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## Millenials' Perception: Lampu Islam Da'wah Content as a Spiritual Counseling on YouTube Social Media

**Muhamad Farid Yuda Pratama<sup>1</sup>, Mutrofin<sup>2</sup>, Moh. Khoerul Anwar<sup>3</sup>, Fadil<sup>4</sup>**

<sup>1</sup>Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, email: fridprma96@gmail.com

<sup>2</sup>Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, email: rofin85@gmail.com

<sup>3</sup> Central China Normal University and Universitas Islam Negeri Sunan Kalijaga, email: moh.anwar@mails.ccnu.edu.cn

<sup>4</sup> Central China Normal University, email : fadil@mails.ccnu.edu.cn

### Abstract

Along with the development of the times and technology, the process of delivering da'wah has changed. Social media is a form of technological development and an alternative media for providing da'wah, one of which is YouTube. Every preacher or content creator tries to convey da'wah by loading packaged content attractively so that it doesn't seem monotonous and can attract the wider community. The Lampu Islam YouTube channel does this by spreading da'wah and Islamic content that is packaged in an attractive and varied way. The public sees that the da'wah content in Lampu Islam will create a particular perception. This study aims to determine the perceptions of millennials towards Lampu Islam da'wah content on YouTube social media. The research method used is the descriptive qualitative method. The data was collected through interviews, observation, and documentation. The subject of this research focuses on millennials who live in Tulungagung. The study results show that millennials positively perceive da'wah content on the Lampu Islam channel. Millennials perceive that Lampu Islam is a channel that has a variety of da'wah and Islamic content that is interesting, creative, and informative. Informants perceive that the content of Lampu Islam preaching has sufficient duration and is not dull. The nature of the preacher is quite clear and straightforward so that the material provided can be easily understood.

**Keywords:** *Perception, Spiritual Counseling, Millenials, Da'wah, YouTube, Lampu Islam*

### Abstrak

Seiring perkembangan zaman dan teknologi, proses penyampaian dakwah mengalami perubahan. Media sosial hadir sebagai bentuk dari perkembangan teknologi sekaligus sebagai media alternatif dalam penyampaian dakwah salah satunya YouTube. Setiap pendakwah atau konten kreator berusaha untuk menyampaikan dakwah dengan memuat konten-konten yang dikemas dengan berkualitas dan menarik agar tidak terkesan monoton dan dapat menarik masyarakat luas. Hal ini dilakukan oleh YouTube Lampu Islam dengan menyebarkan konten-konten dakwah dan Keislaman



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yang dikemas dengan menarik, dan beragam. Dengan melihat konten-konten dakwah yang menarik, maka akan menimbulkan persepsi yang berbeda-beda dari masyarakat khususnya kaum milenial. Penelitian ini bertujuan untuk mengetahui persepsi dari kaum milenial terhadap konten dakwah Lampu Islam di media sosial YouTube. Penelitian ini menggunakan metode deskriptif kualitatif dengan Subjek penelitian ini berfokus kepada kaum milenial yang berdomisili di Kabupaten Tulungagung. Teknik pengumpulan data yang dilakukan dengan cara wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa kaum milenial menunjukkan persepsi yang positif dengan konten-konten dakwah yang tersedia di Lampu Islam. Kaum milenial memersepsikan bahwa kanal Lampu Islam merupakan kanal yang memiliki beragam konten-konten dakwah dan keislaman yang menarik, kreatif, dan informatif. Informan juga memersepsikan bahwa konten dakwah Lampu Islam memiliki durasi yang cukup dan tidak membosankan. Pembawaan dari pendakwah yang cukup jelas dan lugas sehingga materi yang diberikan dapat dengan mudah dipahami. Dari segi visualisasi konten dakwah dalam kanal Lampu Islam juga tidak berlebihan.

**Kata kunci:** Persepsi, konseling spiritual, Kaum Milenial, Dakwah, Youtube, Lampu Islam

## INTRODUCTION

Da'wah is calling or inviting someone to be on the path of truth and away from all prohibitions, as well as changing a person to be better at realizing Islamic teachings in everyday life and beginning with delivering da'wah using lectures at the mosque or prayer room. The process of spreading da'wah finds several new ways as technology develops (Mutrofin, 2018). Along with time, da'wah practice activities could be more effective and varied. This is due to the need for more interest from the object of da'wah in listening and exploring more deeply about broader Islamic teachings due to the monotonous delivery method so that the da'wah that is carried out does not reach the target. In addition, also from community activities that do not have the opportunity or time to visit the mosque to listen to lectures. Therefore, the da'wah process requires a new formulation or presentation to reach all levels of society, from teenagers to adults (Melami, 2022)

The da'wah process must find the latest way as technology develops. As is the case with preaching through social media as a form of technological development that must be carried out for every preacher. Social media is media that is present by making it easy for its users to communicate, obtain and disseminate information. Therefore, the presence of social media is now in demand by the public, so social media must be connected to people's lives today. Based on data reports from *We Are Social*, in 2022, the use of social media in Indonesia has increased to 191 million people compared to the previous year of 170 million people (dataindonesia.id).

In the digital era, many preachers or content creators spread da'wah on social media, and this online dissemination makes it easier for a preacher to convey and disseminate Islamic teachings to the broader community. One example of the results of internet media is social media which has many types, such as Facebook, Twitter, YouTube, and so on. YouTube is one of the social media that is in demand by the public. According to Mayfield in the book, *What Is Social Media*, around 100 million users access social media, YouTube, within a day (Mutrofin, 2018).

YouTube social media in spreading da'wah messages can foster reasonable public opinion and extend to society. The public can also quickly access information by simply writing down the keywords they want to search for. One of them is access to content on Islamic studies and da'wah. Therefore, YouTube media can spread activities and messages in preaching. In da'wah, social media presents various communicative and interactive da'wah activities for the community. Content on YouTube social media exists in multiple functions. Besides being an information and entertainment medium, YouTube is also a medium for spreading Islamic teachings and da'wah. Da'wah content currently requires creativity with da'wah content that can attract the wider community. This creativity is intended so that the da'wah delivered is not dull and attracts the public to see the da'wah content. Therefore, various YouTube accounts from preachers and content creators have a range of da'wah and Islam themes. One of the popular YouTube channels with Islamic and Da'wah content with many subscribers is Lampu Islam.

Lampu Islam is a YouTube account that has interesting da'wah and Islamic content. Lampu Islam is one of the popular da'wah accounts because it has several *subscribers* 3.73 million. Lampu Islam provides users with exciting da'wah content. The available content does contain not only da'wah content, such as lectures, but also da'wah content that is creative, inspirational, and entertaining. Lampu Islam has a variety of da'wah content on YouTube. The da'wah content is packaged excitingly. What distinguishes da'wah content on the Lampu Islam YouTube channel from other YouTube channels is that the content differs with entertainment, education, and the content produced by their team. With da'wah content exciting and entertaining on the Lampu Islam channel, it can also easily attract people, especially millennials.

Millennials are a generation in today's communications and internet changes. Millennials can be said to be people who are sensitive to changes in information, as well as lifestyles, and take advantage of technology online (Mujiati & Oktavia, 2023). According to Howe and Strauss, the millennial generation has birth rates ranging from 1982 to 2000 (Mulyani, 2020). Millennials live in the development of the digital technology era in life. Apart from that, millennials are also familiar with social media. Millennials also like something exciting and new. Social media, as a form of information and communication technology development, can make finding or

disseminating information easier. Therefore, the role of da'wah on social media by spreading good messages or Islamic teachings quickly. Millennials have a variety of characteristics, such as millennials having social media, believing more in User Generated Content, utilizing technology and information, tending to be lazy and consumptive, and preferring to avoid conventional reading (Rahman, 2020). Based on the characteristics of millennials, it is also necessary to note that digital literacy skills are in a low category. Millennials must be able to choose good and positive content and master digital literacy to avoid harmful content (Bastian et al., 2021).

Interesting da'wah content on Lampu Islam YouTube certainly creates different perceptions about da'wah content on Lampu Islam. Perception can occur when the individual receives a stimulus from outside which is captured by the five senses to the brain. In the brain, a thought process will cause a response in an understanding; this can be said of perception (Sarwono, 2014). Perception is a process of interpreting a phenomenon or sensory information. In communication, perception determines the effectiveness of conveying information from the communicator to the communicant. If the perception process runs smoothly, communication is effective. The higher the level of perception that occurs between individuals, the easier it is for them to communicate. According to Brian Fellows, perception is interpreting a particular organism that receives and analyzes information (Mulyana, 2014). The formation of a perception has a specific effect on the audience. The product in question can be in the form of a mindset and behavior. Three approaches or concepts explain how attitude influences an action or perception. Perceptual effects are cognitive, affective, and behavioral (Romli, 2016). Counseling is a psychological service provided by people who have the skills to listen well, the skills to understand others, and the skills to humanize people (Anwar MK, N Musyafak, Z Musyrifin, 2020).

Based on the information above, this research discusses millennials' perception of Lampu Islam content da'wah on YouTube social media. This research focuses on millennials who are located in Tulungagung Regency. The purpose of this research is to find out the perceptions of millennials of Lampu Islam da'wah content on YouTube social media. The novelty of this research with previous research is in the subject and research subject. Apart from that, the discussion of this research describes the results of millennial perceptions of Lampu Islam da'wah content on YouTube social media and the effects it has caused.

Previous research discussing perceptions of preaching on YouTube was in the 2022 study "The Perception of Young Muslim's in Pekanbaru to The Da'wah of Ustaz Hanan Attaki's on YouTube" by Selvia Putri Melami (Melami, 2022). This research is to find out how young people in Pekanbaru perceive the preaching of Ustaz Hanan Attaki on Youtube. This research is

certainly different from previous studies. Previous research focused on the perceptions of Pekanbaru youth and Ustaz Hanan Attaki's YouTube account. From the findings and discussion, previous studies have described the results of the perceptions that have been obtained. This study focuses on the millennials of the Tulungagung community on Lampu Islam Youtube. This study discusses how perceptions of da'wah content on YouTube social media and the effects it causes.

This research uses the theory of perception and the theory of S-O-R (Stimulus-Organism-Response). According to Jalaluddin Rakhmat from the book *Psikologi Komunikasi*, Perception is an experience regarding an object, phenomenon, or relationship related to inferring or interpreting a message or information (Rakhmat, 2003). Perception is the core of communication. Perception determines the effectiveness of the existence of a communication process (Mulyana, 2014). The S-O-R (*Stimulus-Organism-Response*) theory is the basic theory. That is because the psychology of communication influences this theory. Hovland, Janis, and Kelly put forward this theory. According to this theory, the visible effect is a reaction that arises from getting a message from the surrounding environment. Therefore, humans can expect and adjust predictions from messages and communicant responses (Effendy, 2003).

According to Denis Mc. Quail, from his book *McQuail's Mass Communications Theory*, explains any process of effect or reaction in individuals starting from the presence of attention or stimulus in the media. The S-O-R theory assumes that verbal, non-verbal, and certain symbols will respond to other individuals who aim to provide a perception in their way. The S-O-R model occurs due to reactions that arise against a specific stimulus. Therefore, one can describe something related to media messages and audience perceptions. There are three main elements in this theory put forward by McQuail: notes or stimulus, recipient or receiver, and response (McQuail, 2010).

## METHOD

The method used in this research used qualitative descriptive. Qualitative research aims to observe and understand a person and the surrounding environment. In this research, the researcher analyzes and develops a person's response or perception of a phenomenon. The analytical approach used in this study is a phenomenological analysis approach. This approach is used to understand and describe a sensation with the perceptions of each individual shown to the researcher. The phenomenological approach assumes that what appears from the outside, including patterns of human behavior, is a phenomenon from something hidden in his mind. Perception is a process of interpreting a spectacle, so this study aims to describe the perceptions of millennials about Islamic Lamp da'wah content on Youtube social media (Sirajuddin, 2017).

The location of this research was Tulungagung Regency. The sampling technique used in this research used the method of purposive sampling. This technique was carried out by determining the criteria or characteristics of the sources with the aim of the problem in a study. Therefore, the requirements for informants selected by the informants are active on YouTube social media, millennials with a vulnerable age of 21-25 years, and located in Tulungagung Regency. In this study, interviews were conducted with millennials in Tulungagung. Characteristics of sources based on different areas of residence, during that time, four informants came from UIN Sayyid Ali Rahmatullah Tulungagung students, and four other informants were millennials from the Tulungagung district. Two informants were from Islamic Communication and Broadcasting Department. One informant was a student from Islamic Economic Department, and one informant was from English Education Department. Each informant has a different residence in the Tulungagung district. In addition, the characteristics of the informants are using social media, especially YouTube, to view content, such as da'wah content.

Data collection techniques used are interview techniques, observation, and documentation. In this study, researchers will interview millennials according to predetermined criteria. The interviews conducted were in-depth interviews, either directly or indirectly. Researchers made observations of informants actively conducting interviews to obtain complete information. The researcher focuses on the perceptions of millennials in viewing and analyzing Lampu Islam da'wah content on YouTube. Documentation is a technique used to document interview activities conducted by researchers. This study's data sources are primary data, as the results of interviews and interview documentation. Then secondary data as supporting data or references, including books, journal articles, theses, and the Internet.

Data analysis in this study is Miles and Huberman's interactive data analysis model. There are three stages of data analysis in this model. *First is data reduction*, selecting relevant or appropriate data to support this research. *Second*, data presentation is the process of designing or compiling data in research. *Third*, concluding is the process of completing the research data that has been collected (Sugiyono, 2011). The data validity technique in this study uses triangulation of data sources and techniques. Source triangulation was obtained through interviews with informants by asking questions, and the interview results were analyzed to get conclusions. As a research data collection process, triangulation techniques are used with observation, discussions, and documentation.

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collection process, triangulation techniques are used with observation, discussions, and documentation.

## RESULT AND DISCUSSION

### a. Perception in Definition, Processes, and Effects on The Surroundings

Perception can be the essence of the existence of communication. Perception is a process of interpreting a phenomenon or sensory information. In contact, perception determines the effectiveness of conveying information from the communicator to the communicant. If the perception process runs smoothly, communication is effective. The higher the level of perception that occurs between individuals, the easier it is for them to communicate. According to Brian Fellows, perception is interpreting a particular organism that receives and analyses information (Mulyana, 2014). Perception is a process that takes precedence by using the senses. The five senses are used as a connecting tool between individuals and the surrounding environment. Every method of interaction or communication will, of course, give rise to perception. With the emergence of perception, each individual knows the state of the environment around them. Perception occurs through external stimulation through messages or information from the surrounding environment or an event (Prasetya, 2021).

From the understanding of perception above, it can be concluded that perception is a process of interpreting a message or information influenced by the surrounding conditions in the form of communication and phenomena using the five senses.

The process of forming a perception can be described in several stages. *First*, it begins with a physical process, the initial stage when the individual catches a stimulus captured by the five senses. *Second*, the physiological step is a stimulus process obtained with the five senses and then received by the sensory nerves leading to the brain. *Third*, the psychological stage is the process of analyzing, interpreting, or assessing the stimulus that occurs in the brain. *Fourth*, the location of response or perception results in comments, reactions, and impressions from individuals towards a catalyst. Then perceptions can be influenced by several factors, including internal and external factors. Internal factors can occur because there are stimuli from within the individual, including feelings, attitudes, attention, etc. External factors happen when there are stimuli from outside, such as particular objects or the surrounding environment (Walgito, 2010).

So that in this research, the stimulus is in the form of Lampu Islam da'wah content, which is then received by individuals or research objects, namely millennials,

with the help of the five senses. After that, the stimulus obtained is then received and interpreted or analyzed by the brain so that a result appears in the form of a view or perception regarding the content of the Da'wah of the Lampu Islam.

The formation of a perception of da'wah content in the Lampu Islam YouTube channel has a specific effect on the audience. The effect in question can be in the form of a mindset and behavior. Three approaches or concepts explain how attitude influences an action or perception. Perceptual effects are divided into cognitive, affective, and behavioral (Rini & Imran, 2017). Mental effects include increasing awareness as well as knowledge. The cognitive effect is an effect that arises in the communicant, which has informative properties for the communicant. Affective effects aim to provide information to audiences through the mass media and feel the data obtained. In this case, affective effects use a person's emotional component. Behavioral effects are the effects that result from receiving information from the mass media. The effects can be specific actions, behaviors, or activities (Romli, 2016).

#### **b. Characteristics of Millennials as Social Media Users**

Millennials are the people who grew up in an era of rapidly developing technological, information, and communication advances. According to Howe & Strauss (2000), millennials are vulnerable from 1980 to 2000. According to another opinion, Elwood Carlson (2008), in his book *The Lucky Few: Between The Greatest Generation and the Baby Boom*, the millennial generation is vulnerable from 1983 to 2001 (Kemenpppa, 2018).

Millennials have an average age that matches the age of college students and young people. Millennials have several characteristics. *First*, millennials prefer information in the form of content created by individuals or User Generated Content (UGC). *Second*, millennials must have social media. Along with the development of information and communication technology until the emergence of social media, it can make it easier for millennials to get information and communicate. *Third*, millennials take advantage of technology and information according to their needs. As well as in getting information easily and quickly because of the internet media (Hidayatullah et al., 2018).

Millennials are people or generations who are familiar with internet media, and this is because millennials are born and grow in the development of Information and Communication Technology, such as the presence of smartphones, laptops, and so on (Mujiati & Oktavia, 2023). Millennials are the generations who are familiar with internet



media. Social media makes it easy, especially for millennials, to access all the information needed. The millennial generation is a generation that has an interest in new and exciting things, like social media, which has various features and contains multiple interesting contents. The attractiveness of the Internet and social media has a role in building the level of socialization and engagement of millennials. In utilizing the various uses that exist in social media, millennials use it to view multiple existing contents. Besides that, it is also used as a medium of interaction or communication in a more accessible and new way (Ainiyah, 2018).

**c. The Definition and Elements of Da'wah**

Da'wah is inviting, calling, summoning, or inviting someone to be on the path of goodness and avoid all prohibitions. According to Abu Bakar Zakaria (1962: 8), da'wah is an effort made by the ulama, scholars, or someone to teach or call on the public about something needed in this world and the hereafter. According to Toha Yahya (1992: 1), da'wah is calling someone to be on the right path in a wise way by the commands of Allah SWT for happiness in this world and the hereafter (Aziz, 2017). It can be concluded that da'wah is inviting or calling on someone to do good things by the commands of Allah SWT and stay away from evil things that aim to get benefit and happiness in this world and the hereafter.

Da'wah includes several elements, including *First*, preachers or da'i who convey a da'wah to the community individually and in groups. *Second*, the object of da'wah or mad'u is the person who receives the da'wah from da'i. *Third* The da'wah message is the content of the da'wah delivered by the preacher, which can be words, pictures, paintings, etc. *Fourth*, the da'wah method is how a da'i provides preaching. There are three methods: the Bil Hikmah method, the Mau'zah Hasanah method, and the Mujadalah method. *Fifth*, da'wah media is a place or means used by da'i in delivering preaching to mad'u. Da'wah media is used both in written and oral form. Da'i, such as television, radio, books, magazines, films, pictures, the Internet, and social media, have used many media for preaching (Aziz, 2017).

**d. YouTube as Media Loads Da'wah Content Videos**

In the current era, da'wah can be used as a problem solver in every societal problem. This is because da'wah is required to have basic information it can solve a problem, factual, which means accurate, and contextual, which means related to the issues faced by society. Therefore, many da'wah activists choose suitable media to convey material (Nandani, 2018).

The use of the media of da'wah is one crucial aspect. The selection of specific press is carried out selectively based on criteria in preaching, such as the purpose of preaching, the suitability of the method, the characteristics of the object of preaching, to the availability of the media itself. The use of technology and communication developments as a medium of da'wah is arguably a necessity or inevitability. The importance of da'wah activities carried out through Internet media in the development and progress of Islam. Even though the da'wah material provided is the same, many media can be used in preaching to achieve the da'wah process broadly (Khoiruzzaman, 2016). The presence of information technology is a challenge for da'wah practitioners in spreading Islamic messages that can compete with other information that is liked by the public. Therefore, as a da'wah practitioner, you have the latest formulations to compete with other sites by packaging da'wah in an exciting and up-to-date way with more credible sources to attract a more comprehensive community (Iman, 2018).

The presence of social media is needed by society. Because social media exists as a medium for seeking to exchange information and can be accessed quickly, as in Da'wah, when people are preoccupied with their respective activities, the da'wah process usually carried out with lectures can be disrupted. Therefore, social media is an alternative medium and a solution to da'wah, such as uploading da'wah or Islamic content through social media so that people can access it quickly and do it anytime. Social media, such as Facebook, Twitter, YouTube, Instagram, etc., are used for da'wah (Ahmadi et al., 2020).

The da'wah process can be done on internet media, including social media. In da'wah, the course contains various messages or information about Islamic teachings. With this social media, people can easily access and get multiple pieces of information. Presence of social media is used in disseminating messages or Islamic teachings and spreading the influence and impact of social media. In the success of a da'wah, media da'wah is needed. Various kinds of da'wah media are available along with the times and technological sophistication. Internet media has now provided multiple media, including social media. Different types of social media are available, such as Facebook, Twitter, YouTube, Instagram, etc. Each platform has advantages that can be utilized in conveying da'wah messages (Husna & Aziz, 2021).

YouTube is an online site media with primary use as a medium for searching, viewing, and various videos through websites or applications that make it easy for users to view and share messages or information. The videos uploaded on YouTube media

contain data that has been processed so that it has an impact, both positive and negative (Budiargo, 2015). YouTube is one of the most popular social media by the public. YouTube is a video-sharing-based platform where users can view different content and upload videos. Much information can be obtained through YouTube, ranging from news, learning media, and specific content, to video content. Every content *creator* must be able to prioritize uploaded content and create quality content because this is part of the strategy to attract people to their channel on YouTube (Nurhadi, 2020).

YouTube users usually compete to provide content that can attract people to see it. The available content not only contains entertainment elements but also educates. One of them is da'wah content currently widely available on the YouTube platform. The community can easily search for or access public da'wah content. Many preachers spread Islamic teachings through social media, including YouTube.

**e. Get To Know About Lampu Islam**

Lampu Islam is a YouTube channel that contains various content regarding da'wah and Islam. Lampu Islam is a YouTube account that is quite popular as a da'wah account, with the most followers of 3.73 million subscribers on YouTube. This channel was founded on October 18, 2012, with the number of content uploaded so far amounting to more than hundreds of contents. Lampu Islam Channel has spread a lot of da'wah and Islamic content through packaged creatively, informative, and exciting content. Besides YouTube, Lampu Islam has other social media such as Instagram and Facebook (youtube.com/@LampuIslam).

The establishment of the Lampu Islam account began when the founder of this account saw various da'wah content in which some non-Muslims criticized the Islamic religion, so at that time, they corrected that criticism by responding to comments on this criticism. Then there were still a few accounts with da'wah content in Indonesian. Therefore, to reach a broad audience, the Lampu Islam account was created and uploaded its first video on October 18, 2012. From then on, Lampu Islam started growing with da'wah content, and now, it has reached three million subscribers (Hernanto, 2021).

Lampu Islam presents a variety of da'wah content that is creative, inspirational, and entertaining so that people who see the content can be of interest to them; first, Lampu Islam da'wah content which is preaching content for lectures conducted by preachers by displaying interesting video visualizations. *Second*, Sketsa Lampu Islam is an entertaining short sketch with Islamic messages. *Third*, Lampu Islam Short Film content produced by Lampu Islam with an Islamic theme. *Fourth*, SOSMEN, or Social

Experiment, is a question-and-answer content with the community that contains various topics regarding an opinion and the community's academic knowledge about Islam. *Fifth*, lecture content from Dr. Zakir Naik. He is well-known as a scholar who is an expert in comparative religion with the way he analyzes and gives critical answers. Lampu Islam channel has received permission from Peace TV to upload Dr. Zakir Naik's da'wah content (youtube.com/@LampuIslam).

#### **f. Millennials' Perception of Lampu Islam Da'wah Contents on YouTube Social Media**

Every preacher or content creator providing da'wah content on YouTube creates exciting content to attract people to see it. Looking at various da'wah content on YouTube social media will give rise to multiple perceptions from the public regarding the da'wah content. Therefore, in this discussion, the researcher will describe the results of interviews regarding the perceptions of millennials about Lampu Islam da'wah content on YouTube social media.

##### **1. Millennials' Perception Of Lampu Islam**

Every preacher or content creator providing da'wah content on YouTube creates exciting content to attract people to see it. Looking at various da'wah content on YouTube social media will give rise to multiple perceptions from the public regarding the da'wah content. Therefore, in this discussion, the researcher will describe the results of interviews regarding the perceptions of millennials about Lampu Islam da'wah content on YouTube social media.

According to the opinion of the informants who conveyed similar things regarding the Islamic Lamp account. According to the informant Azhar Mawaddah regarding Islamic Lights.

“Lampu Islam does not only contain lecture content but lots of different content. The presented content is light, so it is easy for me to understand, and the da'wah message can be conveyed.” (Mawaddah, interview, 2023)

The opinion of Rizky Firdaus, Lampu Islam is a channel with various content. The existence of this channel also provides convenience for the public.

“Lampu Islam channel has a variety of content. In addition, I can easily view it via YouTube. Not only me but everyone can see da'wah content, even using a smartphone so anyone can see the content.” (Firdaus, interview, 2023).

According to Khofifah Zahro, the Lampu Islam channel has many da'wah objects because da'wah content is uploaded on YouTube social media.

“Lampu Islam is an account that has da'wah content on YouTube. By uploading da'wah content on social media, especially YouTube, the target object of the da'wah can expand because anyone can watch it. There are also some da'wah contents, but mostly Dr. Zakir Naik.” (Zahro, interview, 2023).

Based on the results of interviews with informants, it can be concluded that da'wah content currently has different and exciting content. As time and technology have progressed, every preacher or content creator can present various da'wah content on social media such as YouTube. Many preachers now utilize the Internet, such as social media, to spread da'wah to society extensively. The use of online media is because most people, like the millennial generation, already use social media. The available content also varies, not just lectures, but with other da'wah content that contains content to spread Islamic teachings or da'wah. Then the presence of the Lampu Islam channel makes it easy for the audience because it can be accessed quickly, and the target object of da'wah can be broad.

## **2. Perception Towards Da'wah Content That Millennials Like on Lampu Islam YouTube**

Based on the informants' perception, the content available on the Lampu Islam YouTube channel is engaging, entertaining, and varied. The informants are interested in every da'wah content available on the Lampu Islam channel. Several informants liked Dr. Zakir Naik Da'wah's range because of how he preaches, according to informant Khofifah Zahro regarding the content of Dr. Zakir Naik.

“I am interested in the content of Dr. Zakir Naik's Lectures because the way he explains the material is easy to understand and accompanied by transparent sources and arguments. I like how he answers the questions with solid arguments, ideas, and parables I can appreciate. Then da'wah content has interesting themes in Lampu Islam.” (Zahro, interview, 2023).

Informant Azhar Mawaddah shared the same view as informant Khofifah Zahro regarding Dr. Zakir Naik's content.

“I like the content of Dr. Zakir Naik's lectures because it has good content, and I continue to gain knowledge and lessons regarding the topics discussed. From the way he conveyed it, it was clear enough that I understood what he was saying. This content also has Indonesian subtitles in Dr. Zakir Naik's content so I can better understand the da'wah given.” (Mawaddah, interview, 2023).

In addition, other informants also liked other da'wah content on Lampu Islam because it was light, engaging, and entertaining. According to the informant Dara Renjana regarding the Sketsa Lampu Islam content.

“Sketsa Lampu Islam is interesting da'wah content on this channel. Apart from being interesting, this da'wah content makes you happy and entertained. Continue to raise exciting themes. The method of delivery given is also relatively straightforward and relaxed because each theme presented is then practiced in this content. The presentation is very suitable

for millennials, making the da'wah messages easy to understand.” (Renjana, interview, 2023)

Based on another informant, Harjutri Ningtyas, Diky Hermawan, and Larasati Andhany, I liked Short Da'wah Content by Lampu Islam. Harjutri Ningtya has the perception regarding the short da'wah Lampu Islam content.

“I like short da'wah content on Lampu Islam because I get helpful knowledge. In addition, the delivery given by each preacher is also straightforward to understand. What is interesting in this content is a good animated video.” (Ningtyas, interview, 2023).

Likewise, according to Diky Hermawan's opinion, the short da'wah Lampu Islam content has engaging animations and short duration, so you feel free when viewing the content.

“I am interested in short da'wah content by Lampu Islam because it has good videos and animations. When the preacher delivers his message, it is accompanied by various scenic videos or animations. Then from the time, the content is not too long, so I don't feel bored while watching.” (Hermawan, interview, 2023).

Larasati Andhany argues that short da'wah content is preferred because the theme raised is interesting.

“I like the short da'wah content of the Lampu Islam channel. Besides getting helpful knowledge, the theme raised is interesting. The content consists of several preachers who deliver their messages clearly and easily understood. The content of the message given is also good, and the footage is interesting, so I don't feel bored and carried away.” (Andhany, interview, 2023).

Based on the interviews above, it can be concluded that the informants like the content on Lampu Islam. Based on the interviews, the informants asked about the da'wah content, but most wanted Dr. Zakir Naik, the short da'wah range, and Sketsa Lampu Islam. Informants liked Dr. Zakir Naik's lecture content because he delivered it straightforwardly and accompanied by analogies so the informants could understand his message. The informants also liked Sketsa Lampu Islam because the da'wah content was packaged interestingly and raised themes in everyday life—short Da'wah Lampu Islam content with various pieces accompanied by engaging animation and video footage.

### **3. Millenials' Perception of Lampu Islam Da'wah Content on Youtube Social Media**

Based on interviews with informants, Dara Renjana stated that the da'wah content in Lampu Islam contains Islamic teachings in addition to gaining helpful knowledge.

“Da'wah content on Lampu Islam contains Islamic teachings and da'wah. The content is also positive and can be watched by millennials and anyone. Then I can also get new knowledge after watching some da'wah content, so the knowledge I get can be applied in everyday life.” (Renjana, interview, 2023).

Meanwhile, Edo Ardo has a similar opinion. He has a perception that the da'wah content available is excellent and exciting. The content's title is also interesting, as well as sufficient duration and delivery from the preacher.

“Da'wah's content on Lampu Islam has light and interesting video content. The duration of the video has sufficient time. The preaching is also good so that I can understand. Then, watching the contents of Lampu Islam da'wah can add to my knowledge.” (Ardo, interview, 2023).

Another perception from Azhar Mawaddah, the da'wah content of Lampu Islam is quite good. In addition to imparting knowledge about Islam, the contents of the da'wah content are also light so that people can receive da'wah messages and understand them.

“The da'wah content on Lampu Islam YouTube is excellent and interesting. In addition to providing knowledge about Islamic teachings, but also has light content. As is the case with one of the contents, namely da'wah content which contains da'wah messages that are good, light, not wordy, and can be received easily and remembered.” (Mawaddah, interview, 2023).

Informant Diky Hermawan argues that the Lampu Islam da'wah content has interesting da'wah content.

“Da'wah content on Lampu Islam has interesting content. After I heard da'wah's content, I got new knowledge. In terms of the quality of the video content, the words said by the preacher are also clear and straightforward so that you can understand better, and the quality is not excessive.” (Hermawan, interview, 2023).

Another informant Larasati argued that the da'wah content on the Lampu Islam channel had positive content and made her feel better.

“The content on Lampu Islam is good and diverse. Each content has a good title. I like the way the preacher is carried, and the content of the da'wah in each content makes me feel like I want to be a positive self and get enlightened because of positive and helpful da'wah content.” (Andhany, interview, 2023).

Based on the interview results, it can be concluded that Lampu Islam provides engaging content to keep viewers interested. Informants also get new and helpful knowledge that will be practiced in everyday life. The da'wah content provided positively impacted the informants so they could easily accept it. The contents of the da'wah messages were also light, straightforward, and easily understood by the informants. The image quality in the range is also not excessive, so informants feel comfortable viewing the da'wah content.

Based on the explanation above, it can be seen that there is some perception from millennials of the content of Lampu Islam da'wah on YouTube social media. Perception is a process of interpreting a particular phenomenon from the surrounding environment. In capturing a phenomenon, a tool is needed, namely the five senses, as a connecting tool between the individual and the surrounding environment (Mulyana, 2014).

S-O-R Theory (Stimulus-Organism-Response) is the theory used in this research. This theory assumes that a stimulus for the organism will produce a positive or negative response. This theory contains three main elements: inspiration or message, organism, and answer or effect (McQuail, 2010). Regarding this research, the motivation or message is da'wah content from the Lampu Islam channel. Then the intended recipients are millennials who receive a stimulus, namely the content of the da'wah. The response or effect is in the form of their perception of the da'wah content Lampu Islam channel.

Based on the interview, millennials have a positive perception. According to informants, Lampu Islam is a channel with different content about da'wah and Islam. The public can easily access Lampu Islam through YouTube social media. In addition to helping add insight, the range of the Da'wah of Lampu Islam has light and entertaining. Informants receive a positive impact from existing content. The contents of the da'wah message are given based on a clear source. The duration was also sufficient and not excessive so that the informants did not feel bored. Da'wah message material received by the informants can be helpful for them. The delivery of da'wah in each content in the Lampu Islam provided was also quite clear, straightforward, and easily understood and accepted by the informants. The informants acknowledged the da'wah messages contained in the da'wah content on the Lampu Islam channel. According to the informants, each content's video and sound quality are also quite good.

As for content such as Sketsa Lampu Islam with various themes of da'wah with humor and entertainment, the preaching content of Dr. Zakir Naik, the way he conveys his da'wah is accompanied by analogies so that informants can understand his preaching. Then there is a subtitle or translation into Indonesian so the informant can better understand what the preacher said. Also, Short Da'wah Content from Lampu Islam has an exciting video visualization.

The formation of perceptions from millennials towards da'wah content on the Lampu Islam YouTube channel has some effects. The effects can be in the form of attitude or behavior. There are three perceptual effects, namely affective, connotative, and behavioral. The cognitive effect is the effect caused by a communicant. This effect



discusses how stimulus or mass media can assist audiences in obtaining information. Second, affective outcomes arise after getting some information, which can be an attitude, feeling, or emotion. Third, behavioral effects can be in the form of behavior or action (Romli, 2016).

*First*, the cognitive effect is knowledge and understanding (Wardah & Jamil Reza, 2021). Based on the results of interviews with informants. According to informants, the Lampu Islam channels are also a form of da'wah on social media by providing da'wah and Islamic content. Lampu Islam is a YouTube channel with interesting and varied da'wah content because it contains several available content. According to the informants, da'wah content on YouTube social media, such as Lampu Islam, makes it easy for them to view and access it anywhere and anytime.

*Second*, the affective effect is an effect that occurs after the informants have received it in the form of an attitude or feeling. This effect can cause negative or positive effects depending on the emotions of the audience who receive a stimulus (Wardah & Jamil Reza, 2021). Based on the results of interviews with informants, the affective effect that arises is a positive effect on da'wah content on the Lampu Islam channel. The content available on the Lampu Islam channel has a good outcome. Besides the public can gain knowledge about Islamic teachings, the da'wah content is also exciting and has a fun element so that the informants feel happy and comfortable. As the informant said, Lampu Islam has diverse, engaging, and entertaining content, so viewers can feel interested in the da'wah content.

*Third*, behavioral effects, which arise from action or behavior toward an object, can be positive or negative based on user usage, such as social media tendencies (Wardah & Jamil Reza, 2021). Based on the results of interviews with informants, the effect is positive. According to the informant, one can get helpful knowledge by looking at da'wah content on Lampu Islam. The informants also believed that the da'wah content was acceptable to them and could be applied in everyday life. The informants also received enlightenment after seeing da'wah content on Lampu Islam YouTube. By viewing the da'wah content, the informants could easily accept the messages given.

## CONCLUSION

Based on the research that has been discussed, the conclusion regarding millennials' perception of Lampu Islam da'wah content on YouTube social media has a positive perception. Da'wah content is currently experiencing changes with the times, not only lecture content but da'wah content in other forms. Lampu Islam is a channel that has a variety of da'wah content. The informants positively perceived da'wah content on the Lampu Islam YouTube channel. The presence of Lampu Islam makes it easy for informants to access it quickly, and the reach of the object of its da'wah can reach a wide range.

The informants also liked the content because the da'wah content on Lampu Islam has fun and exciting elements. From the excellent delivery of da'wah from the preachers on the Lampu Islam content, it is also relatively straightforward to understand. The available content positively impacts informants so that informants can gain enlightenment and new knowledge. The effect caused by the informants is positive. The informants felt happy and enjoyed the da'wah content. The informants can apply it daily by gaining helpful knowledge from da'wah content on the Lampu Islam channel.

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