



Commodification Model of Media Da'wah on Youtube Channel Yuk Ngaji TV

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ABSTRACT

This study describes the forms of commodification in da'wah activities on YouTube media. A YouTube channel called Yuk Ngaji TV has a commodification model for its da'wah activities in the media. The target of da'wah to teenagers, with a variety of interesting and unique content so as to produce various benefits for Yuk Ngaji TV. This study aims to analyze how the forms of commodification on YouTube media Yuk Ngaji TV. The research method used is descriptive qualitative with a semiotic theory approach and media political economy. Data collection through documentation and observation. The results of this study prove that there are various forms of commodification that occur in Yuk Ngaji TV's da'wah activities to gain ideological and materialist benefits. Based on the theory of media political economy, there are various forms of commodification carried out, including the content, audience and labor of the Yuk Ngaji TV channel and its religious values. The commodification of the media has implications for the purity of da'wah that must be done properly and correctly, not just used to gain material and ideological benefits for a group. The implications of this research can have positive and negative impacts. The negative impact of the commodification of da'wah causes the fading of the purpose of da'wah rahmatan lil alamin because it focuses on increasing material benefits. While the positive impact on the perpetrators of da'wah is the motivation to create a way of da'wah that is valuable and attractive to da'wah partners.

Keywords : *Commodification; da'wah media; youtube; Yuk Ngaji.*

INTRODUCTION

Commodification is an economic activity carried out to transform something into economic value (Hasibuan, 2022). Social media is a land for material gain, not only goods are converted into selling value, but da'wah activities can also be used as a commodity on social media (Rustandi, 2018). The year 2023 became the second year that all people in the world made peace with the covid-19 pandemic virus. In March 2020,

internet usage increased by 50%-70% and streaming reached 12% (Romario, 2020). The percentage of internet usage during the pandemic is believed to continue to increase until now (Prasetya et al., 2022). YouTube is one of the most popular media, according to Business of Applications information, its users reach 2.29 billion. Indonesia ranks third in the world as a YouTube user, there are 127 million users and has a market share of 21.42% in 2022 (Widi, 2022).

YouTube is not only a medium of information, but a medium that can generate very profitable economic potential for its users (Fasya et al., 2023). An example that we can see from youtuber Ria Ricis has an income of IDR 10.94 billion per year. Furthermore, there is Atta Halilintar who has a salary of IDR 21.29 billion every year. Through an account called AH, the number of subscribers is 30 million accounts (Sarnita, 2022). The development of this technology is an opportunity for all groups, including Muslims, to spread good information to everyone in a short time (Hadi, 2016).

Seeing this potential, commodification can occur so easily on YouTube media and da'wah activities can also get various benefits in the form of both material and non-material (Huda, 2019). On YouTube media, there can be a commodification of da'wah that makes the channel benefit from the number of viewers, likes and followers (Lestari & Rubawati, 2022).

The development of YouTube can have a significant impact on the process of da'wah Islam. Thus, Islamic da'wah can undergo a transformation in conveying its da'wah messages (Fahrurrozi et al., 2019). Da'wah messages through social media will be more easily and quickly accepted by da'wah partners. What is quite valuable is the digital documentation of da'wah activities, so that it will greatly facilitate all groups in consuming da'wah messages according to their time (Karisna, 2022). Not only that, the da'wah actors or channels that broadcast da'wah through the platform get material benefits and have many opportunities to generate economic benefits (Saudi, 2018).

The phenomenon of da'wah through YouTube media can be an alternative to answer the needs of Muslims for religious insight (Rustandi, 2020). This provides an opportunity for the media industry to benefit, which then many YouTube contents package in such a way that the da'wah program is as interesting as possible and includes entertainment elements ranging from games, music, famous *Ustad* and so on (Dedy & Ardilla,

2020). Such conditions have an impact on the economic benefits of da'wah activities in the media, which is the reality of the commodification of da'wah. Commodification itself is a thing, be it goods or services that can be of economic value for sale and profit (Saputra et al., 2021). It will be a problem when the content of the material on da'wah is not emphasized, but can attract the attention of the object of da'wah. This indicates that the media industry, especially YouTube, changes da'wah activities only to increase ratings and profits. So da'wah with all its elements can become a commodity and part of the product (Alansori & Zahidi, 2019). Whereas da'wah is principled to offer Islamic ideas and invite people to accept consciously, based on science and able to be accounted for the truth (Supriadi, 2023).

The focus of the problem in this study is to describe the forms of commodification on the Yuk Ngaji TV YouTube channel with a semiotic approach and media political economy on the YNTV program. With the benefits of research, namely as an example of the commodification of da'wah in the current technological era and input to da'wah actors in Indonesia related to YouTube da'wah programs in order to always maintain the principles of da'wah, as well as to Muslims as a market to realize that forms of commodification also occur in da'wah activities. This is an unfavorable assessment, because da'wah is used as a commercial activity (Huda, 2020).

This phenomenon can be seen from the Yuk Ngaji TV channel, which is a reflection of the commodification of da'wah on YouTube social media with a different da'wah approach and touches millennials (Felix et al., 2020). There is a commercialization of religious values and symbols in each of their da'wah shows, thus providing benefits not only through YouTube monetization, but also through promotions carried out indirectly in the broadcast content (Juanita, 2023). It is known that this YouTube program is quite popular by having more than 100 thousand subscribers and viewers reaching 100 thousand - 1 million more. The YNTV channel modifies different da'wah activities as usual, they package it with group discussion activities which are usually carried out by 2-4 people (Membership YNTV, 2023).

Da'wah activities that are usually carried out in a monologue way, they change it with an interesting discussion like in one of the shows “*Amas Toxic! Jangan Sampai Bikin Kamu Nggak Produktif*” (Felix et al., 2023). Not only that, this YouTube channel related to Islamic preaching also provides

some interesting additional facilities for those who join the subscription on its YouTube channel. There is information that can only be consumed for those who subscribe. YNTV not only carries out its da'wah activities, but also promotes products with Islamic symbols, the object of da'wah also buys the products offered. Promotion is carried out not only through chat but in the form of symbols of products that are being marketed, so that it subtly invites the object of da'wah to buy (Arifin, 2019). The Yuk Ngaji TV program is inseparable from commodification, because there is a plan to reach as many people as possible, increase the brand of religious products, and continue the Yuk Ngaji program so that Muslim youth always consume it and get material benefits.

Previous related research is a journal entitled "*Komodifikasi dakwah di Youtube (Analisis pada Channel Youtube dr. Zaidul Akbar Official)*" (Juanita, 2023), In this study, the object of study of the researcher is YouTube dr. Zaidul Akbar by focusing on the commodification phenomenon that occurs on the account. The results of the study show that the commodification that occurs is Zaidul Akbar's activity which is also packaged to promote his health products and is in sync with the value of da'wah which invites da'wah partners to live healthy lives like Rasulullah SAW (Juanita, 2023). In Yuk Ngaji TV research, there is uniqueness related to the commodification that occurs, not directly promoting the product but packaging it uniquely. In addition, the commodification is a da'wah activity that has an exchange value, so that it can only be followed by a few people who join the subscription.

Another research is "*Komodifikasi Konten Dakwah Habib Husein Jafar Al-Hadar Di Youtube: Ekspresi Kesalehan Dan Wacana Baru Dalam Kontestasi Keagamaan Era Kontemporer*" (Zaman, 2022). Concludes that social media including YouTube, Instagram, Facebook and Twitter can provide space for preachers. The results of the analysis of Habib Husein's preaching are eliminating a paradigm by building a new identity pattern. This describes young people as millennial youth who follow trends (Zaman, 2022). The significant difference is the object of study, namely Habib Husein and the difference in commodification that occurs between Habib Husein's da'wah content and YNTV.

Various existing studies show that there has been no research on YNTV related to the commodification model in its da'wah activities (Felix, et al., 2023). The phenomenon of commodification on this YouTube channel is interesting to study, because the uniqueness of commodification

is carried out directly on da'wah activities not only on the message, besides that there are signs and symbols that are used as a means of promoting the products being marketed by the community, namely Yuk Ngaji (Felix et al., 2020). What is no less important is whether or not the commodification activities carried out are in accordance with Islamic values.

The research used qualitative research with semiotic text analysis method and media political economy theory. The analysis was chosen because the subject of the research was YouTube media displaying various kinds of signs in mass media communication (Prasetya et al., 2022). Semiotics is a scientific discipline that studies the nature of the existence of a sign. Various signs are analyzed as objects of study including words, facial expressions, body movements and various other signs such as music, films and literary works of human culture (Riwu & Pujiati, 2018). Meanwhile, the media political economy theory approach is used to explore the forms of commodification that occur on the Yuk Ngaji TV channel.

Data collected using documentation and observation techniques on social media YouTube Yuk Ngaji TV. The form of data collection is carried out through the official YouTube account of Yuk Ngaji TV as the primary data for the commodification of da'wah (Hardani et al., 2020). Meanwhile, secondary data is taken from several journal sources related to the commodification of da'wah. There is a sample studied is the commodification on the YNTV YouTube channel of da'wah material summarized from 2023 during January - February. The sample is considered relevant and sufficient to represent the form of modification on the Yuk Ngaji TV channel (Usop, 2019).

RESULTS AND DISCUSSION

Yuk Ngaji TV as a da'wah YouTube channel

Yuk Ngaji is a community that provides actualization for Muslim youth for various knowledge and inspiration for goodness. This community was founded in 2015, spearheaded by *Ustad* Felix Chauw and Husain Assadi with the background of presenting young people who are active on social media in order to attend offline study activities (Assadi, 2020). Therefore, there are various branches of the Yuk Ngaji community spread across 46 regional cities in Indonesia. The Yuk Ngaji community was initiated as a form of effort to accommodate the potential of the younger generation who are vulnerable to counter-productive cultural influence (YukNgajiid, n.d.). Along with the times, the Yuk Ngaji community has a YouTube

account called Yuk Ngaji TV. On July 27, 2020 Yuk Ngaji TV was registered as a YouTube account that presents various da'wah content for Muslim youth. It is recorded that the number of channel viewers up to now is around 8,517,889, with 383 uploaded videos with 118 thousand subscribers (Yuk Ngaji, 2020).

Da'wah comes from Arabic, precisely from the words *da'aa*, *yad'unu*, and *da'watan*, which means calling, inviting, or serving. Inviting and directing are also included. While as a request, more specifically *ud'u* which means welcome or exclamation. Hidayatul Mursyidin, Sheikh Ali Machfudz uses the word 'da'wah' as an example of human efforts to overcome obstacles and fear Allah SWT world and in the hereafter (Ridla, et al., 2017). In contrast, Arifin asserts that da'wah refers to deliberate actions to bring about goodness through speech, writing, behavior, and other means (Hadi, 2016).

Red thread the purpose of da'wah is as an activity to invite people to goodness and prevent behavior that deviates from the teachings of Allah SWT (Rohman & Moefad, 2022). By still seeing the various principles of preaching like the Prophet Muhammad for the purpose of a life that is *rahmatan lil alamin* in the world and happiness in the hereafter. Therefore, it can be concluded that the meaning of da'wah commodification is da'wah activities that are made valuable, so that they can produce economic value. This economic value can take the form of the da'wah activity itself, starting from the preacher, the method, the media used to the da'wah partners of the da'wah activity (Suryawati & Rusadi, 2021). The dimensions of da'wah include: Preachers (practitioners/subjects of preaching); preaching *partners* (partners in preaching); *maddah* (preaching material); *wasilah* (media that preach; *thariqah*, or how to preach, and *atsar*, or the effect of preaching) (Ismail & Hotman, 2013).

Starting from an ordinary Quranic community, during the pandemic the channel was established and consistently produced various videos, even Yuk Ngaji TV held live streaming every Sunday night. In this community, there are Asatidz who have the task of filling da'wah content on their YouTube channel (Rohman et al., 2023). The preachers on the Asatidz Yuk Ngaji TV YouTube channel are young and divided between religious *Ustadah*, known as All SOY (Sisters of Yours), and *Ustad* Brotherhood, known as the All Team. Asatidz. Ust. Husain Assadi Ust. Felix Yanwar Siau Ust. Cahyo Ahmad Irsyad Hidayat Arifianto, Ust. Weemar Aditya, Ridwan Khalid Abdurrahman (*Shifrun*), Muhammad Rasyaad Sya'baan Al

Katiri, Abdurrahman Alfaiz (*Hawaariyyun*), Risco Aditama, Fuadh Naim, Tsis al Rasyad, and Fajri Ramdhan are members of this organization. Scholars such as Emeraldal Noor Achmi, Dena Haura J'octaria, Nadia Lukita, Ratih Parasn, Shebyka Amanda, and Salsabila Maghfoor form the All SOY team (YukNgajiid, n.d.). Based on this data collection, they became the subject of da'wah in the Yuk Ngaji TV program.

The partners or objects of da'wah of the Yuk Ngaji TV program are the viewers of the YouTube channel (Lestari, 2020). The audience group of this channel is teenagers to adults, when viewed from the various content created by YNTV and the goals of this modern recitation community. Another dimension of da'wah in the Yuk Ngaji TV program is the material presented in an entertaining manner and in accordance with the development of the problems of adolescents (Muslimin, 2019). The following are some of the da'wah materials summarized from 2023 during January – February (YNTV, 2020) yaitu:

Table 1.

The content of Yuk Ngaji TV's Da'wah material

No	Theme Classification	Theme Title
1	Akhlaq and Socialization	Kok bisa kepeikiran nyawer qori saat baca Quran?? Ust. Chyo, Weemar, Risco dan Fuadh Naim Jangan Stress kalau CIRCLE pertemanan kamu makin sedikit Semakin Anggap Harta Itu PENTING, Kalau Ga Ada Makin SUSAH- Ust Weemar & Ust Cahyo Kalau Punya Harta Banyak Mau Dibeliin Apa? - Ust weemar & Ust Cahyo Fuadh Naim : Di Tengah Laut Aku Diselamatin Mario Teguh - (2/3) Yang Gatau Adab Tonton Ini! Bahas Detail Definisi Adab - ADAB (1/3) Belum Tentu Orang Paling Beradab Di Tempatnya Dia Beradab Di Tempat Lain - ADAB (2/3) Ust Felix : Aku Ga Suka Kalau Pertanyaan Pertama Saat Diminta Ngisi Bisarahnya Berapa - ADAB (3/3) Budaya Cancel: Bagus atau Nggak buat Hidup Kita? - Last Part Live Q&A Ust Felix : Bagi Aku Ustad Adi Hidayat itu Merepotkan - (3/3) Mau gengsi gengsian? PINJOL solusinya

2	Worship Sharia Law	and	<p>Lupa Rakaat Shalat Nih, gimana ya? Ust Iskandar & Fuadh Naim #Fiqh Series</p> <hr/> <p>Bakar Al Quran BOLEH Karena Dilindungi Negara dan Hukum - Ust Felix, Ust Husain & Shifrun</p> <hr/> <p>Saudaraku Pindah Agama, Gimana Aku Harus Bersikap? - Part 2 Live Q&A Ustad Felix Siau & Shifrun</p> <hr/> <p>Ust Felix : Aku Ga Masalah Nikah Beda Agama... - Ust Husain & Shifrun</p> <hr/> <p>Mama Pindah Agama Nak! Cara Menjelaskan ke Anak - Part 3 Live Q&A Ustad Felix Siau</p> <hr/> <p>Pengen Jadi ALFATIH tapi Bapak Gue Bukan "SULTAN" Part 1 Live Q&A bareng Ust Felix Siau & Shifrun</p>
3	Family Household	and	<p>SELINGKUH: Yang Kesetanan Menantunya Atau Mertuanya???</p> <hr/> <p>Terus Belajar menjadi orang tua -#YNSHARE</p> <hr/> <p>Stress Punya anak? #YNShare (2/3)</p> <hr/> <p>Nolak Childfree = Close Minded??? Coba Pikir Dulu - Childfree (1/3)</p> <hr/> <p>Kalau Mau Childfree, Jangan Repot Ngurusin Anak Orang Lain! - Childfree (2/3)</p> <hr/> <p>Coba Telisik Lagi, Childfree Berasal Dari Suatu Yang Benar Atau Engga - CHILDFREE (3/3)</p> <hr/> <p>Jaman Sekarang Mendidik Anak-Anak Untuk Jadi Baik Itu Repot. Tapi harus!</p> <hr/> <p>Jawaban Ustad Felix kenapa memilih Ummu Alila untuk menikah- Couple Talk</p> <hr/> <p>Kita Lebih Mendahulukan Amanah Dakwah Dibandingkan Kepentingan Pribadi - Couple Talk</p> <hr/> <p>Yang Dilakukan Ustad Felix & Ummu Alila Ketika Marahan</p>
4	Youth		<p>Dari Latto Latto Bisa Menjalin kedekatan - Ust Cahyo, Ust Weemar, Fuadh Naim & Risco</p> <hr/> <p>Ust Felix : Waktu aku putus pacaran serasa ingin mengakhiri hidup - (1/3)</p> <hr/> <p>Ust Hidayat : Dulu Pas Pacaran Boncengan Sepeda Aja Udah Indah</p> <hr/> <p>Ratusan Pelajar Hamil Diluar Nikah, "Ga Mungkin Sekali Colok Aja Bisa Terjadi"</p> <hr/> <p>FWB: No Baper! Just For Fun</p> <hr/> <p><u>Manfaatkan waktu saat masih jomblo! #YNShare</u></p> <hr/> <p><u>Mencari teman hijrah sampai temen hidup #YNShare (1/3)</u></p> <hr/> <p>Pergaulan Hari ini Bikin Anak-anak Lebih Cepat Menua Tanpa Mendewasa</p>

Love is another things with sex: alasan trend open relationship
Kisah-kisah merantau yang tak pernah diungkap sebelumnya Part 1
Kisah-kisah merantau yang tak pernah diungkap sebelumnya Part 2

Source: Classification results of YNTV's da'wah content (Rohman et al., 2023)

Another dimension of da'wah is the method, to be able to produce da'wah that is of interest to Muslim teenagers, the method used is not just a one-way lecture like the usual recitation (Al-Bayanuni, 2021). Some of the uses of da'wah methods on the Yuk Ngaji TV channel include 1) Lectures, being one of the methods used to convey good information to da'wah partners (Sambas et al., 2019) This can be seen in the YNTV content "Pengen Jadi ALFATIH tapi Bapak Gue Bukan "SULTAN" | Part 1 Live Q&A bareng Ust Felix Siauw & Shifrun" (YNTV, 2023a); 2) Inspirational stories such as the story of the prophet and the Ustad who filled the recitation on the channel (Mas'udi, 2017), For example, on the content "Ust Felix : Waktu aku putus pacaran serasa ingin mengakhiri hidup - (1/3)" (YNTV, 2023c), an the content, Ustad Felix tells his story when facing the problem of breaking up; 3) Discussion is one of the differentiating methods from other recitations. This is a contemporary method that can fulfill the desires of teenagers who have high curricularity (Affandi & Octavianti, 2019). This method is most often used to answer questions from current teenage problems. We can see this in the content "Budaya Cancel: Bagus atau Nggak buat Hidup Kita? - Last Part Live Q&A", various questions were answered by teenagers and the speakers, Felix Shauw and Fuadhz Naim, responded to each other (YNTV, 2023b); 4) Brain Storming, Bakar Al Quran BOLEH Karena Dilindungi Negara dan Hukum - Ust Felix, Ust Husain & Shifrun (Rohman et al., 2024).

Yuk Ngaji TV media is divided depending on the point of view of the da'wah partners who participate in its activities. For viewers who participate in Yuk Ngaji community activities, face-to-face media is a means of obtaining religious information(Hardian, 2018). As in the episode "Saudaraku Pindah Agama, Gimana Aku Harus Bersikap? - Part 2 Live Q&A Ustad Felix Siauw & Shifrun". As for the audience at home through media such as YouTube and Instagram, it can be accessed anytime and anywhere according to the conditions of each audience (Kholis, 2021).

The Yuk Ngaji TV program is a da'wah program in the format of talk shows and discussions, so the communication aspect will be very dominant

in it (Ummah et al., 2022). Da'wah messages are Islamic teachings that cover all aspects of life by emphasizing *rahmatan lil alamin*. The hope is that the da'wah message can provide understanding, attention and attitude change to improve the person. However, when viewed from semiotic signs and media political economy theory, there are various commodifications on the Yuk Ngaji TV YouTube channel.

The political economy of the media is closely related to capital issues and far from Islamic values, let alone da'wah. Media is used as a tool to gain profit for the media developer. The benefits obtained can be in the form of material and also support for the media to get a lot of votes (Mosco, 2015b). The various benefits obtained will have an impact on the media and make the media even bigger. This theory has a focus in assessing something experiencing the commodification process, including 1) Seeing the process of media being built and controlled; 2) There is empirical evidence of material gain through the media; 3) There is a relationship between the production process of media content and media finance (Mosco, 2009).

The idea of commodification is authored by Mosco in his book entitled Political Economy of Communication, commodification is the way in which free enterprise achieves its goals, by transforming use value into trade value that has a different structure (Mosco, 2008). Thus, it can be interpreted simply, commodification is a condition of converting use value into exchange value (Wibowo, 2020). However, it is not limited to changing a value, but there is an interest in making a profit as stated in the theory of media political economy. Changing a use value into an exchange value has a specific purpose, which can be material (money) or (ideological) benefits for media controllers (Syafaruddin & Mahfiroh, 2020).

Commodification of content, commodification of audience, and commodification of labor are the three main types of commodification (Mosco, 2015a). In the commodification of content, the character is to shape the content to make it more attractive and sellable to the market (Sumartono, 2016). Modifications made to the content with various values are adjusted to market tastes, so that the content can be well received by the market (Mughtar & Ghalia, 2018). As for the commodification of audiences, profits can be obtained from the number and quality of audiences on media channels (Sumartono, 2016). We can find this through the high number of viewers on YouTube content and advertisements that appear on its content. Commodification of labor, because it has a function

as a driver of production on YouTube content. Workers are optimized for their resources such as energy, thoughts and feelings in order to be able to benefit from the production of content (Risdayah, 2020). Thus, labor can be identified through content creation, performers or event distribution so that it runs well.

The process of media commodification in da'wah activities can be identified through the value of da'wah conveyed. Ibrahim and Akhmad in da'wah in the media there is value commodification. This is a process of value change that occurs not only in the field of da'wah, but the world of education is the target of value commodification (Ibrahim & Akhmad, 2014). In his book *Consuming Religion*, Miller states the danger of consumer culture, which is able to infect various layers of society by paying attention to the capacity of a society to accept something of value. People's interest in religion is influenced by the culture that develops in an area, thus making people have consumerism behavior towards religion (Mosco, 2015a). Kittiarasa's opinion regarding the commodification of religious values means changing religious values, be it verses or religious activities, into tradable values, so that there is a transaction process with a certain scale in the market (Azizah, 2021). This study identifies the four dimensions of commodification to determine the form of commodification on the Yuk Ngaji TV channel.

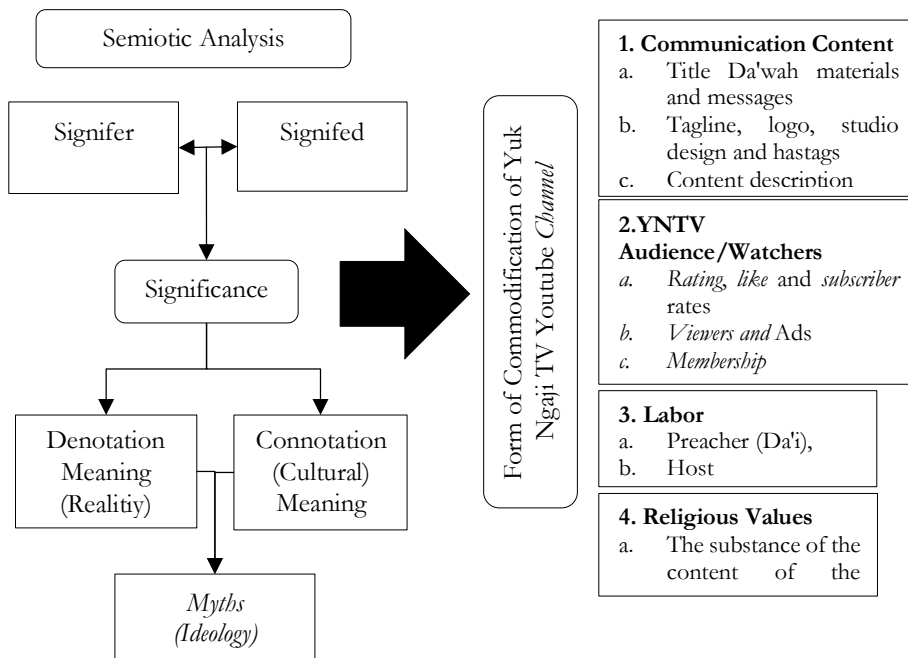
Commodification of Yuk Ngaji TV Content

In media communication, the form of commodification is not always obvious. Language symbols, expressions, and other signs often hide deeper meanings (Rohman & Zuhriyah, 2023). Therefore, this research uses semiotic methods to investigate the nature of signs. Barthes revealed that a person's affirmation and perspective on truth is built by words and signs in the social environment (Riwu & Pujiati, 2018).

Roland Barthes offers a way of analyzing meaning through signs that focuses on the idea of two-stage signification (two orders of signification). Note that the first order of signification seeks to connect the signifier and signified in a sign there is a reality called denotation (true meaning) (Junisti, 2020). The second order of signification, called connotation, is an interaction when the sign meets the feelings of writers and readers who are influenced by certain cultural values. Thus semiotics has a meaning that is related to the knowledge of the reader and also the background of the author or creator of the message (Hoed, 2008). Signs that are interpreted

with connotations will be influenced by certain cultures according to who is speaking, not only that, signs are also influenced by the ideology possessed by the delivery of the message so that it has a clear intention according to the situation (Seto & Wibowo, 2013).

From these two signs, Bartes understands the return of a text by looking at its ideological relationship which is referred to as myth. Myth is a communication system formed from a semiological chain including signifier, sign and sign (Wibowo, 2013). The research framework to determine the form of commodification on the Yuk Ngaji TV YouTube channel is analyzed using a semiotic approach and media commodification, which is as follows:



Source: Author, 2023

Picture 1. Analysis framework

From the observations that have been made with a semiotic approach, the commodification of content in the Yuk Ngaji program can be identified through the sign structure of the message content through taglines, logos, material themes/titles, YouTube content descriptions,

studio design and YNTV membership and hastags on its YouTube channel (Ibrahim & Akhmad, 2014). Tagline and Hastag "*Yuk Ngaji*" is a signifier that becomes a sign on the Yuk Ngaji TV program. The sentence is an invitation and greeting sentence on the channel that is used during the opening of each YNTV video. The denotative significance of the term "*yuk*" is an invitation word such as let's, let's, let's and come on or similar words that mean an order to follow something.

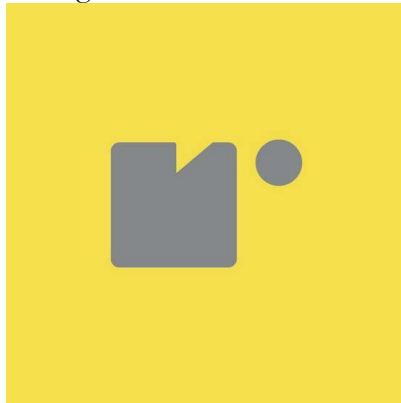
In this context, it means an invitation to the audience to participate in certain activities, namely the Yuk Ngaji community activities. This is in sync with the next word after "*yuk*" which is "*ngaji*". *Ngaji* means an activity of studying Islam, which can be likened to participating in recitation activities, lectures, reading the Qur'an and things related to learning. Thus, the word "*ngaji*" refers to the activities of the Yuk Ngaji community on its YouTube channel. Meanwhile, the connotative meaning in this sentence, if it is related to commodification, the sentence "*Yuk Ngaji*" becomes a separate image and association for this community (Aula & Abas, 2020).

The image that is built when hearing this sentence for the audience or public is an Islamic study community that discusses teenage problems. Other connotatives in the tagline and hastag "*yuk ngaji*" will provide a strong image for product marketing that can be profitable. This is proven, that the Yuk Ngaji TV program from 2020 to 2023 still exists and received an award from YouTube because it has reached 100 thousand subscribers. The tagline "*Yuk Ngaji*" is used in every content created according to the program design, including YN Quiz, Yuk Ngaji Live and Yuk Ngaji Share.

The denotation and connotation meanings in the semiotic approach, when viewed based on the myth or mythology of the message, have to do with the founder of the Yuk Ngaji community, Felix Siauw. He is an ex-HTI who was disbanded by the government in 2017, but is still active in spreading his ideology through various existing social media (Hew, 2018). The use of the term Yuk Ngaji is clearly different from the background of Ustad Felix Siauw, who usually uses religious terms such as *holaqah*, *liqo* and various eastern languages in describing his activities. This, if examined yesterday, can be a form of approach to da'wah partners so that they can be accepted back in the community, considering that HTI has been banned in Indonesia (Muhtadi, 2009).

When the use of terms that are identical to HTI is used, it will potentially have a negative impact on its members, including Ustad Felix, such as rejection and so on. Thus, the use of the term Yuk Ngaji will be

accepted by the Indonesian people who already know the information that HTI is banned. In addition, this benefits the Yuk Ngaji community to gather members and teenagers who agree with *Ustad Felix's* understanding. When viewed from the political economy of the media, this community benefits from using the term Yuk Ngaji, namely getting good acceptance from the public or its da'wah partners, not being identified with HTI and attractive (Setia et al., 2021). It can be considered that the benefits obtained are not material but ideological.



Source: Yuk Ngaji TV youtube channel

Picture 2. Yuk Ngaji TV channel logo

The sign structure on the Yuk Ngaji YouTube channel also displays the logo of the YouTube channel. The shape of the logo owned by this channel is similar to the Yuk Ngaji community logo, there is only a difference on the right side of the logo, which is a ball next to the Yuk Ngaji community logo. The logo has similarities because the channel is part of the Yuk Ngaji community program in spreading Islamic values for Muslim youth. The Yuk Ngaji TV logo becomes an image and branding for this recitation community product by offering Yuk Ngaji t-shirts in its official store. This condition is clearly a form of commodification of the word Yuk Ngaji into a garment that has the Yuk Ngaji writing and logo, so that it can have a selling value (Susanto, 2020). The benefits obtained are as a form of branding of the Yuk Ngaji community and image from a marketing point of view. This is clearly visible from the clothes and every show will display the logo. In addition, Felix Siauw will get re-branded as the founder of Yuk Ngaji and can slowly cover up his membership identity as HTI. Thus, based on the review of media political economy, the benefits obtained for the

media maker, namely Felix Siau, are ideological and economical in terms of marketing.

The description on Yuk Ngaji TV's YouTube content has a strong commodification signification to offer its products. In the description there is a promotion to join the Yuk Ngaji TV membership, denotatively and connotatively the sentences used clearly invite to attend special recitations on the channel. The sentence used is "*mau dapatin materi kajian Islam komprehensif nan asik Bersama asatidz Yuk Ngaji? Yuk gabung membershipnya yuk ngaji. Join disini ya @yukngajitv*". It is clear that da'wah activities are commodified for selling value, there is da'wah content that cannot be accessed by everyone. For members they can access study material that is not generally displayed on the Yuk Ngaji YouTube channel. Membership on the channel is paid, the nominal monthly subscription fee is IDR 29,900. Another description that illustrates the commodification on the channel is the invitation sentence to buy Yuk Ngaji t-shirts at the Yuk Ngaji Merch official store. The official store can be accessed through the description link in the content of each YouTube content. The items sold on the Yuk Ngaji Merchandise shop account are not only t-shirts, but there are various items that symbolize Yuk Ngaji including bags, stickers, pen vests, hoodies, t-shirts to books that are traded with Yuk Ngaji branding.

Through the description of the content, it is clear that the financial resources that have the potential to become the profit of the Yuk Ngaji TV community are clearly visible. Based on the theory of media political economy, what needs to be considered is media finance and its relationship with the production process. The content production process related to the title and description directs the audience to subscribe and shop at the Yuk Ngaji community official store. Some of the sources of profit obtained include the creation of membership content and Yuk Ngaji merchandise. The relationship between denotation and connotation is clear if it is related to the interests of media creators when viewed from an economic and marketing point of view. In addition, when viewed from the ideology of the founders of the Yuk Ngaji channel, getting a picture of the people who support them in relation to the content and various terms used in each video creation along with its description.

Symptoms of content commodification can also be seen from the title of the da'wah material on each Yuk Ngaji TV content, because the titles of the material are a marker of the discussion that will be conveyed by the host and guest stars and speakers, Signification in the first stage can

be noted from the overall theme of the material in the table above. After being classified, most of the themes are related to Youth, *akhlak* and relationships, family and household, as well as worship and sharia law. The data shows that the theme of Yuk Ngaji TV's da'wah material has distinctive characteristics and talks about similar themes. The form of content commodification can be seen from naming the title of each content to get the attention of the audience. The terms used in making titles pay attention to interesting, viral, practical and solution aspects.

In the second stage of signification, it can be identified as a symptom of commodification of communication message content, because it chooses the title term in such a way as to be attractive and valuable. An example in the selection of the title on the Yuk Ngaji YV channel is *"Dari Latto Latto Bisa Menjalin kedekatan"*. The denotative meaning of *latto-latto* is a toy in the form of two hard plastic balls with a smooth surface tied to a string with a finished ring in the middle. While connotatively, it is being discussed and played by all circles in Indonesia or in other words it is viral, until there is a *latto-latto* competition with fantastic prizes. The moment is used, so the message content undergoes commodification by looking for marketable terms. Likewise with the title *"Nolak Childfree = Close Minded??? Coba Pikir Dulu – Childfree"*. The term has recently become a trend, because there is an influencer who propagates it through social media. The choice of title is not only meaningful in reality, because of the need for content to attract viewers to see videos from Yuk Ngaji TV. This is in line with the increasing number of YNTV viewers, the video has been watched by 325 thousand in the last month. Meanwhile, related to the myths that surround these titles, it shows the understanding of the media maker, Ustad Felix Siauw, in conveying his various ideas about the problem that is the theme of Yuk Ngaji TV's YouTube content. The emphasis of the title, if viewed from marketing, will be an attraction for the market, because the title is made close and is viral. There are clear interests owned by the creation of this media in spreading its various understandings.



Source: Yuk Ngaji TV YouTube channel. 2024

Picture 2. Illustration of the background in the YNTV program

The studio design on the Yuk Ngaji TV YouTube channel has a variety of different designs for the background. However, it has the same model that characterizes a discussion room which is usually described as a library, a living room with a window backrourg, under the stairs, there are even chats in nature such as parks and there are also when live has a background that reads Yuk Ngaji. In addition, the studio design always has tables and chairs for the speakers and hosts. The dominance of colors in studio design is usually black, gray, blue and other relaxed colors. The studio design is a signifier and sign of the communication content of the YNTV program to the audience.

The denotative signification is the venue of the Yuk Ngaji program, but connotatively it wants to show it as an attractive, relaxed, modern and casual Islamic preaching program. From the perspective of commodification, the symbol is needed to support the attractiveness of the program. Thus, it is prepared so that the audience segment or young da'wah partners are interested in YNTV's da'wah program which is different from the recitation program on television which is identical to the mosque. If connected to the founder, the design can be a re-branding of Felix Siauw's image as an HTI member. It is known that the group is identified with a violent movement and opposes the ideology of Pancasila. With various uses of elegant and relaxed designs, it will portray a different image of Ustad Felix, who is a relaxed person and likes to have open discussions with other preachers.

Commodification of Yuk Ngaji TV's Audience

Another form of commodification symptom is the commodification of audiences on the Yuk Ngaji TV program on YouTube. This commodification is related to the number of viewers who see the content created which is indicated by the level of likes, subscribers, viewers, membership and advertisements on the YNTV account. Based on data on the Yuk Ngaji YV channel, it has been watched 8,517,889 times, with 383 uploaded videos with 118 thousand subscribers (Yuk Ngaji, 2020). In the period January - February 2023, the number of videos that have been uploaded is 38 videos, with an audience of around 2.4 million with an average audience for each video around 73.2 thousand and more than 100 thousand likes. The Yuk Ngaji TV channel with this number of subscribers has received monetization from YouTube, so that there are benefits obtained from each advertisement and video watched on Yuk Ngaji content. Based on observations made, there are several advertisements that appear on YNTV YouTube content including stock trading products, chili sauce, gopay, online ticket messages, pizza, Noice podcasts and motorized vehicles.

Based on the calculation of income earned from YouTube, a channel will benefit if it has a large number of viewers and there are advertisements embedded in each broadcast of its YouTube content. The cost per click (CPC) and revenue per impression (RPM) formulas can be used to calculate YouTuber income. The monetary compensation you receive for every 1,000 ad views on a YouTube video is known as RPM. The nominal RPM of a Youtuber is one dollar per 1,000 views. Whereas CPC is the pay earned from people clicking on promotional impressions that appear on videos. The CPC that seems to be obtained for one click can be IDR 5,000. In the context of the Yuk Ngaji TV YouTube channel, the estimated RPM income obtained from 2.4 million viewers during January-February can reach 36 million. As for the potential nominal CPC, it is possible that the income earned will be less. This is because YouTube viewers often skip ads.

The commodification of audiences can also be seen from the Yuk Ngaji TV channel membership, for viewers who want to join must pay a subscription fee of IDR 29,900 / month. If those who subscribe are half the number of subscribers, this YouTube channel will get monthly income of around 1.5 billion just from membership. Viewers who subscribe get exclusive content about the Islamic world ranging from fiqh, akidah and morals for Muslim teenagers to become the Al-Fatih generation. This is a

huge amount for a religious program with a teenage segment in Indonesia, considering that teenagers' interest in Islamic studies is quite low.

Furthermore, the commodification of audiences can be indicated through various signs on Yuk Ngaji TV content, namely the clothes used by resource persons (preachers) and hosts as products from the community. Clothing products are not directly mentioned during the activity, but if you observe the clothes used by the Asatidz there are writings and logos from the product being marketed, namely Yuk Ngaji T-shirts. The denotative signification is casual clothing that can be used for formal and informal activities in teaching activities as a requirement for the YNTV program. However, connotatively it can be interpreted as a promotion of Muslim clothing products from the Yuk Ngaji community. The audience on this channel, whether live or not, is dominated by teenage worshipers who are the market for Yuk Ngaji's casual shirts. This shows that there is commodification during da'wah activities to da'wah partners so that they can buy the products offered in Yuk Ngaji TV's da'wah activities.

These various signs are interpreted as a form of commodification because they are a source of profit obtained from the Yuk Ngaji TV channel that has been designed. The number of likes, subscribers, viewers, membership and advertisements on the YNTV account can determine the amount of profit earned from YouTube. In addition, various settings such as the use of clothing are a form of promotion so that the audience is attracted and interested in wearing the same clothes as the Yuk Ngaji TV speakers. This can be considered as an economic benefit. However, when viewed from an ideological aspect, the number of viewers who like the video can be an indicator for the founder, Felix Siau, as a form of agreement with the material obtained and the audience's interest in the material presented by him. Thus, the benefits obtained are ideological and material benefits.

Labor Commodification Yuk Ngaji TV

Commodification of labor on the Yuk Ngaji TV YouTube channel. Labor is the main movement in the production of program content on YouTube media, starting from the production, distribution and performers. In the context of YNTV commodification, the analysis is focused on the performers, namely the Asatidz, consisting of Ustad and ustadzah who become resource persons, hosts and guest stars. The analysis of the performers is carried out because it indicates that they can attract many

audiences to watch content, participate in live streaming activities and become members of Yuk Ngaji TV. The existence of performers in YNTV activities as signifiers and signs that have meaning signification. Based on denotative review, the Asatidz are sources as da'wah subjects and labor in the process of YouTube program products on the Yuk Ngaji TV channel. Most of the Asatidz are influencers on social media and become Muslim personal role models as seen from the large number of followers of their social media accounts.



Source: Yuk Ngaji TV YouTube channel

Picture 4. The performers of the Yuk Ngaji TV channel

Attention related to the Asatidz of Yuk Ngaji TV channel, can be seen from the number of followers on YouTube accounts including Ustad [Felix Siau](#) with 1.38 million subscribers, [Hawaariyun](#) has 286 thousand subscribers, [Shifrun](#) 18.5 thousand, [Fuadh Naim](#) has 98.2 thousand subscribers, [Risco Aditama](#) 8.26 thousand and [Weemar Aditya](#) 16.1 thousand and [Husain Assadi](#) 1.45 thousand subscribers. The semiotic signification of the existence of the Asatidz is not only seen from the knowledge they have, but is an attraction for the audience, starting from the way of communication, lecture methods and popularity. The connotative meaning of the Ustad is an effort to commodify labor to attract a large audience and bring in many likes, shares and even advertisements.

One example that can be highlighted is when Ustad Felix Siauw is present in the content, the number of viewers of Yuk Ngaji TV content is different without him. In the content entitled “*Ust Felix: Bagi Aku Ustad Adi Hidayat itu Merepotkan - (3/3)*” was watched by 858 thousand people, besides that in the video entitled “*Ust Felix: Aku Ga Masalah Nikah Beda Agama...*” has been watched by around 324 thousand. The average Yuk Ngaji TV video is watched by 73.2 thousand, but when Ustad Felix is in the video frame, there is an increase that shows the commodification of the performer in order to invite many viewers.

The hosts of the Yuk Ngaji TV YouTube program are Fuadh Naim and Hawaariyyun. Apart from being an Asatidz, he is also a host on every occasion of YNTV content. Fuadh Naim and Hawaariyyun were chosen not only for their knowledge, but because of their attractiveness. This can be seen from the large number of subscribers on YouTube under Ustad Felix, an interesting communication style, has a humorous style and is able to break the ice and become an influencer for young people. On several occasions Fuadh Naim was able to find an atmosphere when the discussion session took place and always opened the YNTV program. Not only men, there are also women who host on several occasions Yuk Ngaji TV content that discusses family-related topics, namely Evhie (@evhierisma). The selection of Evhie is very suitable because it can attract the audience through her beautiful appearance and humble communication style, we can see this together in the content entitled “*Stress Punya anak? | #YNShare (2/3)*”. The hosts chosen are not from academia, but they are adequate in da'wah knowledge in order to demand attractiveness for young people. This indicates the symptoms of commodification of labor da'wah through Yuk Ngaji TV hosts.

The selected workforce is a setting made by Yuk Ngaji TV to attract viewers. This is very clear from the speaker, the host chosen is an influencer. The advantage gained is that the followers and viewers of Yuk Ngaji TV content will be many and proven by the number of viewers of each video of more than 100 thousand. Another advantage when viewed from marketing is that as a branding Yuk Ngaji TV has various speakers among young people. The advantage gained by the Yuk Ngaji TV channel is the increasing number of followers and viewers.

Commodification of Religious Values on Yuk Ngaji TV

In the commodification of religious values, the intention is to turn an Islamic religious value into something that can be sold. Thus, religious values are presented so that there are transactions with the market, so that the needs and desires of the market become the main footing in creating YouTube content. Religious values undergo a transformation to become narrower, to what extent religious values can be identified in the form of commodification. In this context, how the form of commodification of religious values on the Yuk Ngaji TV YouTube channel.

The da'wah message is an Islamic teaching that has a function as a life guide that covers all aspects of human life. The arrangements made are not only relationships with Allah SWT, but also how to build relationships with fellow humans and the natural environment. Islam does not only teach about personal ritual worship, but there are various social worship commands such as almsgiving, seeking knowledge, how to think scientifically, responsibility for good housekeeping, upholding God's law fairly, education and so on. With such conditions, the message or material of da'wah does not only follow market tastes, but the ideal values that must be conveyed as the standard of truth from Allah SWT. Therefore, marketing logic cannot be fully applied in da'wah, because if it is forced, it will potentially reduce the meaning of religion. In other words, the commodification of religious values occurs.

The denotative meaning of the Yuk Ngaji TV YouTube content theme is a discussion on each episode, it becomes the signification of the sign or term used in the title of the material theme. The titles are classified, most of the themes are related to youth, akhlaq and relationships, family and household, as well as worship and sharia law. However, connotatively, the texts chosen are indicative of the commodification of Islamic values. The title text is simple and pragmatic, which attracts viewers because it discusses updated issues and is close to young people. It can be judged that Islamic religious values only concern the personal problems discussed such as problems regarding soul mates, sustenance, breakups, prayer, and so on. Meanwhile, it is considered pragmatic because it gives the impression that the values contained in the da'wah material can immediately solve the problem, even though it takes a process to solve the problem according to the theme raised.

An example that can be seen is in the discussion of "*Ratusan Pelajar Hamil Diluar Nikah, "Ga Mungkin Sekali Colok Aja Bisa Terjadi"*". Various

insights are delivered, but there needs to be a coaching process so that changes occur in adolescents who experience these problems and do not repeat the same problems. This pragmatic and simple makes *da'wah partners* closer to the theme and is necessary for the success of da'wah to attract many audiences to follow Islamic religious studies.

As far as observations are concerned, there is no reduction of meaning in the religious values conveyed in each content. Various themes and discussions on Yuk Ngaji content are delivered scientifically using the Qur'an, hadith and science approaches that can be accounted for. On several occasions in other da'wah channels, there is a reduction in religious values to be able to achieve great rewards and enter heaven simply by matching others. If this happens, it is a reduction of religion that will affect the correct understanding of Islam. However, if we look at today's simple and pragmatic themes, they are very suitable for modern society, so that people who still lack religious information will be easily accepted by them. This is a side effect of the commodification of religious values, especially when there is a reduction of religious values that are not in accordance with the teachings of Allah SWT and the Prophet Muhammad SAW.

CONCLUSION

Based on the research that has been conducted, it can be assessed that there are symptoms of commodification on the Yuk Ngaji TV channel. The study identified the commodification, including the commodification of content, audience, labor and religious values. Indeed, da'wah activities must have a focus on providing awareness and not be oriented towards material benefits and certain ideologies that are contrary to religious life and the nation, because they can have a negative effect on the da'wah process. Yuk Ngaji TV shows commodification activities whose focus is to create a program and material that is viral, so that it can attract the attention of YouTube viewers and get various ideological and material benefits. Dawah institutions should pay attention to commodification activities for da'wah activities, so as not to misunderstand and have the right focus and goals.

The implications of the research conducted can be positive for da'wah actors to develop their da'wah to be interesting and unique while maintaining the purpose of da'wah *rahmatan lil alamin*. The negative impact that needs to be avoided is refracting the purpose of da'wah into material alone. It is hoped that this research can be a consideration for da'wah institutions in creating activities for da'wah partners and become a

reference for knowledge in the world of da'wah regarding the phenomenon of da'wah commodification.

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