

## The Influence of YouTube Content Exposure on Gen Z Religiosity in Java and Sumatra

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### ABSTRACT

At the beginning of YouTube development, there were few broadcasts featuring information about religious values. But now, many preachers are starting to use YouTube as a medium of da'wah to reach the younger generation who may not come to conventional recitations such as lectures in recitation activities. This study aims to measure the effects of YouTube, especially da'wah shows, on the younger generation's religiosity at universities in Java and Sumatra. The religiosity aspect consists of Aqidah, morals, and sharia. These three aspects used as variables revealed to be questioned for respondents. The research method used in this study is the SEM (Structural Equation Modeling) analysis technique. Data collection was conducted at four campuses: UIN Syarif Hidayatullah Jakarta, Pamulang University (UNPAM) and UIN Imam Bonjol Padang and Padang State University (UNP), with a sample of 200 students representing Gen-Z. Sampling used simple random sampling. The research results obtained a significance score of  $0.031 < 0.05$  so that it can be concluded; First, the preachers (YouTube) figure has little effect on the religiosity of Gen-Z, namely the



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preachers is only 0.019, meaning that the effect is small. On YouTube, the second theory, preaching, affects Gen-Z religiosity by 0.093, meaning that the effect is negligible. Third, the da'wah method on YouTube involves the religiosity of Gen-Z, which is equal to 0.131, which means that the method is more influential than the preacher and material. This means that the hypothesis is accepted or has a significant effect, especially on the da'wah method.

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## INTRODUCTION

The current development of information and communication technology has progressed very rapidly. Indonesia's pandemic increasingly drives this; activities that previously relied heavily on face-to-face processes with conventional media are now switching to virtual methods using various new media platforms, such as social media (Kominfo, 2020). Currently, social media has high effectiveness and tends to have become a "lifestyle" in almost all generations. The shift from offline to online activities must be connected to the internet as a technological device that has a significant role in this change.

The phenomenon of using online media to access news and building interpersonal communication through social networking media gave birth to a new concept in communication, namely CMC (computer-mediated communications), which is developing along with the delivery of new media and the rapid use of internet-based communication media (Arnus, 2018). APJII Secretary General Henri Kasyfi Soemartono explained the main results of the 2019-2020 survey of Indonesian Internet Users. Currently, the penetration

of Indonesian internet users is 73.7 percent, up from 64.8 percent in 2018 (APJII, 2020).

Activities that have also shifted from face-to-face (offline) to online are religious activities such as recitation. In the past, the preachers as material providers in recitation were still giving lectures in a recitation forum directly to their congregations at mosques, prayer rooms, or Taklim assemblies, now many of them have used social media such as WhatsApp, Facebook, Instagram, and YouTube in conveying his study material. Social media is an alternative to preaching because apart from being more effective than conventional media such as radio and television, it can also facilitate the process of communication that is carried out, whether in oral, written, audio, or visual form, quickly (Go Muslim, 2020).

This digital new media supports da'wah activities through various facilities provided by each virtual social network because social networks that are trendsetters of digital new media communication have multiple facilities to broadcast Islamic values. Learning through digital technology allows all people to learn without leaving their residences or work (Faisal Bakti &



Meidasari, 2018). Religious issues regarding faith, worship, and Muamalah can be asked directly by the audience to the preachers via chat or the comments column, whose answers can be read at any time through social media accounts that are used as da'wah media.

Da'wah, in the development of information and communication technology, plays an essential role in meeting the needs of society from various sectors of life, one of which is da'wah. Da'wah activities, usually conducted face-to-face, can be carried out anywhere and anytime without being constrained by time and place. YouTube is a platform often used for da'wah because it makes it easy to access and spread Da'wah messages, especially when conflicts arise on behalf of certain groups (Ikrimah, Rindianto, & Emeraldien, 2021).

To fulfill the religious understanding of the millennial generation, preachers are also present on social media. As is well known, many preachers who have become famous by utilizing social media have emerged. However, on the other hand, the preachers who appear on social media are still in doubt about their religious and scientific capabilities, so it needs intelligence from the public audience in choosing which preachers really have the power of religious scholarship and which ones only have rhetorical abilities but are not capable of religious knowledge. Apart from that, the spread of exclusive, radical, and extreme religious ideas and

the ease of using and accessing these social media cannot be avoided. If you choose the wrong account and content, it will have a significant effect on your understanding and religious attitude (Iskandar, 2021).

Before social media existed, television played an important role in spreading religious knowledge. This is shown by the rise of religious programs produced on television (Wain & Lukito, 2021). The part of television was then replaced by social media. As a medium used to convey information, media such as Facebook, YouTube, Twitter and Instagram are popular types of media favored by the younger generation (Sutarso, 2020). These various media massively disseminate information, including da'wah messages conveyed by preachers. The various types of preaching delivered are usually in the category of Fardiah Da'wah, Bit-Tadwin Da'wah, and Bil-Haal Da'wah (Riauan, Prihatin, Muhlis, & Aisha, 2022).

One of the most popular social media for accessing preacher da'wah is YouTube. The linked site [go.muslim.co.id](http://go.muslim.co.id) states that there are about thirteen (13) YouTube channels containing recitation content belonging to several popular preachers, such as the UAS (Ustaz Abdul Somad) YouTube channel, Adi Hidayat, Gus Baha, Aa Gym, Buya Yahya and others. Those preachers are popular because they have many followers on their social media accounts. In addition to the channels



belonging to popular preachers, there is also a YouTube channel for reciting celebrities who have migrated, such as "research deliberations" fronted by Tengku Wisnu, Primus Yustisio, and Arie Untung (Go Muslim, 2020).

Several studies have been carried out on the effectiveness of preaching using social media. Wahyudin researches the effectiveness of da'wah through social media. The findings from Wahyudin's research are that the effectiveness of Da'wah Through Social Media has very high effectiveness, mainly if Instagram, Facebook, WhatsApp, and YouTube use new methods, creations, and things in delivering lectures or da'wah, such as by adding instruments, music and exciting back sound (Wahyu, 2020).

Research on Gen-Z's relationship with social media has also been conducted. The development of digital media is in line with the emergence of a new generation, Generation Z, which must be connected to various digital media platforms every day. Gen-Z is based on sociological theory, namely the grouping of humans in the age of several generations; thus, he was born in the middle of 1995-2010. Gen-Z is from the digital generation, trained to use information technology quickly because they were born when it was very advanced (Purwani & Kertamukti, 2020).

Research on the effect of social media, such as YouTube, on Gen-Z religiosity, has also been conducted. Randy and Henny revealed that YouTube significantly affected the development of Islamic da'wah (Ramadhan R & Destiana H, 2018). This research proves that the development of the world of technology has an extraordinary effect on the interests of Islamic da'wah. The general public can access YouTube anytime and

anywhere, according to their wishes, without compulsion.

Another study by Syah took research samples from 50 high school students at Lampung. Syah concluded that the da'wah variable affected the religiosity variable (Syah, 2019). Research on the religious understanding of the younger generation needs to be carried out because the younger generation still needs guidance to overcome religious differences and intolerance (Sulistiyani, Rahardjo, & Rahmiaji, 2021).

At present, many preachers deliver da'wah using YouTube by presenting various kinds of religious understanding. Some tend to understand religion narrowly (exclusively), and some understand it openly (inclusively). Unlike several previous studies, this study took samples from two different islands to represent the possible diversity of religious values in each region in Indonesia.

When learning about religion, younger generations immersed in technology and social networks are often religiously committed and enthusiastic to explore their emotional and spiritual selves (Aditoni & Rohmah, 2022). This can be seen from the diversity of their religiosity. Religiosity has a wide range of meanings. First, the harmonious interaction between two sides, the highest position (*Allah*) and the other (*Makhluq*), which uses three basic concepts (*iman/belief*, *Islam* and *Ihsan/good conduct*) (Shihab, 2006). The goal of religiosity is to correspond to humanity values without any sectarian sentiment, and to develop harmonious life (Rahmat by Suhartini, 2013).

This study took a sample of Gen-Z in West Sumatra because there is a religious understanding of the



community in Sumatra, which tends to be very strict. After all, religion is not just a belief but is integrated with local tradition. This is in line with the adage that is believed to be *Adaik Basandi Syarak, Syarak Basandi Kitabullah*. This means that adat is based on Sharia, and Sharia is based on the Qur'an and Hadith.

In addition to Gen-Z in Sumatra island, this study sampled younger generations on Java island as comparative data. With the temporary suspicion that the views of the younger generation in Java regarding religion are very plural, their Islam tends to be more open, and their religious/religious style has been very accommodated. For this reason, the researcher wants to see to what extent YouTube can affect students' religiosity in Sumatra and Java.

## METHODOLOGY

This study uses data analysis adjusted to the research pattern, and the variables studied. The model used in this study is the causality model, and to test the hypotheses proposed in this study, the analytical technique used is SEM (Structural Equation Modeling), which is operated through the Smart-PLS v.3.3.2 program. SEM analysis is a combination of regression, factor, and path analysis. It simultaneously calculates the relationships between latent variables, measures the loading values of latent variable indicators, and estimates path models of these latent variables (Singer, 2012).

The quantitative method is a method that uses a sampling system from a population and uses a structured

questionnaire as a data collection tool. A quantitative approach is used to find factual information in detail, identify problems, or justify ongoing conditions and activities. This approach is used to determine the effect of YouTube on Gen-Z religiosity.

The research subject entitled "The Effect of YouTube on The Religiosity of Gen-Z Students in Java and Sumatra" is the YouTube account that is most in demand or most frequently searched for by Gen-Z in obtaining religious information, which then affects the religiosity of Gen-Z. The object of this research are students in Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, Universitas Islam Negeri (UIN) Imam Bonjol Padang, Universitas Pamulang (UNPAM) and Universitas Negeri Padang (UNP).

Collecting data in this study using SEM (Structural Equation Modeling). Two reasons underlying the use of SEM are (1) SEM can estimate multiple relationships between variables. This relationship is formed in the structural model (relationships between dependent and independent constructs). (2) SEM can describe the relationship pattern between latent constructs and manifest variables or indicator variables.

## RESULTS AND DISCUSSIONS

### 1. Results from Research

#### a. Descriptive Analysis Results

This study aims to see the effect of preachers on YouTube has on the level of religion. The following presents descriptive data from the survey results.





Tabel 1. Average Survey Results Per Aspect

No	Indicator	Average	Standard Deviation
1	Preachers	2,93	0,70
2	Da'wah Material	3,16	0,62
3	Da'wah Method	3,12	0,63
4	Religiosity (Aqidah)	2,79	0,66
5	Religiosity (Morals)	3,06	0,56
6	Religiosity (Sharia)	2,92	0,63

Source: Processed research data (2022)

Based on Table 1 above, it was found that the highest average score was obtained on the aspects of da'wah material, followed by aspects of the da'wah method and religiosity (morals). At the same time, the

lowest average score is obtained on the aspect of religiosity (aqidah). The following is presented in detail the acquisition of each statement item in each aspect:

1) Aspects of Preachers

In the aspect of preachers, thirteen statements related to the respondents' enjoyment of the preaching of the preachers, which often appear on YouTube. The highest average score was obtained for the statement item "I like watching preachers Abdul Somad's

Da'wah" 3.39, while the minor average score was obtained in the statement item "I like watching preachers Ammi Nur Baits's Da'wah" 2.61. The following presents the average score of the statement items related to aspects of preachers.

Tabel 2. Average Survey Results on Aspects of Preachers

Code	Statement	Average	Standard Deviation
DA1	I like watching preacher Khalid Basalamah's Da'wah	2,82	0,70
DA2	I like watching preacher Ammi Nur Baits's Da'wah	2,61	0,65
DA3	I like watching preacher Subhan Bawazier's Da'wah	2,65	0,67
DA4	I like watching preacher Syafiq Riza Basalamah's Da'wah	2,75	0,72
DA5	I like watching preacher Yazid bin Abdul Qadir Jawas's Da'wah	2,64	0,71
DA6	I like watching preacher Abdul Somad's Da'wah	3,39	0,63
DA7	I like watching preacher Das'ad Latif's Da'wah	2,79	0,71
DA8	I like watching preacher Gus Miftah's Da'wah	3,00	0,72
DA9	I like watching preacher Buya Yahya's Da'wah	3,17	0,72
DA10	I like watching preacher Adi Hidayat's Da'wah	3,30	0,67
DA11	I like watching preacher Evie Effendi's Da'wah	2,74	0,74
DA12	I like watching preacher Hanan Attaki's Da'wah	3,30	0,68
DA13	I like watching preacher Gus Baha's Da'wah	2,96	0,76

Source: Processed research data (2022)



2) Aspects of Da'wah Material

In the aspect of da'wah material, there are five statements relating to the da'wah material delivered by the preachers on YouTube. The highest average score was obtained for the statement "I prefer

watching YouTube content about stories" 3.24, while the lowest average score was obtained for the statement "I prefer watching YouTube content about Jihad" 2.74.

Tabel 3. Average Survey Results on Aspects of Da'wah Material

Code	Statement	Average	Standard Deviation
MA1	I prefer watching YouTube content about Jihad	2,74	0,68
MA2	I prefer watching YouTube content about Life Motivation	3,46	0,56
MA3	I prefer watching YouTube content about Hijrah	3,21	0,60
MA4	I prefer watching YouTube content about the Hereafter and the Apocalypse	3,15	0,66
MA5	I prefer watching YouTube content about Stories	3,24	0,61

Source: Processed research data (2022)

3) Aspects of Da'wah Method

Regarding the da'wah method there are five statements relating to the da'wah method used by the preachers on YouTube. The highest average score was obtained for the statement "I prefer

preachers delivery using the lecturing method" 3.16, while the lowest average score was obtained for the statement "I prefer preachers delivery using social action" 3.05.

Tabel 4. Average Survey Results on Aspects of Da'wah Method

Code	Statement	Average	Standard Deviation
ME1	I prefer preachers delivery using the question-and-answer method	3,10	0,65
ME2	I prefer preachers delivery using the lecture method	3,16	0,58
ME3	I prefer preachers delivery using media (blackboard, PowerPoint, open book)	3,07	0,66
ME4	I prefer preachers delivery using social actions	3,05	0,61
ME5	I prefer preachers delivery using the sholawat reading method accompanied by Marawis	3,07	0,73

Source: Processed research data (2022)

4) Religiosity Aspect (Aqidah)

Regarding religiosity (Aqidah), ten statements relate to religiosity, especially about Aqidah. The highest average score was obtained in the statement, "After watching da'wah on YouTube, my understanding of religion has increased"

3.30, while the lowest average score was obtained in the statement, "After watching da'wah on YouTube about Jihad, I am willing to sacrifice my body and soul for the sake of religion, even if I do a suicide bombing" 1.89.



Tabel 5. Average Survey Results on Religiosity Aspects (Aqidah)

Code	Statement	Average	Standard Deviation
RQ1	After watching da'wah on YouTube, my understanding of religion has increased	3,30	0,50
RQ2	After watching da'wah on YouTube, my faith has increased	3,20	0,50
RQ3	After watching da'wah on YouTube, I am increasingly aware of carrying out religious orders	3,20	0,50
RQ13	After watching da'wah on YouTube, I always pray on time	3,04	0,57
RQ20	After watching da'wah on YouTube, I feel that my beliefs and worship are more correct than others	2,39	0,84
RQ21	After watching da'wah on YouTube, I dare to show my religious views that are different from the traditions of the people around me	2,60	0,72
RQ22	After watching da'wah on YouTube, I started to respect other opinions even though they did not match my opinion and beliefs.	3,19	0,50
RQ23	After watching da'wah on YouTube, I am more interested in preacher Aswaja than preacher outside Aswaja	2,82	0,67
RQ25	After watching da'wah on YouTube, I prefer men to keep beards and black foreheads as proof of religious obedience	2,23	0,81
RQ26	After watching da'wah on YouTube about Jihad, I am willing to sacrifice my body and soul for the sake of religion, even if I do a suicide bombing	1,89	0,95

Source: Processed research data (2022)

#### 5) Religiosity Aspect (Morals)

Regarding religiosity (morals), there are twelve statements relating to religiosity, especially about faith. The highest average score was obtained for the statement "After watching da'wah on YouTube, I respect my parents more" at

3.28, while the lowest average score was obtained for the statement "After watching da'wah on YouTube, I feel my group is the most correct and shows the ugliness of other groups in social media" of 1.78.

Tabel 6. Average Survey Results on Religiosity Aspects (Morals)

Code	Statement	Average	Standard Deviation
RK4	After watching da'wah on YouTube, I respect my parents more	3,28	0,52
RK5	After watching da'wah on YouTube, I am more diligent in helping my parents	3,21	0,53
RK6	After watching da'wah on YouTube, I respect the teacher/lecturer	3,21	0,52
RK7	After watching da'wah on YouTube about my motivation, I am more responsible in doing assignments	3,2	0,55
RK8	After watching da'wah on YouTube, I am more diligent in giving alms	3,14	0,54





RK12	After watching da'wah on YouTube, I do not like lying anymore	3,01	0,58
RK14	After watching da'wah on YouTube, I became more patient	3,11	0,53
RK16	After watching da'wah on YouTube, I do not commit violence against animals and love them as fellow creatures of Allah	3,24	0,52
RK17	After watching da'wah on YouTube, I am more disciplined in maintaining cleanliness and not cutting down trees for personal pleasure	3,21	0,52
RK27	After watching da'wah on YouTube, I feel that my group is the most correct and shows the ugliness of other groups on social media	1,78	0,87
RK28	After watching da'wah on YouTube, I am happy and participate when there is community service related to environmental cleanliness	3,13	0,54
RK29	After watching da'wah on YouTube, I increasingly imitated the lifestyle of the Prophet Muhammad	3,2	0,52

Source: Processed research data (2022)

6) Religiosity Aspect (Sharia)

Regarding religiosity (sharia), seven statement items are related to the level of religiosity, especially about faith. The highest average score was obtained for the statement "After watching da'wah on

YouTube, I like to pray" 3.19, while the lowest average score was obtained for the statement "After watching da'wah on YouTube, I prefer women to wear the veil because it is Sunnah" of 2.50.

Tabel 7. Average Survey Results on Religiosity Aspects (Sharia)

Code	Statement	Average	Standard Deviation
RS9	After watching da'wah on YouTube, I read the Alquran regularly	3,09	0,57
RS10	After watching da'wah on YouTube, I prefer to recite dhikr	3,14	0,54
RS11	After watching da'wah on YouTube, I like prayer	3,19	0,56
RS15	After watching da'wah on YouTube, I became diligent in coming to lectures or studies	2,85	0,65
RS18	After watching da'wah on YouTube about the prohibition of Riba, I no longer use conventional bank services	2,86	0,67
RS19	When one of my family worked at a conventional bank, I was more directed to move to an Islamic bank and quit conventional banks	2,83	0,67
RS24	After watching da'wah on YouTube, I prefer women to wear the veil because it is Sunnah	2,50	0,74

Source: Processed research data (2022)

b. Results of Data Analysis

Data analysis was performed using the Structural Equation Model (SEM) method with the help of Smart-PLS v.3.2.9 software. SEM is used to define

the relationship between factors to be studied. Evaluation of the model in Partial Least Square (PLS) is carried out in two stages, namely evaluating the measurement model until the requirements are met and then evaluating



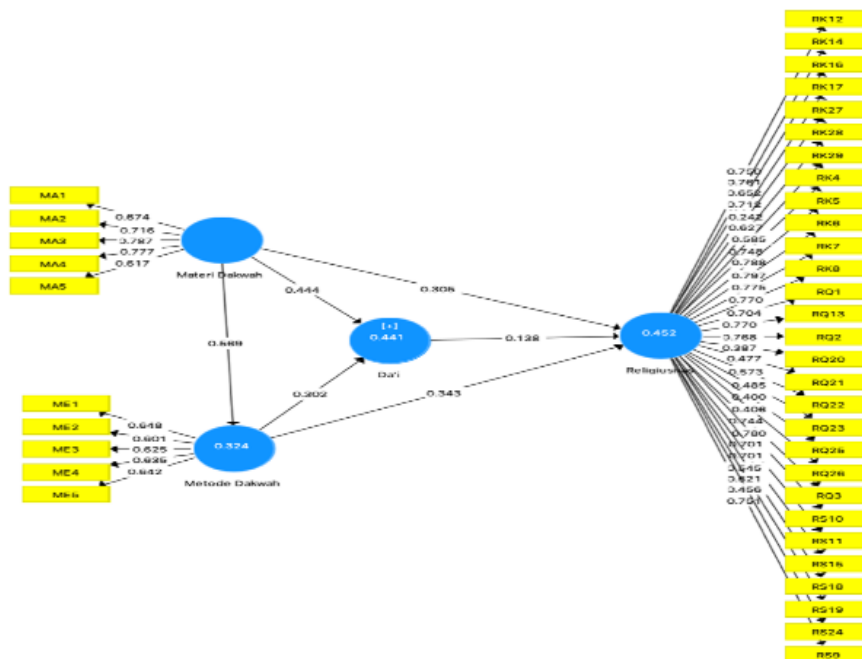
the structural model to evaluate the quality of the model. This study uses a reflective measurement model evaluation. The instrument's validity is known through the Loading Factor (LF). LF is the correlation between each measurement item and the variable. In this study, the rule used according to Henseler is that if  $LF \geq 0.70$ , then it is acceptable (valid). Then for reliability shown by Composite Reliability (CR) by Henseler that the minimum value of CR is 0.70 (Henseler, Ringle, & Sarstedt, 2015).

Average Variance Extracted (AVE), namely the average variation of each measurement item contained by the variable. According to Henseler, the value  $(AVE) \geq 0.50$  (Henseler et al.,

2015). To see the effect between variables is seen through the path coefficient and t-test. It is said to have a significant effect if the t-statistic is more than 1.96 or the p-value is less than 0.05. Then to find out how much effect the variables have, a follow-up test is carried out with the effect size test and looking at the f-square score. The size of the f-square refers to Henseler, namely if the f-square is 0.02 (small), 0.15 (medium), and 0.35 (large) (Henseler et al., 2015).

Data analysis begins with validity and reliability tests, in conducting validity and reliability tests using Smart-PLS 3.2.9 software. The following results are obtained.

Picture 1. Loading Factor From Path Diagram



Source: Processed research data (2022)



Tabel 8. Construct Reliability and Validity

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
<b>Preachers</b>	0,910	0,912	0,924	0,487
<b>Da'wah Material</b>	0,761	0,769	0,840	0,514
<b>Da'wah Method</b>	0,624	0,619	0,767	0,397
<b>Religiosity</b>	0,948	0,956	0,953	0,424

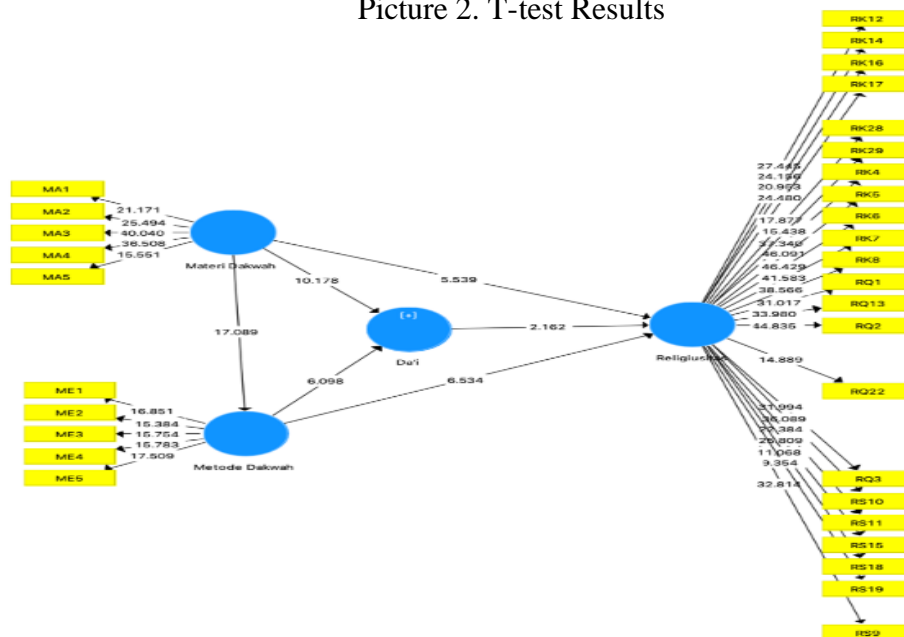
Source: Processed research data (2022)

From the results of the validity test, it was found that several questions were not valid on the religiosity variable. A valid measure or not is based on the opinion of Chin (1988), where when the value of the Loading Factor (LF) is more than equal to 0.50, it is said to be valid. Therefore, from the results of the analysis, it was found that the questions whose Loading Factor value was less than 0.50 or the invalid questions were seven items, namely RK27 (0.242), RQ20 (0.387), RQ21 (0.477), RQ23 (0.485), RQ25 (0.400), RQ26 (0.406), RS24 (0.456). Then see the level of

reliability with Smart-PLS v.3.2.9 by looking at the Composite Reliability (CR). It can be seen in Table 2 that all variables have a CR of more than 0.70, which means they are reliable. The following presents data processing results related to Construct Reliability and Validity.

These invalid question items were removed, and further analysis was carried out to see the effect of each variable. The results of data processing are obtained as follows.

Picture 2. T-test Results



Source: Processed research data (2022)



Furthermore, it is seen how the effect coefficient, and the t-test are obtained as between variables, the results of the path follows:

Tabel 9. Path Coefficients and Statistical T

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
<b>Preachers &gt; Religiosity</b>	0,117	0,117	0,054	2,162	0,031
<b>Da'wah Material &gt; Preachers</b>	0,442	0,444	0,043	10,178	0,000
<b>Da'wah Material &gt; Da'wah Method</b>	0,569	0,572	0,033	17,089	0,000
<b>Da'wah Material &gt; Religiosity</b>	0,309	0,308	0,056	5,539	0,000
<b>Da'wah Method &gt; Preachers</b>	0,305	0,305	0,050	6,098	0,000
<b>Da'wah Method &gt; Religiosity</b>	0,335	0,335	0,051	6,534	0,000

Source: Processed research data (2022)

Based on Table 9 above, f-square refers to Hair, namely the effect of variables at the structural level (Hair, Black, Babin, & Anderson, 2010), obtained as follows:

- (1) The effect of the preacher on religiosity is 0.117 and is signed with the t statistic ( $2.162 > 1.96$ ) or p-value ( $0.031 < 0.05$ ). This means that the hypothesis is accepted or there is a significant effect of preachers on religiosity.
- (2) The effect of da'wah materials on preachers is 0.442 and is signed with the t statistic ( $10.178 > 1.96$ ) or p-value ( $0.000 < 0.05$ ). This means that the hypothesis is accepted or there is a significant effect of da'wah material on the preachers.
- (3) The effect of da'wah material on the da'wah method is 0.569 and is signed with the t statistic ( $17.089 > 1.96$ ) or p-value ( $0.000 < 0.05$ ). This means that the hypothesis is accepted or there is a significant effect of da'wah

material on the da'wah method.

- (4) The effect of da'wah materials on religiosity is 0.309 and is signed with the t statistic ( $5.539 > 1.96$ ) or p-value ( $0.000 < 0.05$ ). This means that the hypothesis is accepted or there is a significant effect of da'wah material on religiosity.
- (5) The effect of the da'wah method on preachers is 0.305 and is signed with the t statistic ( $6.098 > 1.96$ ) or p-value ( $0.000 < 0.05$ ). This means that the hypothesis is accepted or the da'wah method has a significant effect on the preachers.
- (6) The effect of the da'wah method on religiosity is 0.335 and is signed with the t statistic ( $6.534 > 1.96$ ) or p-value ( $0.000 < 0.05$ ). This means that the hypothesis is accepted or the da'wah method has a significant effect on religiosity.

To find out how much effect each variable has, a follow-up effect size analysis is carried out as follows:



Tabel 10. Effect Size

	Preachers	Da'wah Method	Religiosity
Preachers	0,117	0,117	0,054
Da'wah Material	0,442	0,444	0,043
Da'wah Method	0,335	0,335	0,051

Source: Processed research data (2022)

The size of the f-square refers to Hair, namely the effect of variables at the structural level where the f-square is 0.02 (small), 0.15 (medium), and 0.35 (large) (Hair et al., 2010). Based on Table 10 above, several things can be identified, namely.:

- (1) Preachers f-square score on religiosity is 0.019, which means it has little effect
- (2) The f-square score of da'wah material on religiosity is 0.093, which means it has little effect
- (3) The f-square score of the da'wah method on religiosity is 0.131, which means that it has a moderate effect
- (4) The f-square score of da'wah material against the da'wah method is 0.478, which means that it has a significant effect
- (5) The f-square score of da'wah material to preachers is 0.238, meaning that it has a significant effect

(6) The f-square score of the da'wah method for preachers is 0.111, which means it has a moderate effect

From these results, it can be seen that only two have a significant effect, namely, the effect of da'wah material on the da'wah method and the effect of da'wah material on the preachers. Gen-Z is a group of people who are instant, simple, and to the point. When providing da'wah material with a da'wah method that adapts to the character of Gen-Z, the material will be attractive to Gen-Z. The da'wah material makes the preachers interested in Gen-Z. So it can be concluded that the religiosity of Gen-Z is affected by the da'wah method used by the preachers in conveying Da'wah material.

Hereafter, it will be known how the effect of preachers with the category of Salafi and preachers with the non-Salafi category on religiosity. The results of the path coefficient and t-test are as follows.

Tabel 11. Path Coefficients and Statistical T

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Preachers Non-Salafi > Religiosity	0,330	0,334	0,056	5,907	0,000
Preachers Salafi > Religiosity	0,258	0,256	0,052	4,943	0,000

Source: Processed research data (2022)

From Table 11 above, the following conclusions can be obtained:

- (1) The effect of non-Salafi preachers on religiosity is 0.330 and is signed with the t statistic (5.9907 > 1.96) or p-value

(0.000 < 0.05). This means that the hypothesis is accepted or there is a significant effect of preachers on religiosity.





(2) The effect of Salafi preachers on religiosity is 0.258 and is significant with t statistics ( $4.943 > 1.96$ ) or p-value ( $0.000 < 0.05$ ). This means that the hypothesis is accepted or there is a

significant effect of da'wah material on the preachers.

To find out how much effect each variable has, a follow-up effect size analysis is carried out as follows:

Tabel 12. Effect Size

	Religiosity
Preachers Non-Salafi	0,102
Preachers Salafi	0,062

Source: Processed research data (2022)

The f-square measure refers to Hair, namely the effect of variables at the structural level where the f-square is 0.02 (small), 0.15 (medium), and 0.35 (large) (Hair et al., 2010). Because the non-Salafi preachers on religiosity is 0.102, it has a moderate effect, while the Salafi preachers on religiosity is 0.062, meaning it has a minor effect.

#### 7) Discussion of Research Results

Research on YouTube Da'wah among Gen-Z shows that this generation is a generation that is literate in technology. Even the use of YouTube Da'wah in increasing religiosity gives its variety to Gen-Z. It can be observed from the survey of respondents that we studied with data analysis using the Structural Equation Model method. (SEM) with the help of Smart-PLS v.3.2.9 software.

The effect of preachers on YouTube on religiosity can be seen from six aspects: (1) The Aspect of Preachers. In this study, the preacher that Gen-Z is most interested in out of thirteen popular YouTube da'wah content is preacher. Abdul Somad's Da'wah while the minor average score was obtained for the statement item "I like watching preachers Ammi Nur Baits's Da'wah". (2) Aspects of Da'wah Material, Gen-Z is more

interested in material related to stories than material about Jihad. (3) Aspects of Da'wah Method, on the aspect of the da'wah method used by preachers on YouTube. Gen-Z is more interested in preachers using the lecture method while conveying preachers by carrying out social actions is not very popular. (4) Aspects of Religiosity (Aqidah), Gen-Z is more interested in religious understanding related to Aqidah, and Gen-Z is not very interested in Jihad. (5) Aspects of Religiosity (Morals), Gen-Z is more interested in themes related to attitudes or daily behavior than themes that highlight certain religious groups. (6) Aspects of Religiosity (Sharia), Gen-Z are more interested in themes of Islamic law that have been mutually agreed upon in social life than themes related to Islamic law agreed upon by certain religious groups, such as the sunnah of women wearing the veil.

From these six aspects, the da'wah content that affects the religiosity of Gen-Z is content that has the theme of religious practices in everyday life. Gen-Z is not interested in preaching content that is directed at specific groups. Although without realizing it, Gen-Z is more interested in preachers categorized as non-Salafi preachers in terms of their



preaching method, while Gen-Z is more interested in the preachers' material.

Another study by Randy and Henny revealed that YouTube significantly affected the development of Islamic da'wah (Ramadhan R & Destiana H, 2018). This research proves that the development of the world of technology has an extraordinary effect on the interests of Islamic da'wah. The general public can access YouTube anytime and anywhere, according to their wishes, without compulsion.

## CONCLUSION

YouTube social media has a significant effect on Gen-Z religiosity today. The effect is so significant that it can be concluded; First, the preachers affect the religiosity of Gen-Z. Second, the da'wah material provided by the preachers' effect is the religiosity of Gen-Z. Third, the effect of the da'wah method on the religiosity of millennials. This means that the hypothesis is accepted or there is a significant effect of da'wah material on the da'wah method. The fourth is da'wah material on the religiosity of Gen-Z. Fifth, the da'wah method used by the preachers also affects the religiosity of Gen-Z.

The results of this research can be used as learning materials or additional references for academics in the same field. The results of this study can be input or motivation for preachers to be able to do Da'wah on social media. All of this is so that the knowledge that preachers can benefit society in a way that adapts to the times, includes other variables besides social media da'wah. Then be more active in making observations because today's students are more challenging to approach. This study suggests further research to increase the

number of respondents to reduce the risk of statistical data errors.

## CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Rubiyannah: Data curation, Supervisions, Reviewing and Editing.  
Muhammad Zen: Writing, Data curation, Draft Compilation, Investigation, Methodology.

Indah Fadhillah: Writing-Conceptual Draft, Methodology, Data curation.

## DECLARATION OF COMPETING INTEREST

We certify that this manuscript is part of the papers presented at ICONIST (International Conferences on Interreligious Studies, Sciences and Technology) 2022 in Denpasar. However, this manuscript has never been published anywhere.

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