



Popularity Of Da'wah Ustad Muhammad Ihsan As A Young Da'i Through Youtube Accounts In Lombok

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Abstract

Almost all da'i today appear active in preaching on social media, including Youtube, Instagram, Facebook, and Twitter. Several national preachers are already popular in Indonesia, namely Ustad Abdussomad, Ustad Syam, Ustad Hadi Hidayat, and Gus Baha'. Local preachers, such as TGH Muammar Arafat, TGH Mukhlis Ibrahim, and Dr. TGH Zainudin Abdul Majid, are also popular for da'wah. Today, another young preacher is popular in society; the source of his Popularity comes from the theme of preaching, methods of preaching, and social media accounts. Ustad Muhammad Ihsan fa, familiarly known as Ustad Ocet, is a young preacher from Lombok who is popular today. So, researchers want to explore the Popularity of Ustad Muhammad Ihsan's Da'wah through his Youtube account. This research uses the Net Nography method, an ethnographic approach, to analyze social interactions in cyberspace. Researchers focused on looking for data related to Ustad Muhammad Ihsan's preaching content on several Youtube accounts using steps such as Identifying social network platforms, collecting data, analyzing data using specific qualitative analysis methods, content analysis, and interpretation and conclusions from all data. The results of this research show that the Popularity of Ustad Muhammad Ihsan's preaching as a Young Da'i through his Youtube account in Lombok is proven by several things such as First, He is still young but has the skills to preach. Second, have a friendly attitude. Third, many Youtube channels upload lecture videos. Fourth, using interesting da'wah methods such as the humorous da'wah method, the communicative da'wah method, the singing da'wah method, and the storytelling da'wah method.

Keywords: Popularity of Da'wah, Youtube Account, Young Da'i

INTRODUCTION

Nowadays, da'wah comes with various variations of da'wah methods that spread across social media. The development of the times makes da'l compete to determine new themes and find unique ways to package da'wah material that will be delivered to the general public. Almost all da'l today have appeared to deliver da'wah messages on social media, ranging from Youtube, Instagram, Facebook, Twitter, and other social media, ranging from local called tuan guru on the island of Lombok to national da'l with ustad or gus calls.

Call it, for example, some national da'l who have gone viral throughout the Indonesian Community, starting from ustad Abdussomad, ustad Syam, ustad Hadi Hidayat, Gus Baha', and many more national da'l who to this day still exist preaching through social media accounts. In addition to national da'l, several local da'l also use viral social media accounts to preach, such as TGH. Muammar Arafat, TGH. Mukhlis Ibrahim, Dr TGH. Zainudin Abdul Majid called Tuan Guru Bajang daily, and many more.

Social media has become a bone of contention for everyone, from children, teenagers, adults, and even the elderly, because everyone worldwide will quickly consume all information spread on social media. Social media is used to communicate with other people from a distance and as a means of commerce, entertainment, and information, especially creating engaging content, including da'wah content.

Social media is a new communication medium that makes it easy for internet users to share and get information and convey messages globally quickly. The presence of social media has a significant impact on communication in various fields. The impact of changing the way of communicating from conventional to modern, all-digital direction makes social media a communication medium that

takes place more effectively and efficiently. Social media makes communication easier, faster, and more transparent in conveying information.¹

The use of social media in Indonesia is skyrocketing. According to Data Reportal, in 2023, there will be 167 million social media users. One hundred fifty-three million are users above the age of 18, which makes up 79.5% of the total population. Also, 78.5% of internet users are estimated to use at least one social media account. This value is predicted to continue to grow in the coming years. According to Statista, in 2017, social media users in Indonesia were only 47.03% of the total population. This figure is expected to double by 2026, with 81.82% users.²

The data shows that so many Indonesians have utilized social media in various fields, especially as a means of da'wah. Almost all da'i today have used social media, both from rural and urban areas, from old da'i such as tuan guru and alim ulama to young da'i commonly referred to as ustad.

As for social media, the presence of young da'l recently began to be widely known among the public; they are present to bring new colours related to da'wah itself. Although relatively young, they can become a *trending topic* in broadcasting Islamic religious material. The Popularity of young da'l today can come from various factors, ranging from the themes of da'wah delivered, the methods of da'wah used, and social media accounts that they actively utilize, thus indirectly making them all famous among the Indonesian community. The following are the names of young da'l who do not doubt their Popularity, including;

First; Ustad Hanan Attaki. The full name, Tengku Hanan Attaki, is a young preacher who delivers lectures by bringing himself closer to today's children's daily life and style. Ustadz, born in Aceh on December 31, 1981, founded the Hijrah Youth movement, which actively preaches in youth communities such as punks,

¹ Ali Sodikin & Solikhah. *Peran Media Sosial dalam Berdakwah*, (Jurnal: Komunikasi dan Penyiaran Islam, Volume. 02, No. 1, 2022), hlm. 31.

² Agnies Z. Yonatan. *Menilik Pengguna Media Sosial di Indonesia 2017-2026*, dalam <https://data.goodstats.id/statistic/agneszezefanyayonatan/>, diunduh pada Minggu 04 Februari 2024 Pukul 01.25 Wita

motorcycle gangs, skateboards, BMX bikes, parkour, and other hobby communities. The target of this slang, Ustadz's da'wah, is to target the outermost or third circle.

Second, Ustad Syams, a Maros, South Sulawesi preacher, is now a regular Islam Itu Indah program performer. In addition, several times, he also appeared to teach the knowledge of reading the Koran on one of the national televisions. He is very active in preaching through the TikTok application, with 3.5 million followers. Because he is so active, he has his designation for his congregation, namely the altiqtoqiah congregation.

Third; Ustad Handy Bonny, Ustadz Handy Bonny was born in Bandung, on April 14, 1988. Ustadz, active on TikTok with 102 thousand followers, has a regular study under the name 'Kalemin,' Online Night Study. Ustadz Handy often takes the theme of dating; the aim is to make Islamic youth aware of the dangers and sins of dating, but with language that is not patronizing.³

The success of these preachers in branding themselves to reach the point of being popular among the public is inseparable from the role of social media, which provides new trends in da'wah delivered by these preachers. For example, there are da'l trends that da'l can develop through their social media platforms, including:

First, one of the biggest trends in digital preaching is using short videos. Platforms such as TikTok, Instagram Reels, and Youtube Shorts have become key channels for preachers to deliver religious messages more concisely and engagingly. These videos are usually 30 seconds and 1 minute short, but they can convey a powerful message.

Second: Live Streaming as a Means of Interaction, i.e., Live broadcasting or live streaming through platforms such as Facebook, Instagram, Youtube, and X (previously Twitter), has become a popular trend in digital da'wah. Live streaming

³ Muhammad Rifai Aktif. *5 Uztads Muda yang Berdakwah Jangkau Generasi Milenial dan Gen-Z*, dalam <https://langit7.id/read/6137/1/>, diunduh pada Minggu 04 Februari 2024 Pukul 01.30 Wita.

allows audiences to interact directly with da'wah presenters through questions and answers, discussions, or sharing experiences.

Third: Podcasts as a Flexible Medium of Da'wah, i.e., Podcasts have emerged as an increasingly popular form of digital da'wah, especially among older audiences or those who want to explore Islam more flexibly. Podcasts allow listeners to access da'wah content anytime and anywhere, making them a choice that fits perfectly with the fast-paced modern lifestyle.

Fourth: Infographics and Visual Content as Delivery Media, i.e., Social media, especially Instagram and Pinterest, strongly support using images and infographics to deliver da'wah messages. With attractive visual designs, information can be conveyed in a way that is easy to understand and quickly digested. For example, Qur'anic verses combined with short interpretations, hadiths relevant to everyday life, or motivational quotes that inspire many people can be disseminated as infographics that are easy to share.

So is the case with one of the young da'i from the island of Lombok, West Nusa Tenggara; he is ustad Muhammad Ihsan, familiarly called ustad ocet; he is one of the young da'i who is currently a *trending topic* on the island of Lombok. He managed to give a positive spirit to the youth that being a da'i does not only take the old-time or get the title of being a master teacher or alim ulama' only, but even young time can do the da'wah activity. There are several reasons researchers took Ustad Ihsan as the object of research:

First, his Popularity in carrying out the task of da'wah is not only within the scope of the younger generation but also includes old figures in the general community. Then, the location of da'wah is not only in the area of origin where he was born but almost all corners of the island of Lombok have invited him to preach.

Second: The da'wah method he uses is the current method, which is humorous, communicative, and persuasive so that people are not only entertained by his jokes but also can interact directly with him when the da'wah process takes

place. The method unconsciously provides convenience for men in understanding the da'wah material delivered.

Third, he preaches through taklim assemblies, dhikr assemblies, mushollas, mosques, and social media, especially Youtube accounts. So that all groups can enjoy his preaching material. Many more Youtube accounts still popularize Ustad Muhammad Ihsan or Ustad Ocet. For these reasons, the researcher considers it very important for the theme to be studied more deeply. However, on this occasion, the researcher wants to focus on exploring the Popularity of Ustad Muhammad Ihsan's Da'wah as a Young Da'l Through Youtube accounts on the island of Lombok.

This research analyzes how Ustad Muhammad Ihsan succeeded in becoming a popular young da'l in the community. In addition, this study also aims to analyze the da'wah methods used by Ustad Muhammad Ihsan. This research is fundamental to do in order to motivate other young people to continue to develop themselves in religious knowledge; ustad Muhammad Ihsan will be one of the clear proofs that the preacher or da'l today does not only come from a master teacher or kayak but as an ustad and young age can also be a popular da'l or preacher in the community.

By providing the results of the analysis related to the reasons why Ustad Muhammad Ihsan can be popular in the community, it will provide new scientific treasures for readers, especially da'l, to keep *updating* da'wah themes, da'wah methods, and other things related to da'wah.

As one of the literature reviews, researchers took one of the studies from Ainur Rosyidah, "Challenges and Strategies of Young Da'l in Preaching in the Digital Age." This research generally discusses the challenges of young da'l in preaching and reveals the da'wah strategies used in the digital era. Several things make the difference between the research that the researcher wrote and the previous studies that the researcher took, including:

First, previous research reviews the challenges of young da'l in proselytizing, while this research focuses on why young da'l can become popular in the community.

Second, previous research reviewed classic da'wah sentimental, rational, and sensory strategies. In addition, the methods used are still classical, such as oral and written. At the same time, this research is more about the latest da'wah methods through social media, for example, singing da'wah methods, storytelling da'wah methods, humorous da'wah methods, and others. In addition, this research also discusses how social media is a sharp knife in helping da'l deliver da'wah widely to the community.

METHODS

This research uses netnography, an ethnographic approach, to analyze social interactions in cyberspace. This research focuses on the Popularity of Ustad Muhammad Ihsan's preaching from Central Lombok Regency. As for this study, researchers collected 15 social media *platforms* related to the preaching of Ustad Muhammad Ihsan as the primary data source for researchers. There are several steps for researchers in collecting and analyzing the necessary data, including *First* Content Observation, namely, collecting data from Ustad Muhammad Ihsan's video lectures from several Youtube accounts, then looking at the number of likes, comments, and subscribers. *Second*, Collect the necessary data; after determining the *platform* or account name used, the researcher collects some of the data needed, such as the number of subscribers, the number of times watched, the da'wah material, and the da'wah method used. *Third*, the researcher analyzes the data devoted to a specific qualitative content analysis method in this section. *Fourth*, researchers interpreted and concluded from all data related to the Youtube account used by Ustad Muhammad Ihsan to preach. To ensure that the data taken has good validity, the researcher conducts thematic analysis to identify several things in Ustad Muhammad Ihsan's lectures, such as the central theme of preaching

and follower interaction. Popularity analysis will be conducted through Youtube metrics (likes, shares, views) and audience response.

RESULT AND DISCUSSION

1. Youtube Account as Da'wah Media

Media is a tool or means communicators use to convey information or messages to communicants. In Arabic, the word *wash* (plural: *wasabi*) means media. *Wasilah* is "*Ma yataqarrab bihi ala al-syayl*" (something that is used as a tool or means to achieve goals) or "*Ma stain mutsmir*" (a tool that helps da'l to convey da'wah to be effective and efficient, some say *wasilah* is "*Ma yastakhdimuh al-da'l min wasa'il hissiyah li naql al-da'wah ila mad'uwin*" (a tool or means used by da'l in delivering da'wah to men.⁴

Social media is a new media in Da'wah. In language, *new media* is a new channel for delivering messages or information. New media refers to media that is presented online. To access it requires a device (*gadget/device*) and an internet connection. According to Denis McQuail, new media is a place where all messages and communication can be centralized and easy to distribute using internet technology, and audiences can be involved in improving the process of interaction and communication.⁵ Examples of social media widely used today are Facebook, Instagram, Youtube, Twitter, and WhatsApp (WA).⁶

Youtube is a page that utilizes the web to run its highlights; with Youtube, a client can post or display their recordings or movements so that they can be seen and appreciated by *many* people. Youtube is an online video site, and the primary

⁴A. Ilyas Ismail, M.A. *The True Da'wa (Menggagas Paradigma Baru Dakwah Era Milenial)* (Jakarta: Prenadamedia Group, 2018), h. 202.

⁵ Romeltea. *Media Baru, Pengertian dan Jenis-Jenisnya* (Romeltea.com, 2019)

⁶ Dudung Abdul Rohman. *Komunikasi Dakwah Melalui Media Sosial*, (Jurnal Balai Diklat Keagamaan Bandung: Volume XIII, Nomor 2, 2019), hlm. 124-125.

purpose of this site is to provide a mechanism for getting, reviewing, and sharing unique footage with all users.⁷

Youtube has many features that are superior to other platforms: Youtube offers playback to look back at previous moments you want to see; video quality varies so that it allows for customization according to available devices and networks; accessibility that can be used on almost all devices, including smartphones, tablets, laptops, and so on. Youtube as a medium for da'wah is not only used by popular preachers today. However, it is also used by various groups to share religious activities and activities, be it recitation, lectures, or other activities. So, the use of Youtube can reach activities that occur throughout the world quickly and easily.⁸

2. Concept of 'wah

The term da'wah, etymologically, comes from Arabic, namely da'a, yad'u, da'wan, and du'a, defined as inviting, calling, exclamation, request, and request. The words inviting, encouraging, and motivating are a da'wah activity within the scope of tabling. Meanwhile, terminologically, the definition of da'wah is interpreted from the positive aspects of the invitation, namely the invitation to goodness and salvation in the world hereafter.⁹ In the Qur'an, the word da'wah has many meanings, including calling out, explaining or explaining, and inviting.¹⁰

Al-Qur'an surat al-Baqarah verse 256 about da'wah means explaining or explaining;

⁷ Gede Lingga Ananta Kusuma Putra, *Pemanfaatan Animasi Promosi Dalam Media Youtube*, Bali: Sekolah Tinggi Desain Bali 2019, hlm. 260

⁸ I Makna A'raaf K, Prihantoro N P, Sifa Larasati, M. Fais Noor M, Hisny Fajrussalam. *Penggunaan Aplikasi Youtube Sebagai Media Dakwah Di Era Pandemi Covid-19*, (Jurnal Aplikasi Ilmu-ilmu Agama: Volume 21, Nomor 2, 2021), hlm.176.

⁹ M. Munir & Wahyu Ilaihi. *Manajemen Dakwah*, (Jakarta: Prenada Media Group, 2015), hlm. 17

¹⁰ Novri Hardian. *Dakwah dalam Perspektif Al-Qur'an dan Hadist*, (Al-Hikmah Jurnal Dakwah dan Komunikasi, 2018), hlm. 43-44.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ

عَلِيمٌ ﴿٢٥٦﴾

Meaning: "There is no compulsion to (enter) the religion (of Islam); surely the right way is clear from the wrong way. So whoever disbelieves in Thaghu¹ and believes in Allah, then indeed he has taken hold of a very strong rope that will not break. And Allah is All-Hearing, All-Knowing."¹¹ Al-Qur'an Surah Ali Imron verse 104 about da'wah means invitation;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Meaning: "And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones."¹²

Da'wah is also defined as all human activities that invite people to Islam.¹³

Warson Munawir states that da'wah means calling (to call), inviting (to invite), inviting (to summon), calling (to propose), encouraging (to urge), and pleading (to pray).¹⁴

According to Sheikh Ali Mahfudz, as also quoted by Moh. Ali Aziz, from the book Hidayatul Mursyidin, states that da'wah is inviting (encouraging) people to follow the truth and guidance, calling them to do virtue and prohibiting them from doing munkar so that they get happiness in the world and the hereafter.¹⁵

¹¹ The Holy Qur'an Al-Fatih. Al-Qur'anul Karim Tafsir Perkata Tajwid Kode Arab, hlm. 42

¹² The Holy Qur'an Al-Fatih. Al-Qur'anul Karim Tafsir Perkata Tajwid Kode Arab, hlm. 63

¹³ Abd. Rahman. "Teknologi Informasi Sebagai Peluang Dan Tantangan Dakwah." (P. Jurnal 6 (2). 2013), hlm. 140-141

¹⁴ Samsul Munir. Ilmu Dakwah. (Jakarta: Sinar Grafika Offset, 2009), hlm. 01

¹⁵ Ropingi el Ishaq. Pengantar Ilmu Dakwah: Studi Komprehensif Dakwah dari Teori ke Praktik, (Malang: Madani: Kelompok Intrans Publishing, 2016), hlm.9..

From some of the above definitions, the author can conclude that da'l is an activity of a da'l in inviting, calling, *calling*, and giving advice to all people or made to do the right (right) and leave kebathilan (badness) in order to get salvation in the world and the hereafter.

In addition, da'wah must commemorate each other so that da'wah will be inherent in every Muslim when he realizes *that* da'wah must be conveyed to all Muslims, at least to himself and those closest to him.

3. The Popularity of Ustad Muhammad Ihsan's Da'wah Through Youtube

Popularity comes from the word popular, meaning known and liked by many people. In the General Indonesian Dictionary, Popularity means a person's fame. Popularity has the same meaning as familiarity. Familiarity means often seen or already famous. In Communication Science regarding Popularity, there is a sentence that says, "*He doesn't communicate what he says, he communicates what he is.*" he (the communicator) cannot tell the listener to only pay attention to what he says, but the listener will also pay attention to who says.¹⁶

Popularity is the impact of news framed by the mass media. *Popularity* can also be defined as the result of hard work, dedication, and loyalty to work.¹⁷ According to KBBI, Popularity is defined as Popularity or level of Popularity. Britannica Dictionary explains that Popularity is the state of being liked, accepted, or recognized by many people.¹⁸

Ustad Muhammad Ihsan's da'wah journey has become popular among the people of Lombok. There are several reasons for the Popularity of Ustad Muhammad Ihsan in preaching, including;

¹⁶ Suardi. *Mencermati Pilihan Rakyat Antara Pularitas Dalam Integritas Semu*, (Jurnal Risalah: Volume 28, Nomor 2, 2017), hlm. 72.

¹⁷ Esther Meilany Pattipeilohy. *Citra Diri Dan Popularitas Artis*, (Jurnal Kajian Komunikasi: Volume 3, Nomor 1, 2015), hlm.29.

¹⁸ Nur Umar Akashi. *Pengertian Elektabilitas dan Popularitas, Apa Fungsinya dalam Politik*, dalam <https://www.detik.com/jogja/berita/d-7151679/>, diunduh pada 14 Maret 2024 Pukul 06.08 Wita.

First, I am young, but I have the skills to preach. Seen from the choice of words and sentences used by Ustad Muhammad Ihsan is very varied, and the vocabulary used is not repetitive. Then, his delivery is firm and clean, so every strand of words is very clear to receive.

Second, Having a friendly attitude. This means that Ustad Muhammad Ihsan shows a friendly, polite, and courteous attitude in preaching; it is evident from his attitude that he always greets his congregation with the question, how are you? Are you still sitting strong? Moreover, other questions are accompanied by a smile. So that before Jeremiah begins, a sense of familiarity with the congregation is established. One example of some sentences and questions when Ustad Muhammad Ihsan greeted the congregation when the recitation began on the Youtube channel "Syiar Lombok NTB" with the da'wah theme "*The Important Thing is that the Husband is Happy*," uploaded on March 3, 2024.

"Congregation, all Muslims, Muslimat, sak lek julu dait lek mudu, sak betelosor. Nggeh badek jak apah ke laik angen, jaguk adik aneh, sak penting seneng, tidem still kanggon silak, cumen dendekek jauk galeng doang".

Third: Several Youtube channels upload his da'wah videos and use them as one of the da'wah content, and each video has many subscribers and viewers. Several Youtube channels have many subscribers and viewers, including

- a. Youtube account named "Beguru Ngaji" with 14,968,528 views and 92.7 thousand subscribers; the lecture title is "*Impan Ate Nasihat Nyawe*," uploaded on November 16, 2022.
- b. Youtube account named "Pacu Ngaji" has 1,528,920 views and 10.1 thousand subscribers; the title is "*lecture ustad Muhammad Ihsan, Jamaah Langko Crying and Laughing*." Uploaded on June 19, 2022.
- c. Youtube account named "Tuan Riwe" with 2,043,265 thousand views and 11.2 thousand subscribers. The lecture title is "*The Latest Lombok Sasak Recitation Lecture by Ustad Ocet*." Uploaded on January 18, 2024.

- d. The Youtube account, "Majlis Tadzkir Lombok," has 1,338,273 views and 11.5 thousand subscribers. The title of the ceramah is "Gare-Gare Puase Sunah". Dingdah on February 21, 2024.
- e. A Youtube account named "Dunia Mujtahidint" has 29,995 views and 94.1 thousand subscribers. The story's title is Lacur Irup Jari Manusia, uploaded on May 28, 2023.
- f. The Youtube account "Syiar Lombok NTB" has 11,870 views and 6.45 thousand subscribers. The lecture title is "The Important Thing is that the Husband is Happy," uploaded on March 3, 2024.
- g. Youtube account named "Lombok Media" with 30,589 views and 1.71 subscribers. The lecture "Always Full of Laughter" was uploaded on May 9, 2022.

Fourth, Interesting Da'wah Methods Unlike da'l usually, Ustad Muhammad Ihsan uses several da'wah methods that make his congregation always feel tickled to laugh and increasingly focused on listening. Among these preaching methods are humorous preaching methods, communicative preaching methods, singing preaching methods, and storytelling preaching methods. He is increasingly popular in the community with the variety of da'wah methods.

4. Ustad Muhammad Ihsan's Da'wah Method on Youtube

In the Qur'an Surah an-Nahl verse 125, Allah SWT has mentioned three methods of da'wah that Da'l can use in general as Allah SWT says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Call (people) to the way of your Lord with wisdom and  instruction and argue with them in a good way. Indeed, your Lord is the One

who knows better who has strayed from His path and He is the One who knows better those who are guided".¹⁹

First, Al-hikmah, as a method of da'wah, is the ability and accuracy da'l in selecting sorting and harmonizing da'wah techniques with the objective conditions of man's. Second: al-Mau'izhah al-Hasanah can be interpreted as an expression that contains elements of guidance, education, teaching, stories, good news, warnings, and positive messages (wasiyat) that can be used as guidelines in life in order to get the salvation of the world and the hereafter. Third, al-Mujadalah is a synergistic exchange of opinions between two parties. This does not give birth to hostility, with the opponent's aim to accept the proposed opinion by providing strong arguments and evidence.²⁰ Ustad Muhammad Ihsan uses his da'wah methods in each Youtube account; among Ustad Muhammad Ihsan's da'wah methods are:

a. Humorous Da'wah Method

The word humorous in the Big Indonesian Dictionary KBBI) means someone with a sense of humour. Meanwhile, humor can be defined as something funny or witty and various circumstances that can amuse someone. A humorist is a person who has a high sense of humor. A humorist also does not want the surrounding environment to be sad.²¹

The humorous da'wah method is widely used by da'l today, especially young da'l. Humorous da'wah puts forward a sense of humor, cheerfulness, and happiness so that the congregation feels entertained and does not feel bored when the recitation or lecture takes place but still gets the content of the recitation or lecture densely.

Humorous preaching is usually inserted with jokes from a da'l to the congregation, either in the form of rhymes, proverbs, or others whose purpose is

¹⁹ The Holy Qur'an Al-Fatih. Al-Qur'anul Karim Tafsir Perkata Tajwid Kode Arab, hlm. 281

²⁰M. Munir. *Metode Dakwah* (Jakarta: Kharisma Putra Utama, 2015). Hal. 8-19..

²¹Gramedia.com. *Pengertian Humoris Adalah: Ciri, Jenis dan Cara Menjadi Orang Humoris* (<https://www.google.com/amp/s/www.gramedia.com/literasi/humoris-adalah/amp/>).

to make the congregation laugh and not sleepy so that the congregation remains focused on the content of the recitation or lecture being delivered by the da'l or preacher.

Ustad Muhammad Ihsan uses this humorous da'wah method in every theme of his da'wah; it can be seen in several viral videos on several Youtube accounts, one of which is, for example, on the Youtube account "Beguru Ngaji" with the da'wah theme "*Impan Ate Nasihat Nyawe*." He conveyed several things so that the da'wah messages became interesting, including;

"The lecture began with the Sasak rhyme, "The month of Shawwal is a month of blessings; after the prayer, immediately recite the Koran. Answer the Edelman-made festive greetings and repeat the pole."

"Bapak haji salam selling batik, jamaah bini sak answer salam tiang doean hopefully beautiful".

"The deer eats frowning, although I am small but cute."

The pantun was delivered when Ustad Muhammad Ihsan started the lecture or recitation so that the congregation began to smile and focus on Ustad Muhammad Ihsan. Each rhyme delivered is interspersed with explanatory sentences from all the rhymes, thus making the congregation always cheerful and focused on the content of Ustad Muhammad Ihsan's lecture.

b. Communicative Da'wah Methods

In the Big Indonesian Dictionary, the word communicative means in a state of mutual contact (easy to contact), easy to understand (understandable), and the *language is straightforward so that the message can be appropriately received*.²²

Communicative communication can be interpreted as showing a sense of pleasure in talking, associating, and cooperating with others. Communicative character can be developed by creating a comfortable social atmosphere, a supportive situation, and an enjoyable environment.²³

²² <https://kbbi.web.id/komunikatif>

²³Merdeka.com. *Komunikatif Adalah Mudah Dipahami, Berikut Pengertian dan Contohnya*, dalam <https://www.merdeka.com/jabar/>, diunduh pada 14 Maret 2024 Pukul 10.58 Wita

The communicative da'wah method is one of the da'wah methods used by da'l in addressing the congregation whenever the speech is content. Here, a da'l still actively greets the congregation of the recitation, either asking about the news, whether they have eaten, understanding or not the contents of the lecture, and so forth. In this case, the congregation will feel familiar with the da'l so that the da'wah is not rigid and static but dynamic.

Some examples of communicative da'wah practised by Ustad Muhammad Ihsan, one of which is on the Youtube account "Beguru Ngaji" with the da'wah theme "*Impan Ate Nasihat Nyawe,*" including;

"Ibuk lamun te tame masjid, ndek te kanggo begosip nggeh, jaguk side ibuk baruk begosip doang porokm, demenk tiang tame masjid baruk, ke kocetn ustad ne nok ye basen side".

"Mother, if you talk to the Qur'an, you will immediately answer to Allah. If you pray to Allah, hopefully you will be able to marry Malik".

"Tiang matur poto enggeh, lamun tunggak sampun tesampean isik tuan guru baruk nggeh. Mom likes pictures or toggak".

Ustad Muhammad Ihsan, as a da'l here, invites the congregation to have a dialogue by asking about things that make the congregation not sleepy so that the congregation can feel their existence as a da'l. This atmosphere can break the ice. Such an atmosphere can dilute the atmosphere.

c. Singing Da'wah Method

Usually, the singing method is used by teachers to educate their students so that all students do not feel bored. The singing method is a learning method that uses verses that are sung.²⁴

In da'wah activities, the singing method is also widely practised by some da'l, who make variations of tones and lyrics from familiar songs. One of them is Ustad Muhammad Ihsan, a young da'l who is still a *trending topic* on the island of

²⁴ Ridwan & A. Fajar Awaludin. *Penerapan Metode bernyanyi dalam Meningkatkan Penguasaan Mufradat dalam Pemebelajaran Bahasa Arab di Roudhatul Athfal*, (Jurnal Kependidikan: Volume 13, Nomor 1, 2019), hlm.58.

Lombok; he usually conveys some advice through sasak accent singing, commonly called *Sasak lelakaq*, which is taken from the notes of familiar songs but has a profound message, such as: on the Youtube account "Beguru Ngaji" with the da'wah theme "*Impan Ate Nasihat Nyawe*," including;

"Mun ke cial mun ke cinkluk, bau pupak lek dermaji, Isin tian mun pade epuhk, sampen lupak lalo ngaji". "Bije sanak sometimes jari, silak gamak de lumbar ngaji, Engkah bother sik trading adin molah jelo muri. Surge narake keep waiting, marak surat tuan guru, Silak gamak de lumbar beguru lek pengajian side waiting".

Bije sanak selapuk de sukur side with sak mude, laguk endeng pire age te kendek jari sie-sie, imam ghozali sampun bebase bile age de dase evening, but ndek mele to repent nasuhe adin sedie tame nerake "

d. The Da'wah Method of

Telling or telling stories is one of the da'wah methods that are also often used by da'l. Ustad Muhammad Ihsan also applies this method in carrying out his da'wah on one of the Youtube accounts, "Siyar Lombok NTB," with the da'wah theme "*The Important Thing is that the Husband is Happy*," uploaded on March 3, 2024, an interesting story was delivered by Ustad Muhammad Ihsan, namely:

"When the Prophet reached the seventh heaven, the sea and the sky were photographed, and the stumps were broken. The stumps were broken. The stumps were broken. Make meet the Prophet and the angels close to the Muskil angels or the angels change, the Prophet meets the angels close to the angels close to the angels change the fingers of the angels close to the angels or silent. When the Prophet said subhanallah the angel who had been silent began to move, when saying walhamdulillah mun often keletekn. Walailahailah wallohuakbar, he began to fly, immediately sweltering in the sea tipak, when he finished sweltering he lifted his head and the Prophet said lahaulawalakuatailla Billahil aliyil azim mun often keletekn mun aik former keletekn niki hot immediately turned into an angel

Selapukn. The angels will pray, dhikr, glorify, astagfirullah, lailahaillallah, subhanallah. And the recitation is all intended for the person who recites it".

CONCLUSION

Ustad Muhammad Ihsan, one of the young da'l actively preaching in Lombok, has proven that young people can appear as preachers who sell in the community. The Popularity of Ustad Muhammad Ihsan's da'wah cannot be separated from social media, especially Youtube accounts. Among the factors for the Popularity of Ustad Muhammad Ihsan's da'wah are his young age and skills to preach, his friendly attitude, the number of Youtube channels that upload videos of his lectures, and his use of interesting da'wah methods such as humorous da'wah methods, communicative da'wah methods, singing da'wah methods, and storytelling da'wah methods.

The Popularity of Ustad Muhammad Ihsan as a da'l is inseparable from his istiqomah and his courageous and creative attitude in delivering da'wah. Istiqomah leads to the attitude of a da'l to continue proselytizing despite having tremendous challenges. Dare leads to the mentality of a young da'l to appear to deliver da'wah throughout the community. Creativity leads to the ability of a da'l to package da'wah using social media, which is an expertise in reading opportunities.

Ustad Muhammad Ihsan should be used as motivation for preachers, especially young people. The da'l can make Ustad Muhammad Ihsan's da'wah method an important reference in packaging da'wah. Ustad Muhammad Ihsan has been able to answer the needs and desires of today's society by preaching that da'wah is not only delivered through a pulpit or ta'lim assembly with a solemn and silent atmosphere but by singing, telling stories and accompanied by wise jokes or humor will also be an attraction for the community to follow the da'wah that is being delivered.

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