



## The Construction of Husein Ja'far's Character in the Digital Preaching Space: A Critical Discourse Analysis of the Contents "Pemuda Tersesat"

M. Ruhul Qudus Al-Mahbub<sup>1\*</sup>, Siti Kholifah<sup>2</sup> & Mangku Purnomo<sup>3</sup>

<sup>1,2,3</sup> Brawijaya University

\* email. [mrubulqudus87@gmail.com](mailto:mrubulqudus87@gmail.com)

### ABSTRACT

The shift of da'wah to the digital space demands a reinterpretation of religious authority, no longer solely dependent on formal scholarly legitimacy but also on the formation of a persona through communication practices. However, previous research on the YouTube contents "Pemuda Tersesat" has focused on humor and da'wah messages, without examining how the preacher's persona is discursively constructed as a basis for religious legitimacy. This study aims to explain how the persona of Husein Ja'far is constructed in Pemuda Tersesat and how this construction produces religious authority and moderation in the digital space. Using a qualitative approach with Norman Fairclough's Critical Discourse Analysis (CDA) model, this study analyzes 10 selected episodes through the dimensions of text, discursive practices, and social practices. The results show the formation of a humorous, dialogical, rational, and moderate preacher persona, reinforced by audience responses depicting recognition, emotional closeness, and moral legitimacy. This persona shapes a digital religious image and encourages real social participation through collective philanthropic movements. The study concludes that the digital da'wah persona is a discursive construction that generates symbolic power and is a performative instrument of religious moderation. Theoretically, this study enriches the study of digital communication and da'wah by emphasizing the critical relationship between language, authority, and social practices in the formation of contemporary religious authority.

**Keywords:** digital communication; digital preaching; critical discourse analysis; preacher persona; religious authority; religious moderation

## INTRODUCTION

The digital transformation of contemporary society has fundamentally changed the way individuals communicate, construct meaning, and participate in public discourse. (Hasanah et al., 2025; Häussler, 2021; Masip et al., 2019; Zaitsev et al., 2023). Digital media no longer functions merely as a channel for distributing religious messages. It is a discursive space where identity, authority, and power relations are continuously negotiated. (Burke, 2020; Chua & Westlund, 2019; Ritonga et al., 2024). The convergence of technology and media allows audiences to also participate in producing, interpreting, and disseminating discourse (HA Campbell & Evolvi, 2020a; Mutmainah et al., 2022; Zaid et al., 2022). In this increasingly participatory communication landscape, legitimacy and authority are not static. They are shaped through ongoing symbolic interactions. These fundamental changes directly impact various domains of public communication, including religious communication practices (Batubara et al., 2025; Fakhruroji et al., 2020).

Correspondingly, the practice of da'wah in Indonesia has also undergone a significant shift. Da'wah, previously confined to institutional spaces such as mosques and conventional broadcast media, is now increasingly shifting to the digital space, which is open, fluid, and competitive (Nuriana & Salwa, 2024; Zaman et al., 2023). This shift in media has serious implications for how religious authority is constructed and recognized. Authority is based not solely on formal scholarly legitimacy or institutional affiliation but also on the preacher's ability to construct a persona that is communicative, authentic, and relevant to the characteristics of the digital audience, particularly the younger generation (Fatimah et al., 2025; Rokibullah & Laksana, 2025; Rahmawati et al., 2024). Therefore, digital preaching should be understood as an arena for identity formation and symbolic legitimacy.

This situation is reflected in the YouTube program "Pemuda Tersesat," featuring Husein Ja'far Al-Hadar. The program combines theological discourse with humor, informal language, and pop culture references that resonate with the experiences of the younger generation (Mursalat, 2024; Qurrota A'yuni & Nasrullah, 2022). Through this strategy, the role of the preacher is repositioned from a normative moral figure to the dialogical one who appears as a digital friend. This approach allows for the creation of emotional closeness and public trust, which are essential foundations for religious authority in the digital space (Raya, 2025). Thus, besides a medium for preaching, Pemuda Tersesat functions as a discursive space where religious authority is produced, displayed, and negotiated.

The relevance of "Pemuda Tersesat" as an object of study is also reflected in the academic attention given to this program. Several previous studies, such as

those by Alfisyahrin (2022), Gaffari (2023), and Pangestu and Ulum (2022), generally conduct thematic content analysis. Their primary focus is on the use of humor as a communication strategy to promote religious moderation and inclusivity. However, attention to how the identity of the preacher is shaped through discursive practices is limited.

This limited focus indicates a significant research gap in the study of digital da'wah. Previous research has tended to treat the identity of the da'wah preacher as a fixed and given attribute, not a dynamic discursive construct. Consequently, the linguistic processes, interaction styles, and social practices that enable the da'wah persona to gain legitimacy and symbolic dominance are neglected. Meanwhile, in an attention- and algorithm-based media ecosystem, persona is a key prerequisite for the formation of public trust and religious authority. This gap demands a critical analytical approach to the relationship between language, power, and religion.

Addressing this gap, this study offers novelty at the theoretical and methodological levels. The novelty lies in the analysis of the construction of the preacher's persona as a source of symbolic power in digital da'wah through CDA. This study explores how linguistic practices, interactional styles, and discursive framing simultaneously shape, negotiate, and legitimize religious authority in the digital space. Thus, this study positions digital da'wah as a discursive practice that actively produces authority, not simply conveys teachings.

Theoretically, this research contributes to the development of CDA studies by placing the construction of persona and identity as the primary focus in the study of digital religious communication. Empirically, it provides a concrete picture of digital da'wah practices through an analysis of the language strategies, humor, and interactional styles in the program Pemuda Tersesat. Socially, this research is relevant in the context of strengthening religious moderation in Indonesia, by demonstrating how dialogic and inclusive da'wah can build public trust and encourage constructive social participation.

Based on the overall explanation, this research is directed to answer the following research questions: (1) how the persona of Husein Ja'far is discursively constructed in the content of Pemuda Tersesat; (2) how the discourse practices in the program build and legitimize religious authority in the digital preaching space; and (3) how the construction of persona and authority relates to the discourse of religious moderation in the Indonesian social context.

## **RESEARCH METHOD**

This research used a qualitative approach (Creswell, 2003) to deeply understand the construction of meaning and social practices in digital da'wah. It adopted CDA framework by Fairclough (2010) to examine how the persona of Husein

Ja'far is discursively constructed in the program Pemuda Tersesat on YouTube. This approach was chosen because it allowed for an analysis of the dialectical relationship between language, communication practices, and social structures, and was relevant to examining the production of authority and symbolic power in digital spaces (Fairclough, 2010; Wodak & Meyer, 2016).

The research data consisted of 10 selected episodes of the program on the YouTube channel Jeda Nulis. It featured Husein Ja'far as the main speaker. These episodes were purposively selected based on qualitative considerations, popularity and audience engagement, thematic relevance to religious and social issues of the younger generation, and the linguistic richness and rhetorical style in representing Husein Ja'far's public persona. The selection of this number of episodes was not intended to achieve statistical generalizations, but to deeply analyze the consistent discursive patterns in the formation of digital religious personas and authority.

Data analysis referred to Fairclough's CDA model which integrated three dimensions, textual analysis, discursive practice, and social practice (Fairclough, 2010; Weissenrieder & Fairclough, 1997). The analysis process was carried out in stages and iteratively. The first stage was open coding, which identified discourse units in the form of lexical choices, modalities, humor, metaphors, interactional styles, and forms of self-representation in the video transcripts. The second stage was discursive categorization, by grouping the initial codes into analytical categories that represented persona constructions, authority legitimization strategies, and framings of religious moderation. The third stage was critical interpretation, in which these categories were analyzed within the framework of discursive and social practices to understand the relationship between discourse, symbolic power, and the context of digital da'wah in Indonesia.

Data collection was conducted through documentation and observation of video transcripts, visual elements, and audience interactions reflected in comments and social media engagement. The analysis also considered the characteristics of digital media as a multimodal discursive space, considering that the formation of persona and authority occurs not only through verbal language but also through visuals, presentation style, and audience interaction patterns (Flowerdew & Richardson, 2017; Machin & Mayr, 2023). In this framework, the persona of the preacher is understood as the result of the production of discourse that builds legitimacy, public trust, and symbolic power (Dijk, 2017).

Ethical aspects of the research were addressed through the responsible use of publicly available data. All data were obtained from openly available content on the YouTube platform without any intervention on the research subjects. The identities of individual audience members were not analyzed personally and were used only as a general context for discursive interactions. This research adhered to the principles of prudence, objectivity of interpretation, and academic integrity,

according to ethical standards for qualitative research and CDA theory.

## RESULTS AND DISCUSSION

### Construction of Husein Ja'far's Persona through Language and Visual Practices

The analysis of the content of Pemuda Tersesat on the YouTube channel Jeda Nulis shows that Husein Ja'far's persona as a digital preacher is not constructed in a single unit but through sub-discourses that recur in language practices, interaction styles, and visual presentations. Based on the coding process of dialogue transcripts and visual elements, three main sub-discourses were found that consistently shape Husein Ja'far's image: a humorous preacher, a dialogic communicator, and a religious figure who is friendly and easily accessible to young audiences.

Table 1. Coding Results of Husein Ja'far's Persona Construction

Sub-Discourse	Transcript Data	Discursive Code	Meaning of Persona
Religious humor	“Atthoriq means path... let him find his own path.”	Light roasting	The preacher is relaxed and does not preach.
Social satire	“All this land belongs to Allah.”	Contextual satire	Critical without being confrontational
Reflective humor	“Look for a mosque that has tens of millions.”	Callback humor	Familiar and fluid
Dialogic language	“You don't have to feel cornered by criticism.”	Egalitarian language	Empathetic and communicative
Casual visuals	Hoodie, PUBG green screen	Pop-cultural visuals	Close to young people

Source: Processed by researchers, 2025

The first dominant sub-discourse is the use of humor as a preaching strategy. Humor appears in the form of roasting, satire, and callbacks inserted in responses to audience questions. In one episode, Husein Ja'far mocks a questioner named Atthoriq by playing on the meaning of his name, which means “path”, contrasting it with the term “lost”. This humor does not function as personal ridicule, but a mechanism to lighten the mood, reducing the symbolic distance between the preacher and the audience.

Furthermore, social satire is used to critique specific religious or social practices without judgment. Statements, such as “all this land belongs to Allah” are used as critical analogies against religious justifications for problematic actions. This strategy positions Husein Ja'far as a critical yet inclusive figure.

The second sub-discourse demonstrates the use of dialogical and egalitarian

language. The answers provided do not use complex theological terms but easy-to-understand everyday vocabulary. This language reinforces Husein Ja'far's image as a preacher open to dialogue and not positioning himself as a single, superior authority.

The third sub-discourse is evident in the visual and performative aspects. The use of casual attire, a green screen backdrop with elements of popular culture, and relaxed interactions with other presenters construct a modern religious persona relevant to youth digital culture. These visuals become part of a discursive practice that reinforces the da'wah message.



Source: Screenshot of Content "Pemuda Tersesat" on Youtube

Figure 1 .View of "Pemuda Tersesat" content with PUBG game background

The results of the study show that the persona of Husein Ja'far in the program is constructed through discursive strategies that emphasize humor, dialogue, and closeness to young audiences. This finding confirms the main argument in the theory of CDA that social identities do not exist naturally but are instead produced and negotiated through language practices and social representations (Weissenrieder & Fairclough, 1997).

In the context of digital preaching, Husein Ja'far's use of humor serves as a strategy to deconstruct conventional religious authority. Humor, whether in the form of roasting, satire, or callbacks, becomes both entertainment and ideological mechanism to reduce the hierarchical distance between preacher and audience. This finding aligns with international studies on religious infotainment, that humor can enhance the credibility of religious communicators in the digital space by creating an authentic and non-patronizing impression (Lyle. Campbell, 2013; Hjarvard, 2011).

Unlike traditional ulama figures who often project authority through normative language and sacred symbols, Husein Ja'far instead builds his authority through an egalitarian communication style. This strategy affirms what Hoover (2016) called performative religious authority – the authority constructed through communication performance, not solely institutional legitimacy. By using everyday

language and dialogical responses, Husein Ja'far positions himself as a discussion partner rather than a fatwa issuer, so that young audiences feel symbolically accommodated.

The visual and performative aspects of Figure 1 also play a significant role in the construction of this persona. The casual appearance, use of popular culture settings, and relaxed dialogue format represents Husein Ja'far as a modern and accessible religious figure. This finding is consistent with global research on digital religion that visuality and presentational style are integral to religious discursive practices on social media (Hutchings, 2017; Lövheim & Campbell, 2017).

Within Fairclough's CDA framework, the discursive practices of Pemuda Tersesat demonstrate how the production and consumption of Islamic preaching content adapt to the logic of digital media. Humor and dialogue are ideological strategies to ensure the message's acceptance among a young audience that tends to be skeptical of formal religious authority. It expands on the finding of Rustandi (2020) and Azisi & Syam (2023) that religious authority in the digital age increasingly relies on communicative and performative skills.

Therefore, Husein Ja'far's persona as a humorous, dialogical, and modern preacher is the result of a structured discursive construction. This persona becomes a crucial foundation for building public trust and paves the way for further discussion on how it intertwines with religious authority and the discourse of Islamic moderation in the Indonesian social context.

### **Audience Response and the Legitimacy of Husein Ja'far's Authority in the Content “Pemuda Tersesat”**

The audience comments on the episodes of Pemuda Tersesasa show that the legitimacy of Husein Ja'far's authority is constructed through five main response patterns that consistently emerge. They represent the discursive mechanisms through which audiences acknowledge, trust, and attach symbolic affiliation to Husein Ja'far as a preacher in the digital space.

Table 2. Summary of Audience Transcript Data and Coding

No	Audience Comment Quotes (Condensed)	Initial Code	Discursive Categories
1	"If we study the Koran in a mosque like this, it will definitely be full... it's not just halal or haram, but it's a solution."	Appreciation of the solution-oriented approach	Relevance-based authority
2	"Habib is pleasant to listen to, relaxed, and doesn't spread hatred."	Peaceful preaching	Moral authority
3	"As a young person, I need a preacher like Habib Ja'far."	Generational identification	Affective authority

4	“Light but meaningful, suitable for today's generation.”	Communicative style	Communicative authority
5	“Peaceful and tolerant Islam.”	Representation of moderate Islam	Symbolic authority

Source: Processed by researchers, 2025

First, the audience explicitly assessed Husein Ja'far's preaching as relevant and solution oriented. A comment stating that preaching "is not only halal-haram but also solutions" indicates that the audience interprets religious authority in terms of the capacity to address real-life issues. Authority in this context is attributed to interpretive and problem-solving abilities, not to formal scientific claims. This finding is in line with international studies on digital religion which show that religious authority on social media is increasingly shifting from an institutional basis to a relational and affective basis (Lyle. Campbell, 2013; Hutchings, 2017). However, unlike the Western context, which often displays extreme individualization of religion, the audience response still positions Husein Ja'far as a legitimate religious reference figure, not simply a spiritual influencer.

Second, the audience affirmed Husein Ja'far's legitimacy through moral assessments, particularly regarding his non-judgmental and non-hateful preaching. This response demonstrates that the audience associates religious authority with ethical communication and peaceful values. Furthermore, the comments section indicates that the audience feels legitimate in asking questions about sensitive issues, such as doubts about faith, mental health, and non-mainstream religious practices without fear of stigma. This phenomenon expands Bayat's findings (2010) and that of Hoover (2016) regarding the emergence of everyday religiosity in the digital space, where religion is practiced through everyday experience, not a formal doctrine.

Third, there is a pattern of generational identification, where audiences, particularly young people, express emotional and representational closeness to Husein Ja'far. Statements, such as "as a young person, I need a preacher like Habib Ja'far" demonstrate that authority is constructed through shared experiences, language, and thought processes. In this context, audiences position Husein Ja'far as a figure who is "in the same position" as them, making the preaching message feel more legitimate and credible. It strengthens Couldry's (2013) argument that symbolic power in new media no longer rests on structural position, but on the actor's ability to be socially recognized through repeated communication practices.

Fourth, the audience recognized a communication style perceived as light, relaxed, and easy to understand. Responses such as "light but meaningful" indicate that discursive authority is established through effective message delivery. A communicative language style is seen as strengthening credibility by facilitating audience understanding and engagement. The audience interprets Husein Ja'far as

a representation of moderate Islam relevant to the contemporary social context. The positive response to his approach, which combines religious and psychological approaches, indicates that the audience accepts the discourse of religious moderation as a solution, not an ideological compromise. These findings complement studies on religious moderation in Indonesia (Bustomi & Zuhairi, 2021) by adding the dimension of the digital audience as an active actor in reproducing the values of moderation.

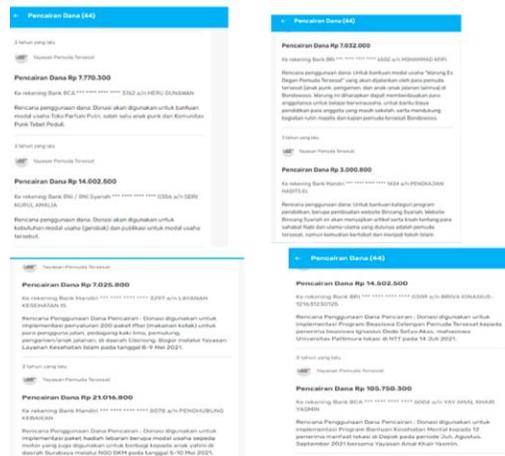
Fifth, the audience explicitly represents Husein Ja'far as a symbol of moderate Islam. Comments emphasizing that the content reflects a peaceful and tolerant Islam indicate that the audience associates the figure of Husein Ja'far with the values of religious moderation. In this case, legitimacy means ideological as Husein Ja'far is positioned as a representation of Islam that is appropriate to Indonesia's pluralistic social context. From Fairclough's perspective of social practice, it demonstrates that digital da'wah discourse does not stop at the level of representation but transforms into collective action. Globally, this finding aligns with research on networked religion that promotes the interconnectedness between online discourse and offline social action (HA Campbell & Evolvi, 2020), but with the uniqueness of the Indonesian context which is strong in the values of religious solidarity and philanthropy.

Overall, the audience's response to the content plays a crucial role in solidifying Husein Ja'far's persona and authority. The audience is an agent strengthening discursive legitimacy through recognition, participation, and the reproduction of meaning. Thus, religious authority in digital da'wah is co-constructive, built through a dynamic relationship between the preacher, the media, and the audience in which a finding that broadens the global discussion on religion, media, and symbolic power.

### **The Construction of Husein Ja'far's Persona and Its Implications for the Discourse on Religious Moderation**

The analysis shows that the construction of Husein Ja'far's persona in the program "Pemuda Tersesat" does not stop at symbolic representation at the level of linguistic discourse but extends to producing tangible social impacts. The persona of a moderate preacher, discursively constructed through humor, dialogic language, and emotional closeness with the audience, serves as a basis for symbolic legitimacy that encourages collective social participation.

One of the most concrete manifestations of this persona construction is the establishment of the social movement "Celengan Pemuda Tersesat" initiated directly by Husein Ja'far and supported by the program's audience. This movement targets the economic, educational, and mental health issues facing the younger generation, particularly during the COVID-19 pandemic crisis. According to public documentation, this movement successfully raised Rp953,331,621, which was then distributed to various social assistance and community empowerment programs.



Source: Screenshot of Pemuda Tersesat's Piggy Bank via Kitabisa.com

Figure 2 View of "Celengan Pemuda Tersesat" via Kitabisa.com

Discursively, the narratives accompanying this movement suggest solidarity, empathy, and social responsibility as integral parts of religious practice. Thus, the persona of Husein Ja'far is constructed not only as a religious authority issuing fatwas or moral advice, but also as a moral figure capable of mobilizing collective action based on the values of religious moderation.

These findings suggest that the persona of Husein Ja'far operates as a form of symbolic power in the Bourdieusian sense (Lindell, 2025), the ability of social actors to influence public actions and perceptions through collectively recognized symbolic legitimacy. Religious authority is constructed through discursive practices that are consistent and resonant with the social experiences of digital audiences.

Within Fairclough's CDA framework, the "Pemuda Tersesat" Piggy Bank phenomenon represents the dialectical relationship between discursive and social practices. The discourse of religious moderation, previously produced in the form of humor, dialogue, and popular language, then materialized into concrete social

actions. It confirms that discourse not only represents social reality but also actively shapes and transforms it.

Compared with international studies on digital preachers and online religious authorities, this finding aligns with the studies of Campbell (2013) and Evolvi (2017) that religious figures in digital spaces gain legitimacy not through institutional hierarchies but emotional closeness, authenticity, and responsiveness to their audience's social problems. However, this study expands on these findings by demonstrating that symbolic legitimacy can also be converted into concrete social mobilization, beyond mere symbolic affiliation or consumption of religious content.

In the Indonesian context, the construction of Husein Ja'far's persona contributes to strengthening the discourse of religious moderation in a way that differs from the normative model of preaching. Moderation is not conveyed as an abstract doctrine but practiced through acts of solidarity, concern for mental health, and economic empowerment. This approach strengthens the argument that religious moderation in the digital space operates performatively, demonstrated through actions rather than simply normative narratives. Thus, the construction of Husein Ja'far's persona in the program produces social impacts that broaden the meaning of da'wah as a practice of communication, social ethics, and collective action in the digital public space.

Based on this description, the YouTube contents of "Pemuda Tersesat" and the figure of Husein Ja'far has been proven to have a significant influence on social change in society. Through the donation movement initiated, the public was encouraged to actively participate in fundraising, which reached over IDR 900 million. The funds were distributed to various groups in need, including educational assistance, business capital support, and access to psychological services for people with mental health problems. This phenomenon demonstrates the existence of a symbolic power relationship established through the discourse of the character of Husein Ja'far, where his influence not only shapes ways of thinking but also encourages real community action to help each other and strengthen social solidarity, especially during the pandemic crisis (Baharun & Intania, 2020).

## CONCLUSION

This study concludes that the persona of Husein Ja'far in the "Pemuda Tersesat" program is constructed through integrated discourse practices, including the use of humorous language, dialogical style, popular visual strategies, and the articulation of moderate Islamic values. This study asserts that the persona of a preacher in digital space is not a static personal attribute, but rather the result of an ongoing discursive process tied to the social and cultural contexts and logic of

the digital platform. Thus, religious authority in digital space is formed through negotiations between texts, discursive practices, and social practices.

Theoretically, this research contributes to the development of CDA studies by expanding the analytical focus from the content of da'wah messages to the construction of personas and symbolic power in digital religious communication. The research findings show that da'wah discourse produces social legitimacy that allows religious actors to influence the way audiences think and act. Thus, this research enriches the CDA literature by showing how religious personas function as discursive nodes that bridge language, identity, and power relations in the context of digital da'wah.

Within da'wah communication, this research confirms that religious moderation in the digital space operates performatively, through inclusive communication practices and concrete social actions. The connection between the da'wah discourse of "Pemuda Tersesat" and social movements such as the "Pemuda Tersesat" Piggy Bank demonstrates that digital da'wah can transform into a medium for social mobilization that strengthens solidarity, empathy, and public participation in a pluralistic society.

The analysis of this study focuses on one figure and one digital da'wah program, so the findings cannot be generalized to all da'wah practices in the digital space. Besides, it analyzes the YouTube platform, and the discursive dynamics on other platforms such as Instagram or TikTok might pose different results. Furthermore, the audience analysis was limited to discursive interpretation and documentation of interactions, without involving direct interviews with audience members.

Therefore, further research is recommended to conduct comparative studies of several digital preachers with different communication styles to broaden understanding of the varying constructions of religious authority. Also, cross-platform research is required to examine how algorithmic logic and media affordance influence the discursive practices of preaching. Methodological approaches that combine CDA with digital ethnography or audience analysis might also enrich the understanding of the relationship between discourse, public reception, and social action.

## REFERENCE

- Ali Mursyid Azisi, & Nur Syam. (2023). Moderasi Beragama di Ruang Digital: Studi Kontribusi Habib Husein Ja'far dalam Menebar Paham Moderat di Kanal Youtube. *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam*, 32(1), 125–141. <https://doi.org/10.30762/empirisma.v32i1.803>
- Baharun, H., & Intania, I. (2020). INTERAKSI SIMBOLIK DAN IMAJI

- RELIGIOUS DALAM MEMBANGUN CITRA PONDOK PESANTREN NURUL JADID. *Atthulab: Islamic Religion Teaching and Learning Journal*, 5(1), 71–85. <https://doi.org/10.15575/ath.v5i1.7317>
- Batubara, J. A., Katimin, & Samosir, H. E. (2025). Peran Strategis Retorika Dakwah dalam Membangun Komunikasi Politik yang Efektif di Masyarakat Muslim Indonesia. *AL-SULTHANIYAH*, 14(2), 501–512. <https://doi.org/10.37567/al-sulthaniyah.v14i2.4129>
- Bayat, Asef. (2010). *Life as politics: how ordinary people change the Middle East*. Amsterdam University Press; Manchester University Press [distributor].
- Burke, L. (2020). Adaptation in the Age of Media Convergence. *Adaptation*, 13(2). <https://doi.org/10.1093/adaptation/apaa021>
- Bustomi, A., & Zuhairi, Z. (2021). Aktualisasi Nilai-Nilai Moderasi dalam Pandangan Islam. *Tapis: Jurnal Penelitian Ilmiah*, 5(2), 158. <https://doi.org/10.32332/tapis.v5i2.4052>
- Campbell, H. A., & Evolvi, G. (2020a). Contextualizing current digital religion research on emerging technologies. *Human Behavior and Emerging Technologies*, 2(1), 5–17. <https://doi.org/10.1002/hbe2.149>
- Campbell, H. A., & Evolvi, G. (2020b). Contextualizing current digital religion research on emerging technologies. *Human Behavior and Emerging Technologies*, 2(1), 5–17. <https://doi.org/10.1002/hbe2.149>
- Campbell, Lyle. (2013). *Historical linguistics: an introduction*. The MIT Press.
- Chua, S., & Westlund, O. (2019). Audience-centric engagement, collaboration culture and platform counterbalancing: A longitudinal study of ongoing sensemaking of emerging technologies. *Media and Communication*, 7(1EmergingTechnologies). <https://doi.org/10.17645/mac.v7i1.1760>
- Couldry, Nick. (2013). *Media, society, world: social theory and digital media practice*. Polity.
- Creswell, J. W. (2003). Research design Qualitative quantitative and mixed methods approaches. *Research Design Qualitative Quantitative and Mixed Methods Approaches*. <https://doi.org/10.3109/08941939.2012.723954>
- Dijk, T. A. (2017). *The Routledge Handbook of Critical Discourse Studies* (J. Flowerdew & J. E. Richardson, Eds.). Routledge. <https://doi.org/10.4324/9781315739342>
- Evolvi, G. (2017). Hybrid Muslim identities in digital space: The Italian blog Yalla. *Social Compass*, 64(2), 220–232. <https://doi.org/10.1177/0037768617697911>
- Fairclough, N. (2010). Critical discourse analysis. In *The Routledge Handbook of Discourse Analysis*. Routledge.

- <https://doi.org/10.4324/9780203809068.ch1>
- Fakhruroji, Moch., Rustandi, R., & Busro, B. (2020). Bahasa Agama di Media Sosial: Analisis Framing pada Media Sosial "Islam Populer." *Jurnal Bimas Islam*, 13(2), 203–234. <https://doi.org/10.37302/jbi.v13i2.294>
- Fatimah, S., Sariningsih, M., Utami, I. I. B., Muliati, D., Syahirah, J., Siregar, N. C., Anggrayni, D., & Syafrin, N. (2025). Analysis of Aa Gym's Da'wah Narrative in YouTube Content: A Case Study of the Use of New Media to Strengthen the Image and Relevance of Da'wah in the Digital Era. *International Journal of Multidisciplinary Research and Growth Evaluation*, 6(5), 206–210. <https://doi.org/10.54660/.IJMRGE.2025.6.5.206-210>
- Flowerdew, J., & Richardson, J. (2017). *The Routledge Handbook of Critical Discourse Studies* (J. Flowerdew & J. E. Richardson, Eds.). Routledge. <https://doi.org/10.4324/9781315739342>
- Hasanah, U., Holilah, I., Saeful Milah, A., & Halimatusa'diah, H. (2025). The Transformation of Tablighi Jamaat's Da'wah: Digital Adaptation and Political Engagement in Indonesia. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 19(1), 235–266. <https://doi.org/10.15575/idajhs.v19i1.45960>
- Häussler, T. (2021). Civil society, the media and the Internet: changing roles and challenging authorities in digital political communication ecologies. *Information Communication and Society*, 24(9). <https://doi.org/10.1080/1369118X.2019.1697338>
- Hjarvard, S. (2011). The mediatisation of religion: Theorising religion, media and social change. *Culture and Religion*, 12(2), 119–135. <https://doi.org/10.1080/14755610.2011.579719>
- Hoover, S. M. (2016). Religious Authority in the Media Age. In *The Media and Religious Authority* (pp. 15–36). Penn State University Press. <https://doi.org/10.5325/j.ctv14gp1zt.5>
- Hutchings, Tim. (2017). *Creating church online : ritual, community, and new media*. Routledge.
- Lindell, Johan. (2025). *Bourdieusian media studies*. Routledge, Taylor & Francis Group.
- Lövheim, M., & Campbell, H. A. (2017). Considering critical methods and theoretical lenses in digital religion studies. *New Media & Society*, 19(1), 5–14. <https://doi.org/10.1177/1461444816649911>
- Machin, D., & Mayr, A. (2023). *How to Do Critical Discourse Analysis: A Multimodal Introduction*. SAGE Publications, Inc. <https://doi.org/10.4135/9781036212933>
- Masip, P., Ruiz-Caballero, C., & Suau, J. (2019). Active audiences and social

- discussion on the digital public sphere. Review article. *Profesional de La Informacion*, 28(2). <https://doi.org/10.3145/epi.2019.mar.04>
- Mursalat. (2024). Habib Husein Ja'far Al Hadar's Role in Establishing Moderate Islam in The Millenial Generation: The Study Of Foundations and Celengan Pemuda Tersesat. *Journal of Asian Wisdom and Islamic Behavior*, 2(1). <https://doi.org/10.59371/jawab.v2i1.75>
- Mutmainah, S., Masrurroh, S. A., Moefad, A. M., & Muwahhidah, I. (2022). Online Da'wah on Social Media: Personal Branding of a Female Celebrity Preacher on Instagram. *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi*, 39–63. <https://doi.org/10.21093/lentera.v6i1.4803>
- Nuriana, Z. I., & Salwa, N. (2024). Digital Da'wah in the Age of Algorithm: A Narrative Review of Communication, Moderation, and Inclusion. *Sinergi International Journal of Islamic Studies*, 2(4), 242–256. <https://doi.org/10.61194/ijis.v2i4.706>
- Qurrota A'yuni, & Nasrullah, R. (2022). Seeding Peaceful Preaching In The Digital Universe: Mediatization Of Preaching Husein Ja'far Al-Hadar On Instagram. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 7(2), 345–378. <https://doi.org/10.22515/albalagh.v7i2.5643>
- Raya, Moch. K. F. (2025). Digital Islam: new space for authority and religious commodification among Islamic preachers in contemporary Indonesia. *Contemporary Islam*, 19(1), 161–194. <https://doi.org/10.1007/s11562-024-00570-z>
- Ritonga, M., Farid, A. S., & Manda, V. K. (2024). Media Convergence and the Development of Interactive Broadcasting with Metaverse Technology. *Feedback International Journal of Communication*, 1(4), 238–249. <https://doi.org/10.62569/fijc.v1i4.103>
- Rokibullah, R., & Laksana, M. O. (2025). Social Media Utilization by Preachers to Shape Religious Perceptions among Indonesian Youth. *Islamic Journal of Communication and Public Discourse*, 2(1), 11–22. <https://doi.org/10.59784/ijcpd.v2i1.7>
- Rustandi, L. R. (2020). Disrupsi Nilai Keagamaan dalam Dakwah Virtual di Media Sosial Sebagai Komodifikasi Agama di Era Digital. *SANGKĒP: Jurnal Kajian Sosial Keagamaan*, 3(1), 23–34. <https://doi.org/10.20414/sangkep.v3i1.1036>
- Weissenrieder, M., & Fairclough, N. (1997a). Critical Discourse Analysis: The Critical Study of Language. *The Modern Language Journal*, 81(3), 428. <https://doi.org/10.2307/329335>
- Weissenrieder, M., & Fairclough, N. (1997b). Critical Discourse Analysis: The Critical Study of Language. *The Modern Language Journal*, 81(3). <https://doi.org/10.2307/329335>

- Wodak, Ruth., & Meyer, Michael. (2016). *Methods of critical discourse studies*. SAGE.
- Yulia Rahmawati, Farida Hariyati, Ahmad Zakki Abdullah, & Mia Nurmiarani. (2024). Gaya Komunikasi Dakwah Era Digital: Kajian Literatur. *Concept: Journal of Social Humanities and Education*, 3(1), 266–279. <https://doi.org/10.55606/concept.v3i1.1081>
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4), 335. <https://doi.org/10.3390/rel13040335>
- Zaitsev, A. V., Akhunzyanova, F. T., Zyablikov, A. V., & Maksimenko, A. A. (2023). Digital transformation of the public sphere: from offline communications to online dialogue between government and society. *Социодинамика*, (10). <https://doi.org/10.25136/2409-7144.2023.10.44184>
- Zaman, M., Robith Ilman, M., & Maulidi, I. (2023). Transformasi Gaya Dakwah Islam di Era digital. *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah*, 4(2), 165–177. <https://doi.org/10.19105/meyarsa.v4i2.9343>