on Youtube and is his character in da'wah is related to the reproduction of language that uses certain words and becomes popular among the audience. Reproduction of words used as symbolic forms because language is the most distinctive identity for a person (Wilujeng & Samuel, 2018).. In the interaction process on Youtube, the use of popular language is known as slang (Budiasa, 2021). Slang contain elements of praise, calling or even cursing to someone.

Several slang words recently used by preachers have become popular among Youtube users due to sociolinguistic factors which are identified with terms in language have a relationship with social factors in society, both situationally and culturally (Zakiyah et al., 2022). In addition, the use of slang by preachers can be used as a joke, as a differentiator from other languages, to attract the attention of the audiences, to shorten language, to enrich vocabulary, to facilitate social relations, and to be used to create friendliness and familiarity in interactions (Putri, 2020).

The use of slang in da'wah is considered part of the da'wah method which aims to make Youtube audiences interested in continuing to watch video and share with others. Even though this is considered normal, in the da'wah method this is contrary to the principle of da'wah by using the qaulan ethics which refers to the words that preachers must say in da'wah (Bahri & Wahyuni, 2021).

Da'wah as an interpretation of Islamic communication, is required to prioritize six ethical principles which become standards in the interaction process consisting of *qaulan ma'rufan* (good and proper expressions), *qaulan kariman* (noble and valuable words), *qaulan maysuran* (easy to understand), *qaulan balighan* (imprints on the soul, right on target, communicative and precise), *qaulan layyinan* (gentle words), and *qaulan sadidan* (true, straight and honest). Therefore, if the six communication ethics that refer to the perspective of the Holy Qoran can be understood and implemented, then da'wah is said to be good and does not conflict with Islamic norm (Janah & Yusuf, 2021) (Afifi & Nuryana Kurniawan, 2021). In other side, if the tendency of preachers on Youtube is more concerned with the uses and gratification of the audiences, it can trigger various polemics and even controversial claims caused by the use of slang which are considered unethical and even lead to forms of bullying and hate speech conveyed to a person or a group when da'wah.

Previously, there were several article related to the phenomenon of da'wah of preachers on Youtube. Firstly, article entitled *Youtube as Da'wah Media Innovation in Disruption Era* (Hilmi, 2021). This research argues that the use of Youtube as a da'wah media has had a significant impact on the development of increasingly competitive digital da'wah content. The preachers are increasingly proactive in updating, adjusting and mastering the wishes of Youtube users, who are mostly dominated by the millennial generation, so that the preachers must always bring innovation in da'wah. Secondly, research that discusses the uses and graphitification of Youtube users entitled *Uses and Gratifications of Youtube: A Comparative Analysis of Users and Content Creators* (Buf & Ștefănișă, 2020). This research highlights the use of Youtube based on the perspective of consumers and content creators and the types of needs fulfilled. Research that conducted in-depth interviews with consumers and Youtube content creators in Romania shows that Youtube consumers make this platform a means of relaxation and information so that platform content creators are required to fulfill the desires of consumers so they can gain social recognition and validation. Thirdly, research related to the use of the *qaulan ma'rufan* principle in da'wah on social media entitled *Implementasi Jurnalisme Dakwah dalam Media Online Islam: Analisis Isi Berita VOA-Islam.com* (Meidayanti, 2020). This research discusses the relevance between elements of da'wah journalism adapted from general journalism principles, such as honesty, fairness, impartiality, and accuracy in the distribution of da'wah messages in digital media VOA-Islam.com always implements Islamic communication principles such as *qaulan ma'rufan*, *qaulan kariman*, *qaulan masyuran*, *qaulan balighan*, *qaulan layyinan* and *qaulan layyinan*.

Based on the background, this research aims to complement and deepen previous research which tends to see the problem of da'wah on Youtube as a phenomenon in social media. This research is intended to conduct an analysis of slang words used by popular preachers on Youtube and the response of audiences who watch the da'wah videos of these preachers who refer to uses and gratification.

## Method

This research uses the content analysis method with a case study approach which aims to provide an overview regarding the conditions, situations and phenomena of Youtube users consisting of preachers and viewers of da'wah videos as research objects. The use of slang words contained in the da'wah video which is used as a reference in analyzing the motives for use and responses from the audience in the comment's column related to the da'wah message conveyed.

Data collection was carried out from January 6, 2023 through observation techniques to 96 respondents who were users and viewers of da'wah videos on Youtube through questionnaires which were distributed via online. In addition, this research data contains content documentation and content analysis in the form of video captures of da'wah from popular preachers on Youtube have been uploaded, watched and received comments from audiences on Youtube. The selection of several da'wah videos on Youtube as a source of research data, based on criteria the videos from popular preachers on Youtube, use the slang words in their da'wah, have been more than 10,000 viewers, there are pro and con statements in the comments column and has been watched by the respondents. Overall, the data sources that become references in the table.

Table 1. Source of Data on Youtube

No	Preacher	Title	Views	Link
1	Ustadz Das'ad Latif	Ustad Das'ad Latif: Super Lucu Ibu-ibu di smash bapak-bapak kena juga	16,167,520	<a href="https://www.Youtube.com/watch?v=d3aA2211Zf0&amp;t=6s">https://www.Youtube.com/watch?v=d3aA2211Zf0&amp;t=6s</a>
2	Ustadz Das'ad Latif	Kocak Viral Terbaru 2020 Ustad Das'ad Latif Gas Poll di Mako Brimob	10,797,125	<a href="https://www.Youtube.com/watch?v=jAn32PzkrD4&amp;t=7s">https://www.Youtube.com/watch?v=jAn32PzkrD4&amp;t=7s</a>
3	Ustadz Abdul Somad	Jangan panggil kami kafir!!! Cukup panggil kami Non-Muslim-Ustadz Abdul Somad, Lc. MA	1,401,840	<a href="https://www.Youtube.com/watch?v=6kO7ASRPiAw">https://www.Youtube.com/watch?v=6kO7ASRPiAw</a>
4	Ustadz Nur Maulana	Heboh, Ceramah UstadZ Maulana di Bima Bikin Semua Tertawa	409,899	<a href="https://www.Youtube.com/watch?v=8xL4uZz2GrY&amp;t=288s">https://www.Youtube.com/watch?v=8xL4uZz2GrY&amp;t=288s</a>
5	Habib Rizieq Syihab	Viral! Full Ceramah Habib Rizieq yang Menyebut Lon*e   Apakah untuk Nikita Mirzani !?	1,071,142	<a href="https://www.Youtube.com/watch?v=TcL-1PQ68JM&amp;t=76s">https://www.Youtube.com/watch?v=TcL-1PQ68JM&amp;t=76s</a>
6	Habib Rizieq Syihab	Habib Rizieq Menghina Presiden Jokowi.	66,547	<a href="https://www.Youtube.com/watch?v=g2WKxIOQPPc">https://www.Youtube.com/watch?v=g2WKxIOQPPc</a>
7	Gus Miftah	[Full] Ceramah di Gereja Gus Miftah Yang Viral (Video Asli)	845,215	<a href="https://www.Youtube.com/watch?v=UdW2cteATS4&amp;t=21s">https://www.Youtube.com/watch?v=UdW2cteATS4&amp;t=21s</a>
8	Habib Bahar Bin Smith	Ceramah Habib Bahar Bin Smith Paling Berani [Full]	1,500,973	<a href="https://www.Youtube.com/watch?v=7anNdZlawAI&amp;t=10s">https://www.Youtube.com/watch?v=7anNdZlawAI&amp;t=10s</a>

Source: Video download on <https://www.youtube.com/>, access on January 6, 2023

The collected data was processed through the stages of reduction, display, and data verification, then interpreted to obtain an analytical descriptive understanding in achieving the objectives of this study. The purpose of this study is to analyze the relationship between the reproduction of slang used by preachers on Youtube and the level of uses and gratification of audiences based on the responses conveyed via the Youtube comments column from the point of view of understanding the ethical principles of da'wah.

## Results and Discussion

The interaction between the preacher and audiences in the da'wah video broadcast uploaded on the Youtube, showing an active response from the audience regarding the content of da'wah content, especially in the use of slang by the preachers. The researcher describes this based on information gathered through observations and data collection. The following discussion describes in detail about a few of the findings obtained by researchers.

### Slang Words in Da'wah

The use of slang words in da'wah aims to attract the attention of the audience, which generally consists of active users. The slang used comes from terms that are easy for the audience to remember, understand and reproduce. The more often the slang word is spoken, the higher the popularity level of the preacher who conveys it.

The slang word that is used as a form of joke in da'wah is exemplified by Das'ad Latif as a preacher who has recently become popular on social media, especially Youtube. Most of the words and accent used by Das'ad Latif in his lectures came from the local language where he came from, namely Bugis. One of the slang often used by Das'ad Latif is *'beleng'*.

*'Beleng'* is a word in the Bugis language which refers to a stupid person or refers to a close nickname for a friend who is considered always funny. The use of *'beleng'* by Das'ad Latif during the da'wah was likened to congregations who do not understand Islamic law or to those who deliberately commit acts of sin even though they already know the law of the actions committed.



Source: Youtube account @DasadLatif, 2020

Figure 1. Das'ad Latif da'wah entitled "Kocak Viral Terbaru 2020 Ustadz Das'ad Latif Gas Poll di Mako Brimob" in Dasad Latif Channel, 2020

In this da'wah video, Das'ad Latif also uses 'gaspol' as the instructions to the congregation to continue doing whatever they think is good to do. 'Gaspol' can also mean to never back down in conveying the truth. In addition to 'beleng' and 'gaspol', a word that can be categorized as slang that is often used by Das'ad Latif when da'wah is 'dongo'. This word is also a word that comes from the Bugis language which has a similar meaning of 'beleng', which is aimed at people who are stupid or ignorant at a more coarse level. The use of 'dongo' in Das'ad Latif's da'wah was aimed at congregations who seemed only selfish or to those who were difficult to teach about goodness. In this video, Das'ad Latif also uses several slang words that are viral among millennials, such as 'pret', which means ridicule someone's statement which is considered to be just nonsense and 'masbro', which comes from an acronym combining Javanese (*mas*) and English (*bro*) which aims to facilitate social relations in interacting with the congregations. The use of slang in Das'ad Latif's da'wah can be categorized as a form of the preacher's jokes to the congregation in order to attract their attention.

The slang word that is used as a form of greeting in da'wah in da'wah videos on Youtube can be found in the video of Nur Maulana who is famous for the word 'jamaah....oooo....jamaah'. This word was uttered by Nur Maulana as a greeting to all the people who were present watching his preaching and was generally uttered at the beginning of the da'wah as a sign of greeting which was the hallmark of each of his da'wah.



Source: Youtube account @KABARBIMA, 2018

Figure 2. Nur Maulana da'wah entitled "Heboh, Ceramah UstadZ Maulana di Bima Bikin Semua Tertawa" in KABARBIMA Channel, 2018

Nur Maulana's da'wah video shows at the beginning of his da'wah greeting to all audience members who were present by using 'jamaah', which was then answered with 'iye' which comes from the regional language of South Sulawesi which means 'Yes' aimed at to respected people. Later, 'jamaah' and 'iye' become the popular words among Youtube viewers as jokes that are hinted at to the other person in communicating so they can focus their attention.

In other cases, slang can have a negative connotation meaning in the form of insults used by preachers in the content of their da'wah which are claimed to be radical language, whether intentionally or not. These words are intended to show the anger, annoyance or to provoke to the audiences. Habib Rizieq Shihab once uttered a slang

that had a negative meaning in his da'wah which was uploaded on Youtube, namely 'cukong' and 'lonte'.



Source: Youtube account @AbdulVlog, 2020

Figure 3. Habib Rizieq Shihab da'wah entitled "Viral ! Full Ceramah Habib Rizieq yang Menyebut Lon\*e / Apakah untuk Nikita Mirzani !?" in Berkat Jaya Channel, 2020

In Habib Rizieq Shihab's, seems to be criticizing the performance of the Indonesian police who tend to be considered more in favor of Chinese conglomerates as a 'cukong' and controversial artists who always sexy performance with 'lonte'. The meaning of 'cukong' itself comes from the Hokkien language refer to entrepreneurs who own large companies (Khairi, 2020) and 'lonte' comes from the Javanese language which is labeled for women who work as prostitutes or perpetrators of immoral acts (Khumaerah, 2017). In this video, every time Habib Rizieq says the words 'cukong' and 'lonte', he will be greeted with screams and laughter from the audiences. This indicates that the majority of them agree with the use of the two slangs.

In da'wah, slang is also used to convey hate speech one of ethnicity, group, religion even government. The slang is also used to provoke audiences to hate the government. This is intended if the preacher who is da'wah is a party who is in opposition or has a personal dislike of the government. One of the slang that is always addressed to the government is 'goblok'. This word comes from the Javanese language which is addressed to very stupid people in the category of vulgar and low language (Sudrajat & Setiarsih, 2017). This word was also used by Habib Rizieq Shihab in one of his da'wah which was uploaded on Youtube which was addressed to Joko Widodo which was described as a form of personal hatred towards the government and to provoke the audiences.

The use of slang with the meaning of hate speech is also often uttered by preachers when da'wah to labeling the adherents of other religions, the word most often used is 'kafir'. This word comes from the Arabic language which refers to people who deny or refuse to embrace Islam. This words is used by preachers in their da'wah to legitimize the adherents of other religions in Indonesia who are considered to reject and deny Islam as a true religious teaching (Mudin et al., 2021). One of the popular preachers on Youtube who often uses this word in his da'wah is Abdul Somad.





Source: Youtube account @ @TeropongIslam, 2018

Figure 4. Abdul Somad da'wah entitled “*Jangan panggil kami kafir !!! Cukup panggil kami Non Muslim*” in Teropong Islam channel, 2018

In this video, Abdul Somad answers the questions of the audiences about how to deal with infidels who want to divide the nation, then Abdul Somad states that all people outside the religion of Islam cannot be said to be non-Muslims but are still labeled as ‘*kafir*’. So it can be concluded that ‘*kafir*’ eventually became a term often used by other Youtube viewers to identify adherents of other religions in Indonesia. The slang used by Abdul Somad in his da'wah that to label a group based on political tendencies are the words ‘*cebong*’, ‘*kampret*’ and ‘*kadrun*’. These words were popular ahead of the 2018 DKI Jakarta Regional Election until the 2019 Presidential Election (M. Wildan, 2021). ‘*Cebong*’ which are associated with government supporters who are assumed to consist of liberal and plural groups, while ‘*kampret*’ and ‘*kadrun*’, which are associated with groups that are against the government which are assumed to come from radical groups and Islamic fundamentals. The preachers use these words in da'wah to make fun of one of the two groups labeled with this term. Slang is the efforts of the preachers to attract the attention of the audiences so as to confirm their disposition towards one group.

Based on the description above, the slang words used in da'wah on Youtube can be classified in the following table:

Table 2. Slang words in da'wah

No	Slang Words	Meaning (-/+)	Preacher
1	<i>Beleng</i>	Stupid (-)	Das'ad Latif
2	<i>Gaspol</i>	Go head (+)	Das'ad Latif
3	<i>Dongo</i>	Foolish (-)	Das'ad Latih
4	<i>Jamaah</i>	Congregation (+)	Nur Maulana
5	<i>Cukong</i>	Chinese Entrepreneurs (-)	Habib Rizieq Shihab
6	<i>Lonte</i>	Prostitute (-)	Habib Rizieq Shihab
7	<i>Goblok</i>	Stupid (-)	Habib Rizieq Shihab
8	<i>Kafir</i>	Infidel (-)	Abdul Somad
9	<i>Cebong</i>	Pro-Government (-)	Abdul Somad
10	<i>Kampret</i>	Contra-Government (-)	Abdul Somad
11	<i>Kadrun</i>	Islam Radical	Abdul Somad

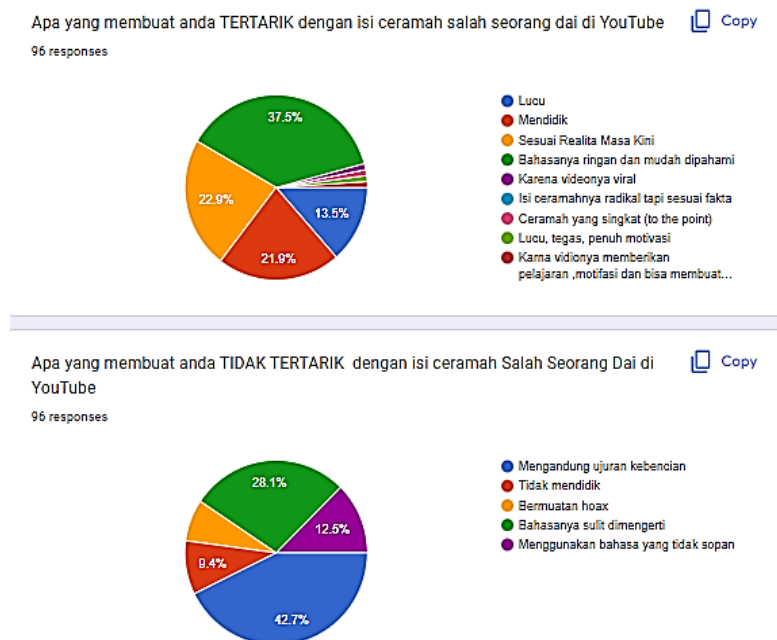
Source: Research Results

The da'wah video uploaded on Youtube above shows that in da'wah the preachers use several slang words with various motives and purposes. In general, the motive for using slang words is intended as a form of joke from the preachers to the audiences, facilitating the process of social interaction, introducing new vocabulary or simply being a characteristic that differentiates each preacher. Although, some of them actually lead to meanings that have negative connotations, humiliate and demean others as well as a form of provocation in the form of hate speech. The use of slang in da'wah, indirectly affects the level of uses and gratification of Youtube audiences in choosing the da'wah videos they want to watch and comment.

### Uses and Gratification in Choosing Da'wah Videos

The level of uses and gratification in choosing da'wah videos from popular preachers on Youtube can be influenced by the factor that audiences are not only passive viewers but also active spectators who are free to selectivity, attention and have the involvement personal (Ngqangashe et al., 2022) by responding the language of the da'wah that has been watched on Youtube.

Uses and gratification opens opportunities for Youtube audiences to choose da'wah videos based on the results of the selection made. The selection carried out consisted of a series of processes starting from paying attention to the ability of the preachers in distributing da'wah messages, the level of knowledge possessed, the tendencies and alignments of the preachers as well as personal aspects of personality that are personally visible in daily social interactions, so that this selection becomes an indicator that affect the level of audiences uses and gratification.



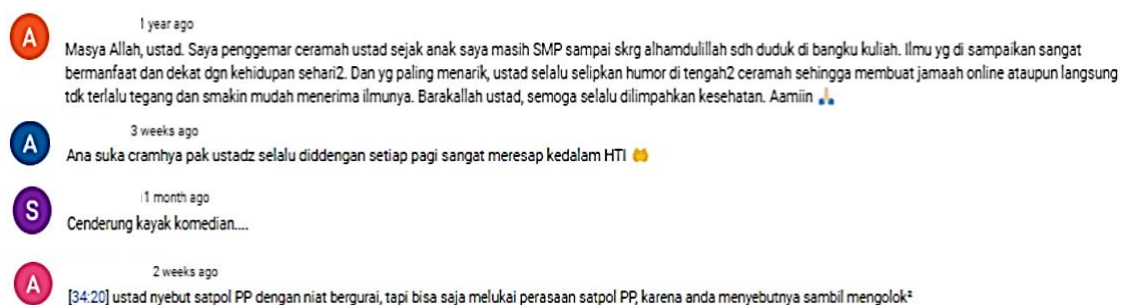
Source: Research Results

Figure 5. Diagram of the audiences reasons are interested and disinterested in da'wah videos

Based on the results of this survey, indicators of user interest and disinterest in da'wah on Youtube are mostly influenced by the words and language used by the preachers. Audiences interested to watch da'wah video on Youtube if easy to understand (37.5%), takes a example from the social reality (22.9%), have an educational value (21.9%) and humorously (13.5%). Another indicator that makes audiences interested if the da'wah video is short and motivate (1%). While the reason that is an indicator of disinterest in da'wah video on Youtube, if it uses language that contains hate speech and provocation (41.42%), too wordy and difficult to understand (28.1%) , impolite, insulting or excessively jokes (12.5%), there is no educational value (9.4%) and more likely to convey hoax (7.3%).

The results of the selection illustrated in the presentation above show that audiences have certain motives and inclinations towards information obtained from da'wah on Youtube or the interpretation of the preacher's personal branding in the use of language and style in distributing da'wah messages. The involvement and response of the congregation who were present directly in the da'wah video also had an impact on audiences who watched the video via Youtube.

In uses and gratification levels, the audiences more attention to da'wah videos based on the interesting words. Because, the words used by preachers will show his position on da'wah, they into the category of humorous, educates or preacher that provokes the audiences. The results of this attention will motivate the audience to keep waiting the da'wah videos from the same preacher.



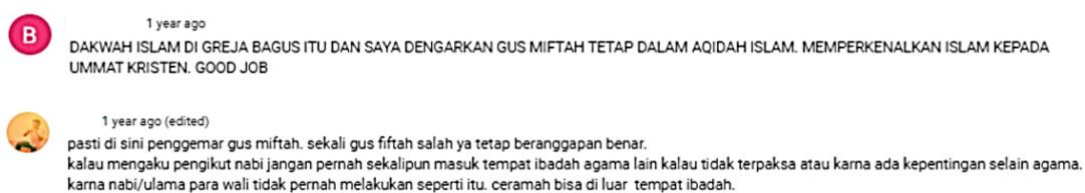
Source: Source: Youtube account @DasadLatif, 2020

Figure 6. Pro and contra comments for Das'ad Latif's video entitled “*Ustad Das'ad Latif: Super Lucu Ibu-ibu di Smash Bapak-Bapak Kena Juga*” in Das'ad Latif Official channel, 2020

The response in the Youtube comment column above shows that Muslim and non-Muslim audiences like the da'wah video from Da'ad Latif because of his behavior and slang words which is funny and describes everyday social realities. Fans of Das'ad Latif's are viewed and watched his video repeatedly because has met the desired standards of uses and gratification. Meanwhile, the attention of the audeinces sometimes assesses that some da'wah videos from Youtube preachers are unable to meet the uses and gratification of the audiences. The response in the Youtube comment column above describes criticism

for the da'wah video from Das'ad Latif which is considered to be more towards exaggerated forms of jokes and claimed to have discriminated against a profession with language that seems to be ridiculing and has made it a joke. The comments in the da'wah video show that Das'ad Latif's cannot meet the standards of uses and gratification of the audiences because his language and da'wah messages are felt to be not in relevant with the social conditions of the audience.

In uses and gratification, the audiences try to be more personally involved with the preacher on Youtube, even trying to create a "special relationship" with the character of the preacher. Engagement of the audience to the preacher on Youtube occurs when the content of the da'wah delivered is able to represent their social reality, the message conveyed is meaningful, effective for themselves and the community and also accordance the audience's expectectation. The da'wah messages must have contain important information that refers to changes or conflicts that are currently happening in society.



Source: Youtube account @KajianRutin, 2021

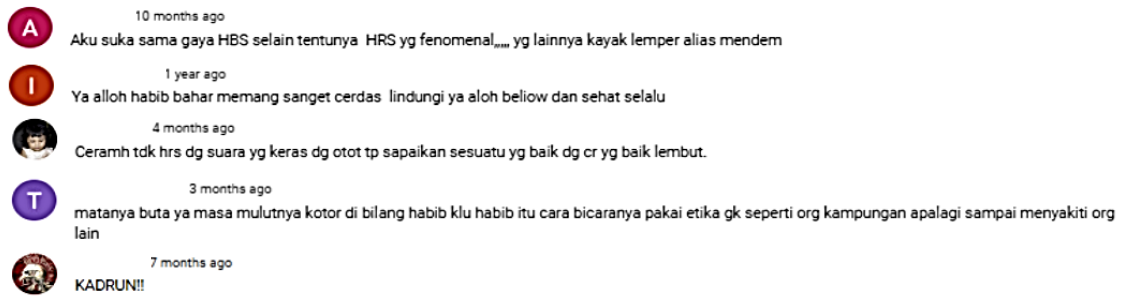
Figure 7. The personal involvement of the audiences to comment on Gus Miftah da'wah video entitled "*Ceramah Di Gereja Gus Miftah Yang Viral*" in Kajian Rutin channel, 2021

The two comments above show the pros and cons regarding da'wah carried out in places of worship of other religions. On the other side of pros is the audiences involve theirself as someone who defends that the da'wah that is true, and on the other hand of cons, involve yourself as someone who rejects it. Audience involvement in responding to da'wah videos of Gus Miftah on Youtube is caused by patterns of interactivity, demassification and asynchronicity.

Interactivity, which means an individual condition in the communication process has control and can change the role of communicant to communicator. This change is visible when the audience responds to the da'wah video. Demassification, which provides an opportunity for Youtube users to freely choose their involvement in commenting. Asynchronicity, which means that da'wah uploaded on Youtube can connect preachers and viewers or with the other viewers at different times through comments submitted according to their uses and gratification (Al-Hakim, 2021).

In the uses and gratification process, there are three components which influence the determination of the uses and gratification of Youtube audiences in responding to the da'wah videos, its are cognitive, affective, behavioral (Hidayati & Fahlevi, 2020). Cognitive response occurs when the user gains new knowledge through da'wah messages conveyed by the preacher. Then, an affective response occurs when the da'wah message influences the audience's emotions in terms of the use of language and the method of delivering the da'wah used. Finally, the behavioral response is reflected in the comments

from the audience which describe the emotional expression that occurred after watching the video

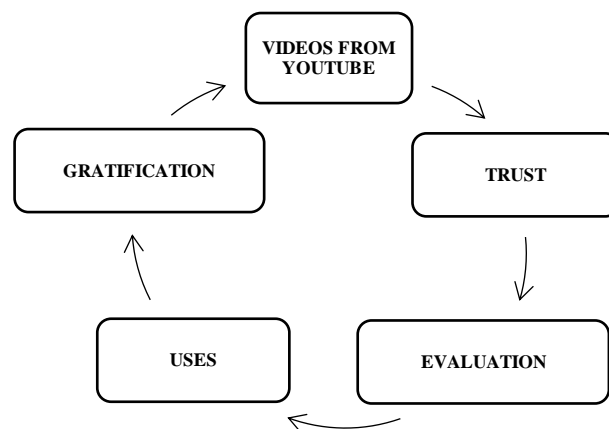


Source: Youtube account @ordesalafofficial6156, 2021

Figure 8. The emotional expressions of the audiences to comment Habib Bahar Bin Smith's da'wah in video entitled “*Ceramah Habib Bahar Bin Smith Paling Berani*” in Orde Salaf Official channel, 2021

The picture above shows the comments from the audience of Habib Bahar Bin Smith's video. Some audience gives support this statement because it is considered to convey facts and reality, while another reject it because they see that the language used in da'wah this is rude, intimidating, unethical and represents da'wah from government opposition group.

In the two examples above, it can be assumed that the preachers are indirectly involved in a competition in order to meet the uses and gratification of Youtube users by presenting various forms of methods of da'wah that are characteristic of each preacher, which are generally found more in terms of language use, either in formal language or by using slang words that refer to the propensity of the preacher towards a group or class in society. Meanwhile, the involvement of audiences in da'wah content uploaded on Youtube is determined based on the level of trust and evaluation carried out in terms of uses and gratification. The analysis of this is illustrated in the following cycle:



Source: Research Results

Figure 9. The cycle of uses and gratification between preachers and audiences on Youtube

The relationship depicted in the cycle occurs through video uploads which shows that the quality of the preachers to delivery da'wah messages through language features and the motives of da'wah can influence the audience to provide the trust and evaluation of the preachers credibility, so that have the opportunities in disseminate the da'wah messages on Youtube. The construction of interpersonal relationships between preachers and audiences in uses and gratification concepts, measured based on the audiences motivation involved in social interaction through the commentary column on the da'wah video.

Uses and gratification on Youtube can be correlated with eleven items found on the Likert type scale, namely helping other users who watch the same video, participate in discussions, show encouragement to others, show authority as part of the same group, enjoy every argument conveyed, have the freedom to express oneself, have the opportunity to provide input for self-introspection, get more points of view from other people, tell others about what to do, interact and meet new people and provide rebuttals to messages received (Kim , 2020). The standard of uses and gratification of audiences in this case is also influenced by the use of language in da'wah, especially in the term qaulan ethics.

### **Distortion of Qaulan Ethics in Da'wah**

The ethical of da'wah as a part of Islamic communication which consist of *qaulan ma'rufan*, *qaulan kariman*, *qaulan maysuran*, *qaulan balighan*, *qaulan layyinan* and *qaulan sadidan*, seem to be neglected by the use of slang which has recently been widely used by popular preachers on Youtube. The preachers tend to prioritize the principle of popularity by referring to the level of uses and gratification of the audiences rather than having to maintain the qaulan ethical standards that are mandatory in da'wah.

The term of qaulan in da'wah on Youtube is distorted when preachers use slang words which contain insults and are capable of hurting the feelings of audiences of da'wah videos on Youtube. As has been exemplified in the screenshots of audiences comments (see Figures 6, 7 and 8), which show that there are parties who feel that the da'wah by populer preachers does not reflect proper language and is appropriate for a preacher to speak.

The reason for using slang is not entirely wrong when it is used in da'wah, as long as it is used not excessively and controled. The use of slang in the term of qaulan can function to provide education to the congregation as long as it does not explicitly mention or categorize a person or group that is opposite in religion, politics, social and culture. As stated by one of the respondent below:

“So far, I have seen da'wah video of the popular preacher's on Youtube using funny words, because the audiences like it when the preacher can make people laugh. However, it is actually unethical if it is said continuously and becomes a habit. The worry is that no one who hears will be offended and will no longer want to watch the lecture (Nasruddin, Preacher, interview on January 6, 2023).”

The preacher's ability to see the condition of the audiences and the awareness that the da'wah delivered will later be uploaded on Youtube, where the majority consists of a diverse audience and have different social and knowledge backgrounds, is able to become a filter for the preacher to continue da'wah according to the principle of *qaulan* ethics.

Da'wah on Youtube should contain noble words, accompanied by respect, glorification, and manners (Ahmad Ghufron, 2021). Respect and glorification are given to all, especially to those who have a higher degree and social status in society. However, in the reality that several da'wah videos on Youtube actually use slang words to humiliate or discredit a leader or a public figure, with the aim of showing their dislike for that figure. This can be proven through the da'wah videos of Habib Rizieq Shihab and Habib Bahar Bin Smith uploaded on Youtube (see table 1). The criticism given by audiences through the comments column aims to remind these preachers to always be able to maintain the content of da'wah that reflects behavior that respects and glorifications leaders or public figures, even though they personally disagree with the policies or performance they have been carrying out so far.

“Preachers such as Habib Rizieq Shihab, Habib Bahar Bin Smith, Ustad Yahya Waloni or other preachers who often criticize the government, should continue to prioritize the principles of courtesy and manners in da'wah, especially when offending the government. The audiences may develop antipathy towards preachers like this because it is claimed that their da'wah contains political elements and so on (Muhiddin Bakri, Executive of the Indonesian Ulema Council of South Sulawesi, interview on January 6, 2023).”

In da'wah, the preachers are indeed given the demand to always provide da'wah content that is able to make an impression on the soul, is right on target, communicative, precise and easily understood by the audiences, but it needs to be realized that in terms of da'wah in the digital era it is also necessary to pay attention to the element of open access to information for all users. Differences in perceptions in understanding da'wah messages can occur if they are not based on a more observant understanding in seeing the condition of the audience. Therefore, to avoid the use of slang in da'wah which is actually destructive, in delivering da'wah messages always prioritizes ethical, logical and educative aspects in order to meet the standardization of da'wah itself.

## **Conclusion**

The slang words in da'wah on Youtube, which is the hallmark of a preacher, is something that is often done with the aim of attracting the attention of the audience. Slang that contain elements of praise, calling or even swearing at someone sourced from the local language with connotations in which there are positive and negative connotations. Slang words are used by lecturers as jokes and facilitate social relations between preachers and audiences, so as to meet the uses and gratification of Youtube audiences. Audience involvement in responding to the slang used in da'wah videos is based on cognitive, affective, and behavioral differences in representing the meaning of the da'wah messages.

One of the differences in interpreting slang words is based on knowledge of ethics Qaulan in preaching as an indicator in conveying da'wah messages to the public. The audience is aware that some of the slang words used by preachers in preaching are not in accordance with Qaulan ethics because they have negative connotations, humiliate others, provoke and delivery the hate speech. It is necessary for the preachers to continue to make the Qulan ethics in Islamic communication a standard in preaching, so the motive to meet the uses and gratification of the audience still based on the awareness of differences in social background and knowledge of the audience. The preachers are expected to convey da'wah messages while still representing good values in Islam and not triggering conflict.

It is recommended that the results of this research continue to be developed by further discussing the motives for da'wah on Youtube in terms of the formation of the preacher's image, the motives behind the da'wah messages conveyed and make it possible to review the involvement of the audience in determining the tendencies of the preachers from the point of view of religious understanding and political choice.

## References

- Afifi, S., & Nuryana Kurniawan, I. (2021). Ragam Komunikasi Verbal dalam Al-Qur'an. *Jurnal Komunikasi*, 15(2). <https://doi.org/10.20885/komunikasi.vol15.iss2.art6>
- Agustini, V. D. (2021). Media Sosial sebagai Tempat Literasi Ibadah di Era Pandemi (Pendekatan Uses and Gratifications Theory pada Chanel Youtube TV MU). *Borobudur Communication Review*, 1(1). <https://doi.org/10.31603/bcrev.4899>
- Ahmad Ghufron. (2021). To Says The Status Of An Article, And To Say An Article Is The Standing, Likulli Maqam Maqal, Wa Likulli Maqal Maqam. *Spektra*, 3(1), 10. <https://doi.org/DOI 10.34005/spektra/1389>
- Al-Hakim, L. (2021). Perspektif Masyarakat Digital Terhadap Dakwah Online Di Instagram Di Tengah Pandemi Covid-19. *Jurnal Studi Journalistik*. <https://doi.org/10.15408/jsj.v3i2.22985>
- Arifin, F. (2019). Mubalig Youtube Dan Komodifikasi Konten Dakwah. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*. <https://doi.org/10.22515/balagh.v4i1.1718>
- Bahri, S., & Wahyuni, I. (2021). Ragam Metode Komunikasi dalam Al-Qur'an. *TAFSE: Journal of Qur'anic Studies*. <https://doi.org/10.22373/tafse.v6i1.9202>
- Britto, P. J. (2021). Uses Gratification Theory and Village Cooking Youtube Channel- A Discourse. *International Journal of Multidisciplinary Research and Analysis*. <https://doi.org/10.47191/ijmra/v4-i9-18>
- Budiasa, I. G. (2021). Slang Language in Indonesian Social Media. *Lingual: Journal of Language and Culture*. <https://doi.org/10.24843/ljlc.2021.v11.i01.p06>
- Buf, D. M., & Ștefănișă, O. (2020). Uses and gratifications of Youtube: A comparative analysis of users and content creators. *Romanian Journal of Communication and Public Relations*. <https://doi.org/10.21018/rjcpr.2020.2.301>
- Cahyono, G., & Hassani, N. (2019). Youtube : Seni Komunikasi Dakwah Dan Media. *Jurnal Dakwah*.
- Fahrudin, M. R. F. I. (2022). Da'i (Muslim Preachers) Idols, Fatwas, and Political



- Constellations: Empirical Study of Millennial Generation Perspective. *Jurnal Dakwah Risalah*, 33(2).  
<https://doi.org/http://dx.doi.org/10.24014/jdr.v33i2.19042>
- Girvan, C. (2018). What is a virtual world? Definition and classification. *Educational Technology Research and Development*, 66(5). <https://doi.org/10.1007/s11423-018-9577-y>
- Haris Fiardi, M. (2021). Peran Dakwahtainment Akun Channel Youtube Jeda Nulis Terhadap Pemuda Tersesat oleh Habib Husein Ja'far. *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi*.
- Hidayati, D. L., & Fahlevi, R. (2020). Dakwah di Tengah Pandemi (Studi Terhadap Respons Dai di Media Sosial). *LenterA*, 4(2).  
<https://doi.org/10.21093/lentera.v4i2.3124>
- Hilmi, M. (2021). Youtube as Da'wah Media Innovation in Disruption Era. *MUHARRIK: Jurnal Dakwah Dan Sosial*. <https://doi.org/10.37680/muharrrik.v4i01.234>
- Humaizi. (2018). *Uses and Gratifications Theory*. USU Press.\
- Janah, F., & Yusuf, A. (2021). Etika Komunikasi di Media Sosial Melalui Prinsip SMART (Salam, Ma'ruf, dan Tabayyun) Perspektif Al-Quran. *JAWI*, 3(2).  
<https://doi.org/10.24042/jw.v3i2.8068>
- Khairi, H. (2020). Local Elections (Pilkada): Money Politics and Cukong Democracy. *Jurnal Bina Praja*. <https://doi.org/10.21787/jbp.12.2020.249-260>
- Khumaerah, N. (2017). Patologi Sosial Pekerja Seks Komersial (PSK) Perspektif Al-Qur'an. *Jurnal Al-Khitabah*, III(1).
- M. Wildan, M. W. (2021). Cebong, Kampret, dan Kadrin dalam Kontestasi Pilpres 2019: Tinjauan Keselarasan Antara Teori Speaking dengan Ooe Mau Bicara. *Prosiding Seminar Nasional Sasindo*. <https://doi.org/10.32493/sns.v2i1.16686>
- Meidayanti, A. (2020). Implementasi Jurnalisme Dakwah dalam Media Online Islam: Analisis Isi Berita VOA-Islam.com. *Jurnal Komunikasi Islam*.  
<https://doi.org/10.15642/jki.2020.10.1.173-193>
- Mudin, M. I., Ahmadah, N. L., Da'i, R. A. N. R., & Rizaka, M. F. (2021). Mendudukan Kembali Makna Kafir dalam al-Qur'an dan Konteksnya secara Teologis, Sosiologis, dan Politis. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*.  
<https://doi.org/10.37680/adabiya.v16i1.619>
- Muhammad Taufiq Syam. et al. (2021). Gender Construction in Feminist Da'wah By Women Preachers on Youtube. *Jurnal Dakwah Risalah*, 32(2).  
<https://doi.org/10.24014/jdr.v32i2.15322>
- Ngqangashe, Y., Maldoy, K., De Backer, C. J. S., & Vandebosch, H. (2022). Exploring adolescents' motives for food media consumption using the theory of uses and gratifications. *Communications*. <https://doi.org/10.1515/commun-2019-0164>
- Nurrohman, A. S., & Mujahidin, A. (2022). Strategi Dakwah Digital Dalam Meningkatkan Viewers Di Channel Youtube Jeda Nulis. *JUSMA: Jurnal Studi Islam Dan Masyarakat*, 1(1). <https://doi.org/10.21154/jusma.v1i1.513>
- Putri, W. R. (2020). Penggunaan Bahasa di Media Sosial. *Riau: Universitas Riau*.
- Sudrajat, A., & Setiarsih, A. (2017). Analisis Bahasa Dialek Vulgar dan Slang Pada

- Penulisan Status Facebook Siswa SMA Yang Bergabung dengan Facebook Anita Setiarsih. *FON: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*. <https://doi.org/10.25134/fjpbsi.v10i1.1030>
- Tirta Wibawa, A. (2021). Fenomena Dakwah di Media Sosial Youtube. *Jurnal RASI*. <https://doi.org/10.52496/rasi.v1i1.23>
- Wilujeng, P. R., & Samuel, J. P. H. (2018). Reproduksi Bahasa Krama Inggil melalui Kursus Pambiwara di Keraton Surakarta: (Studi Kasus tentang Strategi Keraton Surakarta dalam Upaya Mempertahankan Legitimasi Kekuasaan atas Kebudayaan Jawa). *Society*. <https://doi.org/10.33019/society.v6i2.66>
- Zakiah, A. M., Sari, Y. I., & Susetya, D. S. H. (2022). Use of Acronyms and Slang among Adolescents on Social Media. *Radiant*. <https://doi.org/10.52187/rdt.v2i3.52>