

Language Style of Delivering Da'wah Messages in the Youtube Channel ZAVILDA TV

Rina Angriani,¹ Faridah²

¹UIN Sumatera Utara, Indonesia, email : rina0101192064@uinsu.ac.id

²UIN Sumatera Utara, Indonesia Email : faridahyafizham@uinsu.ac.id

Received: May 22, 2023 | Revised: July 12, 2023 | Approved: July 29, 2023

Abstract: The evolution of advanced information technology is relatively fast. Because of this progress, people can now quickly gain knowledge through social media; many people use Youtube media to get information or entertainment. Zavilda TV's YouTube channel features various entertainment options, including experimental social entertainment. This study aims to find out the style of language for conveying da'wah messages in Zavilda TV's YouTube content entitled "DUA CEWE S3XY TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSE HIJRAH!" In this study, the authors used a descriptive qualitative method and interpreted it using the theory of analysis of the Milles and Huberman model. The results of this research are that there is a way of delivering and style of da'wah language to research subjects, namely women who wear headscarves and veils, so that the subjects of this research have a sense of wanting to be aware and use them daily. This video has the most viewers compared to other videos, and there are also many negative comments from netizens (internet citizens) because it is considered that the social content of the experiment contains elements of intolerance.

Keywords Da'wah, Language style, Youtube

Corresponding Author

Rina Angriani

UIN Sumatera Utara, Indonesia, email : rina0101192064@uinsu.ac.id

1. INTRODUCTION

A verbal language style is a form of communication carried out clearly and briefly. The verbal language is the stimulation and reception of spoken or even written messages. Use verbal symbols to express thoughts clearly when using essential words or language. Conversely, from the perspective of Islamic communication, verbal communication can be evaluated, as stated by Khalid Muhammad Khalid. When someone started to speak, they had to ensure that their words would not cause them to lose their cool or offend anyone. This is true even if their words are clear and accurate concerning the defects and peculiarities in their own bodies (Mustofa et al., 2021).

As a means of communication, language can connect people to forge secure interpersonal bonds and prevent misunderstandings in specific environments. According to Chaer's opinion (2014), language functions as a social connector, connector, and interpreter of human experience. Every human has their language, which they can use to express their thoughts. The language style is also recommended to express thoughts in a way that can be understood by those who speak it, whether native speakers of the language or not (Keraf, 2010). Using any language facilitates the speaker's ability to describe what the speaker is telling the listener (Noviyanto & Jaswadi, 2014).

The language style is used in various fields but specifically in da'wah demands. According to Indonesian etymology, da'wah means to invite or call. Da'wah is closely related to the mission of



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CCBY) license (<https://creativecommons.org/licenses/by/4.0/>).

spreading and disseminating the values of Islamic teachings. Da'wah is not only the prophets' duty but an essential and noble task that every Muslim carries out. Every Muslim is expected to be able to carry out Islamic broadcasting activities and develop Islamic values in people's lives. Da'wah is the activity of inviting one or a group of people to goodness (alkaloid) or to God's way (sable rabbika) and preventing evil (nahi munkar/dhokla 'a ability). In general, da'wah is defined as the whole process of inviting, conveying, receiving, understanding and practising goodness (al choir) and Islamic teachings (sable rabbika), which are carried out in various ways in all aspects of life. (Ridla, 2017)

The development of increasingly advanced communication technology certainly provides many conveniences for a Muslim to preach. Today's media can quickly spread information or Islamic values without any distance, space and time limitations. Da'wah media is also referred to as the da'wah method. This da'wah media includes kalam (oral), written, and electronic preaching. (Abdullah, 2019). In recent years, social video experiences have become increasingly popular on online platforms such as YouTube, Tiktok, and Instagram, as well as print media. The theme actually has to do with everyday problems. They are starting from fundamental issues such as cleanliness, and traffic discipline, to extreme issues such as violence, racial discrimination, gender inequality, Islamophobia, and others. One of the popular electronic da'wah media used in Indonesia is YouTube. Youtube is an application that provides information in the form of videos. Various video content has been successfully packaged attractively through audio and visuals. Through Youtube, information or da'wah activities can be delivered effectively and reach more people.

In previous research, some writers examined the Da'wah Message in the Youtube Channel, namely "BEING HUMAN". The Youtube channel 'BEING HUMAN' is one of the active users who share various content regarding mental health issues. The Youtube channel 'Being Human' has 821 thousand subscribers with 302 videos. The content presented by this channel on mental health issues is indeed different from other channels. This Youtube channel does not explicitly discuss specific mental health or psychological issues, but the themes discussed are closely related to human life through various perspectives. The Youtube channel 'Becoming Human' is an alternative media that accommodates various stories about life by presenting many sources from diverse backgrounds but still aiming to see stories of human life. The message of Da'wah in the content presented also contains Islamic values implied in every story this YouTube channel shares.

"Zavilda TV" creates content on the Youtube Channel using social experiments. Through social experiment videos, the community around the experiment site can learn the responses of people appointed as subjects of the image-bearing task. If they ask questions, they must be recorded and responded to with the camera that was being used at the time the experiment took place, and that is where there was a delivery of Da'wah by the Muslim creator both to the experimental subjects and the community around the experiment.

One of the experimental videos that went viral and became a topic of conversation at the end of 2022 was "TWO S3XY GIRL INSYAF TATTOAN BECAUSE OF FEAR OF DEATH & CHOOSE TO HIJRAH!" videos from the Zavilda TV Youtube channel. The video content caused controversy on social media. This video contains the creator as a veiled Muslim woman experimenting by hijab Muslim women who are openly dressed so that they want to cover their body curves following Islamic law. However, using the creator's sentence raises pros and cons among internet citizens (net citizens). The pros and cons are related to the arrangement of language or conveying the message.

2. METHOD

This study is entitled "The Language Style of Delivering Da'wah Messages on the Zavilda TV Youtube Channel" and uses a quantitative approach with descriptive sources. The summary given here is helpful enough to describe the topics discussed thoroughly, concisely and precisely. According to Denzim and Lincoln (1994), qualitative research conducted throughout this research accepts several approaches and uses the natural environment with a focus on understanding continuous events. " TWO S3XY GIRL INSYAF TATOAN BECAUSE OF FEAR OF DEATH & CHOOSING TO HIJRAH " from Zavilda TV, The research below uses a descriptive analysis methodology developed by Miles and Huberman used to examine snippets of social experiments. Based on the title "Language of Delivering

Da'wah Messages Through Zavilda's Youtube Channel TV", the subject of this research is a social experiment video on Zavilda TV's Youtube channel entitled " *TWO CEWE S3XY TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSE HIJRAH!* " which lasts 16 minutes 57 seconds. While the object of research is the Zavilda TV Youtube Channel, which will analyse the style of language in the delivery of da'wah.

Sources of data contained in this study, namely: Primary data, primary data sources can be obtained by researchers from the *soft file* video " *DUA CEWE S3XY TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSE TO HIHRAH!* " which is on the Zavilda TV Youtube channel. Secondary data sources can be obtained through literature relevant to research so that they can support primary data. In this study, data collection techniques were used: 1) Library Research. In a current research project, researchers collect information and read literature from various sources, including the internet, knowledge books, and other researchers connected to the problem under investigation. 2). Documentation. Documentation technique is a data support that consolidates data from data sources as documents or abstracts. The documentation here is presented with complete excerpts of all data related to the methodology used for the analysis contained in the YouTube video "DUA CEWE S3XY TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSING HIJRAH!" by Zavilda TV.

In this study, using a data analysis model, Miles and Huberman. The following are the stages in data analysis. 1) Data Reduction to identify essential data from a large amount of data, the researcher must first narrow it down to a category that fits the problem at hand—data categories related to style. After inputting the data, the next step is to analyze the data. The first step is to collect data on the target languages and categorize them using word structure, sound and grammar to facilitate analysis (Triyono, 2021) . 2) Data Display. After the data has been collected and categorized, the next step is for the investigator to send the data collected and arranged narratively to be combined with the categories created so that a relationship is created between the data sent. 3). Conclusion. The data that has been collected is analyzed to determine what the relationships are and to inform theory so that conclusions can be drawn and conclusions can be presented .

3. RESULTS AND DISCUSSION

A Brief Overview of Zavilda's Life History

Vilda Rosandi is from Surabaya, East Java. Vilda Rosandi is a cosmetology graduate. He is the owner of the Zavilda TV Youtube channel account. Before becoming a Youtuber, he was active in community organizations and volunteers. Not only that, he was once a teacher of the Koran at a madrasa and martial arts teacher. Vilda also founded the Lombok Da'wah youth community, namely the Da'wah community in Lombok. Vilda manages the Zavilda TV Youtube channel with her husband, Ezagio, who works as a photographer. Who has a YouTube account with 211 thousand subscribers and 179 videos?

Apart from this YouTube channel, Zavilda TV also has other online media which are used as media for their religious activities, namely Instagram and Tiktok. On social media Instagram, Zavilda TV has uploaded various kinds of posts, including Zavilda TV profile photos, vlog videos, and question-and-answer videos about religion. Then on Tiktok social media, Zavilda uses like Instagram media as a visual medium by asking questions about religious issues.

Zavilda TV Youtube Channel

Of the various social media that are widely used, YouTube stands out as one that is often used by various groups of people, including children, women, men, and people of all ages and professions. Considering that YouTube is a social media platform that can be accessed easily by the general public, this fact can be confirmed by reportal.com data research in 2018; internet usage is getting higher in Indonesia; this research shows that of the total internet users in Indonesia, 49, 9 per cent are women and 53.1 per cent. is a boy. If counted, there are 139 million people in Indonesia who access YouTube.

The information above shows that YouTube is a popular media outlet. Therefore, YouTube is a very safe medium to use when trying to convey a message. Da'wah is a process of sharing information among Muslims that requires continuous communication. Messages that contain Islamic teachings that are not approved or considered unlawful are a group of messages addressed to the ummah. Here, communication between the two da'wah processes continues. The communication and the preaching process are the same. The communication process includes all types of messages, while the da'wah process focuses on messages based on the three pillars of Islam, namely al-khayr, amr ma'ruf, and da'wah. nahy munkar carried out by Muslims to one person or many people as a preacher (da'i) or preacher (Miftahuddin, 2018) .

Many Youtube accounts contain da'wah content that discusses religion and other content. The following is a graphic about the types of religious content in the language of influencers on their YouTube accounts:

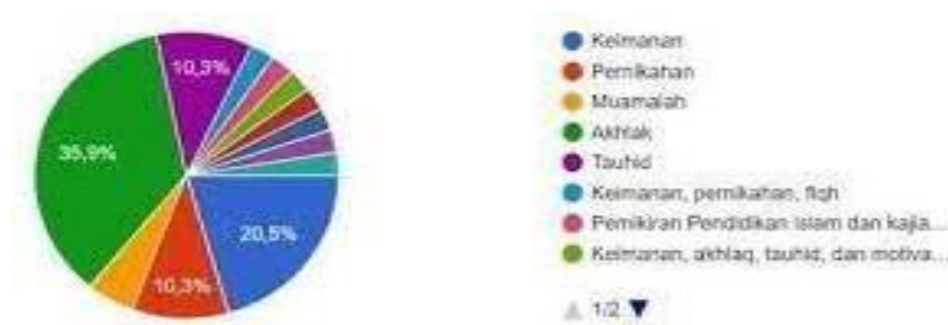


Figure 1 1:
Graphic Images Types of religious content that are often discussed on YouTube

Based on the graph of the types of religious content that are often discussed on YouTube, the researcher can conclude that the most widely discussed is morality, namely 35.9%, there are many types of morals in Islam, one of which is morals in dressing, especially for women today , then the authors can conclude that dressing morals is a religious topic that is very much discussed on social media, especially for making content on YouTube. One of the preaching channels that discusses morality in women's clothing through its social experiments is Zavilda TV.

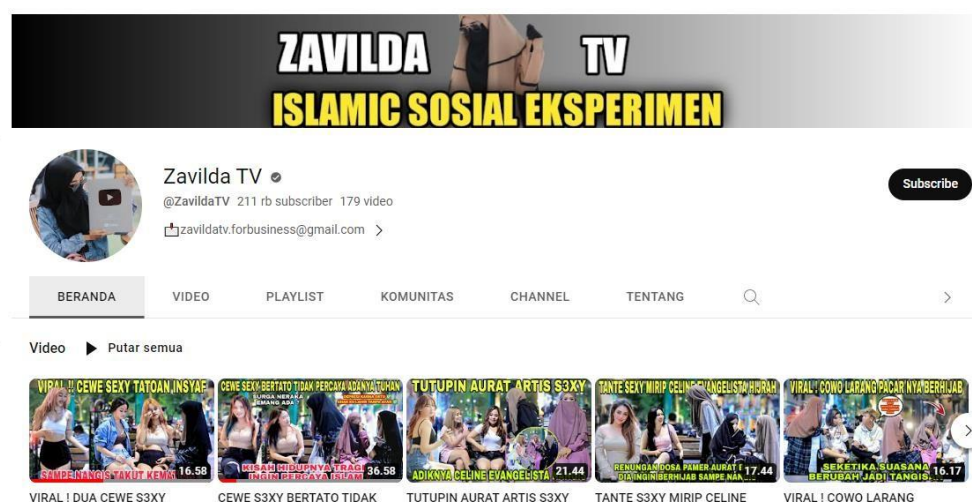


Figure 3.1 Zavilda TV Youtube Channel Homepage

The Zavilda TV channel is here as entertainment with its experimental social concept and has messages that can be used as lessons for its viewers. This channel has existed since April 2021. Now, it has 211 thousand subscribers with 179 videos. The researcher chose the last video entitled " TWO S3XY

TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSING HIJRAH! " This experimental social video is about women who dress openly being asked to wear sari clothes by Vilda, the creator of the Zavilda TV channel. This video was published on August 23, 2022, with a duration of 16 minutes 57 seconds. The video was watched 368 thousand times and liked by 1.7 thousand viewers.

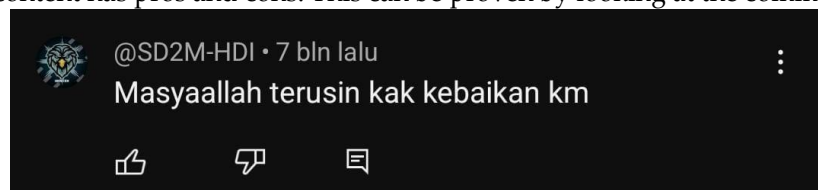


Figure 3.2

Video Documentation "TWO S3XY GIRL TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSE TO HIJRAH!"



It is called the last video because since it went viral and was *reacted to* by other Youtube creator content, the owner of the Zavilda TV account has never uploaded a new video regarding this social experiment. This video is viral because according to viewers or netizens (internet citizens) consider, Vilda's way as a creator in carrying out his experiment seems coercive and conveys words that are considered to intimidate women who do not wear the hijab. However, several parties support Vilda's actions, so this content has pros and cons. This can be proven by looking at the comments in the video:



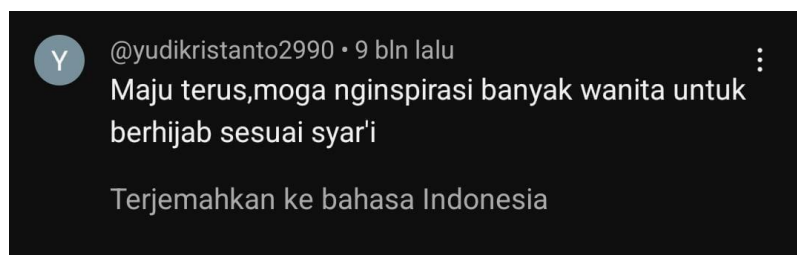


Figure 3.3 *Netizen Comments*

In the comments above, netizens give several negative and positive comments on the content. This explains that the content reaps pros and cons in responding to the messages conveyed in the content through the style of language used.

Vilda's Language Style as the creator of the Zavilda TV Youtube channel

In this study, an analysis of the language style of conveying Da'wah messages on the Zavilda TV Youtube Channel entitled "*DUA CEWE S3XY TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSE TO HIJRAH!*" using Milles and Huberman analysis. In the Informative Theory developed by Shannon and Weaver (2002). Information theory is one of the classic theories, focusing on communication as a transmission of messages and how transmitters use social media. If the media signal is good, the communication will run effectively, and vice versa. The communication will only run smoothly if the media signal is good. Researchers can conclude from this communication theory that social media is used as a medium of indirect communication, such as Youtube, which conveys messages and advice about good morals and dresses with polite language styles so that research subjects understand and want to follow da'wah. on the ZAVILDA TV channel (Arman, 2018).

The language used in the video is Indonesian. The choice of Indonesian when conveying da'wah or Islamic religious teachings makes it easier for the Indonesian people to understand the message's contents in the video. (Batubara & Kustiawan, 2023) . Zavilda, as the creator, uses a language style that is considered intimidating

When communicating with the object, namely, women who do not wear the hijab. We can see this from the style of language based on words, style based on tone, and style based on sentence structure. The details are as follows:

Language Style Based on Word Choices

1. Official Language Style

Used in other actual events besides highlighting specific essential points. In the YouTube video description, Zavilda TV mentions a word:

"Excuse me, are you busy sist?"

The text above is in the opening of the video. Simply, it shows that the sentence structure follows EYD (enhanced spelling).

2. Unofficial Style

"It must be calm and stable". These words are mentioned so that the message is clear and the words are used consistently throughout the day. As the sentence below is quoted from the video being analyzed:

"In Islam, there is an obligation to cover the genitals with the hijab; I do not force my sister to wear it 24 hours or not, just for five minutes at this time."

In the text above, some words resemble unofficial language, but some are not following the EYD (spelling that is being purified), such as "no", which must use the word "no".

And also in the words:

"No, actually, I do not have any intention, sis; here, I intend to invite my sister to be good; God willing, her sister will be rewarded."

Just like the previous sentence, there are non-standard sentences here, namely "no", "no", and

"can", which should use "no" and "get". Therefore the sentence above is not following EYD (enhanced spelling)

Likewise, in the data below:

"Sorry in advance, Sis Ara, I am sure Sis Ara did not feel uncomfortable before, meaning she was scared; I am sure Sis Ara has personal reasons, if I may know Sis Ara's reasons, right? Everyone probably wants to protect their friends, or they do have personal reasons. Personally, Sis Ara, why do you mean not yet, have not convinced her friends to try wearing the hijab?"

Judging from the sentence above, the arrangement needs to be more manageable for us to read, and it is apparent that the sentence is included in the informal language style because it is not following the provisions of EYD (enhanced spelling). This can be seen from the words "like", "rather", "if", "hell", and "try".

And also on the text:

"Every parent, especially the parents of boys, parents of girls, definitely feel worried about their children, especially girls, out of fear of what a guy will do."

The words "boy" and "girl" in the sentences above are non-basic words that must be followed by the words "boy" and "woman" so that the text can be read in unresponsive language .

1) Conversational Language Style

The type of language that is most often used is famous and formal words. To form a conversational style, morphology and statistical analysis are combined. Conversational language is generally used every day when communicating with other people. As in the data: *"The sisters are both Muslim, right? Every woman, maybe not only Sis Ara and Sis. Lastri, have personal reasons for themselves, why haven't they been ready to wear the hijab until now?"*

Apart from the fact that the words of the sentence contain open-ended questions, the use of the language there can be classified as spoken language.

Da'wah uses language to communicate with its representative of religious duties (made). In the book above, Qardhawi (1988: 4) mentions three things that a person must possess to preach, namely faith, morals, and knowledge. The only two subjects that need to be taught are Language and Literature. The Science of Literature enables smooth and direct communication, while the Science of Language allows the elaboration of captivating expressions. This was a tactical precaution intended to prevent Mad'u from becoming alarmed by the expressions of preachers and being disturbed when hearing or reading da'wah speeches (Meta Ratih, 2019) .

Likewise for text:

"We have tried to live as much as we want without taking care of other people's lives, but why are we always taken care of by other people's lives even though we have never taken care of other people's lives? It must be like that, too, right."

The language used in this text is conversational if it is concluded from certain words, such as "like that", which is a word used in everyday life and must contain "like that". From the above quotation, it can be concluded that to communicate effectively in a foreign language, one must broaden their understanding of geopolitics, internal politics, and the stereotypical characteristics of their environment. In addition, one has to be more careful when studying the environment and general public circumstances that become one's audience (AR, 2016) .

The use of language as a tool to establish relationships with unique or highly developed artistic abilities (Rakhmawati, 2014). Three main lessons about diction can be conveyed through this short essay. The first thing to consider when selecting words or phrases is how they are used to express a particular idea and how to use the phrases or groupings of words in the right circumstances. Second, the ability to write clearly and concisely so that others can understand it and following the circumstances and attitudes of the people who read it. The proper and legal use of words must be done through the proper and legal use of words in the native language or through the frequent use of vocabulary. As an alternative, what is meant by "the vocabulary or vocabulary of a

language" is the collection of characters adopted by that language (Julherman, 2022) .

Language Style Based on Tone of Voice

The researcher observed that experimental social content on Zavilda TV's Youtube channel entitled " *DUA CEWE S3XY TATOAN INSYAF BECAUSE OF FEAR OF DEATH & CHOOSE TO HIJRAH!* " using a noble and powerful style of language. Usually, this style is used to evaluate something. Not only using power, a majestic and noble tone can also trigger the recipient's emotions.

The experimental social videos and the delivery of da'wah messages carried out by creators to the content objects make people nervous about the delivery of messages carried out by Zavilda as the content creator. The sentence seems forced; this can be seen from the tone; it is considered intolerant to the interlocutor. This can be proven in the contents of the video:

"This before, can I ask or not? What is religion? if you may, sis, this does not mean anything, right, sis, in Islam, there's an obligation to cover your private parts with the

, Hijab I don't force my sister to wear it 24 hours or no, right now, five minutes later, it's okay to let it go again. So here I invite you to transform using hijab from head to toe. Is it okay or not?"

The sentence above is in minutes 1.03 to 1.29, including the video's opening sentence. From the sentence above, Zavilda, as the creator conveyed it forcefully; even though his words contained an element of questioning, the tone in his demeanour seemed to force the object, namely non-hijab women, to wear the hijab as if non-hijab people were far more sinful (Rif'at, 2014) .

Likewise, in the sentence:

"I don't mean the same as Sis Ara, nor am I better than the two of you, but both Muslims mean my brothers and sisters here. Maybe this is an afterthought for the two of you, for me personally, as well as Muslims like that; both of us are sinners; we also have a religion."

From the delivery of the sentence above, it was conveyed in a *condescending tone* by Zavilda as the creator of Zavilda TV. Interpersonal communication and racism are depicted in this scene. According to Storley's theory that has prevailed since then, race has become a fact of social and religious life, and this fact is used to promote policy, and discipline, and worsen the daily life of all races, both majorities and minorities. In addition, communication between private parties is characterized by tension between the parties involved and is a crucial factor in the slowness of communication (Firmansyah & Nasvian, 2022).

Language Style Based on Sentence Structure

1) Parallelism

Language styles that show parallels in the use of words, as in the data taken:

*"Have there ever been fears or not as **Muslims** , let alone **humans** ?"*

2) Antithesis

Language styles that contain contradictions by using opposite words or phrases, as in the data taken:

*"Maybe he's dressed like that, lest he never performs obligations and never does good. **Even though** not everyone dresses like this, they are always bad."*

3) Repetition

It is a style of speech whose sound is repeated, considered essential to emphasize an appropriate context or is called repetition of meaning.

"So we never know which practice will take us to heaven; no one knows it could be our fasting, our goodness, our alms. We also wear the hijab, which does not guarantee that we will go to heaven .

Da'wah Message Zavilda TV

A vital component in the communication process is the message. The message is the full expression of what the communicator wants to convey. The communicator's statements, which can be ideas, inside information, beliefs, appeals, suggestions, etc., are what they call their messages. The

above statement is written in the default language of the emblem. It is stated that conventionally, the chosen language is used to convey this idea because other symbols, such as other gestures, are also used, such as displaying pictures, numbers, warnings, and other symbols (Yantos, 2013) .

According to Toto Tasmara, written by Onong Uchjana, every statement uttered in da'wah must be done, expressed orally, in writing, or even in the form of a symbol. The most commonly used symbols are language, such as words, signs, pictures, warnings, and other symbols that silently convey messages from communicators to receivers. Due to its superior ability to convey one's thoughts and feelings to others, Arabic is the language most often used in communication (Nurlaela et al., 2022) . Da'wah messages contain all the Qur'an and Sunnah teachings, including the teachings of aqidah, morals, and sharia, which the Prophet conveyed to the Prophet without obstacles. Tarhib and indzar are words that indicate things that are serious or serious. The knowledge that is owned, tadzkir and tasbih, is the knowledge that is owned, tadzkir and tasbih—delivering da'wah by reminding the practised values (Mega Cynthia, 2020) .

In Islam, we are not allowed to spread and preach Islamic teachings accompanied by elements of violence or coercion. As we know, Islam has the concept of *"La haka fi ad-din; there is no compulsion in religion"* . Here Zavilda carries out her social experiment to invite others to goodness as directed in Al-Qur'an Surah An-Nahl 125, *"Ud'u ila sabil rabbika bil hikmati wal mau'izhatil hasanah; Invite (exclaim) people to the way of your Lord with wisdom and suitable lessons"*. The following is the narrative in conveying the message of da'wah as an invitation to wear the hijab:

NO.	DURATION	NARRATIVE
1.	1.12 – 1.22	In Islam, there is an obligation to cover the private parts with the hijab; I don't force my sister to wear it 24 hours or not; right now, it's just five minutes, and it's okay to take it off again.
2.	7.30 – 7.44	So, no matter how good we are, some wear hijab whose mental breakdown is because of people's comments, and some intend to dress like this but fail again because of what people say.
3.	8.38 – 8.57	I am not better than my two sisters, but being here together as a Muslim means my sisters. Maybe this is an afterthought for the two of you, me personally, and an afterthought as a Muslim; that is how it is equally possible for us as Muslims. Maybe, after all, we as sinners also have a religion; we also have rules
4.	11.00 - 11.11	Never have fear when if Allah suddenly calls us. This is both reminiscent
5.	12.39 - 12.59	We never know which practice will take us to heaven; no one knows. It could be our fasting, our kindness, our alms. Those of us who wear the hijab or cover our genitals do not guarantee that we will go to heaven, some are open and can go to heaven, but none of us know.
6.	13.21 -13.36	The point here is that we should never feel arrogant always to change because we should not be arrogant as human beings. Because whenever God can call us. We have been mean to God; it has been so many years that sisters have been neglectful to God, but God still allows you to go out

For Muslim women, maintaining modest clothing is a must. By dressing according to Islamic law, one can distinguish between non-Muslim women and Muslim women because, according to conventional wisdom, women who wear the headscarf are more likely to uphold their obligations as women who follow Islam (Avifah, 2017). Modern humans need models and tools to deal with more complex and enduring problems and tools that can enhance human potential (dignity, dignity and well-being of life). Da'wah mandate must be able to increase the price of tea consistently. Da'wah cannot be separated from social reality, such as when discussing the relationship between wearing the hijab and

the way of life and behaving in public. Apart from following the Al-Qur'an and As-Sunnah, wearing the hijab must be done in a way that upholds the teachings of these two religions to fulfil the obligation of Muslim women to cover their entire bodies with a headscarf. Perfection (Suwanti, 2020) . Hijab rules, according to Islamic law, are long and not strict; Therefore, long and loose pyjamas are generally considered not to cover the organs. Using untipped and transparent cloth is what is meant by using thick cloth. Since this was not the hijab at all during the time of Prophet Muhammad (saw), wearing the hijab was not permissible. The rules do not include men. The following came from Abu Hurairah: "Rasulullah saw men who wear women's clothing and women who wear men's clothing do the melatonin." HR Abu Daud and Ahmad.

The data was obtained from the experimental social videos on the Zavilda TV Youtube channel. There are various kinds of da'wah messages in it, namely messages of faith which include faith in Allah and moral messages, including advice to fellow Muslims. Islamic teachings must be more clearly communicated to those who apply them to achieve serenity, safety and human rights. If the da'wah is done orally, the da'wah will generally be written in a clean font, without any feeling, and without mentioning the critical organisms of other species and mentioning their manufacture. In addition, persuasion must be used when talking to someone because being pushy only makes people more resistant to what they are talking about (Siregar, 2015) .

Zavilda is doing positive things. In addition, many types of content are only meant to be accessed for money. However, Zavilda's methods during social experiments were consistently effective. Human feelings are greatly affected when there is mau'ilah Hashanah or a suitable warning.

The success of any project will depend heavily on how everyone communicates the project's goals. In addition, how this communication is carried out will significantly depend on how each individual defines his definition of da'wah. There are few real-time indicators of problems in the da'wah process; this is caused by ineffective communication and problematic definitions of da'wah. If it cannot be recognized as a failure , then the results reported by Parada'i in this report are generally not in lidifferent fromions (Rosidah, 2015) .

According to Harjani et al. (Rosidah, 2015) , there will be a substantial loss of da'wah work to da'wah assets due to misperceptions about da'wah that deliver da'wah are less skilled at communicating da'wah properly. The underlying theme of this chapter is as follows:

1. There will be a negative response, possibly impacting ideas in the form of messages you want to receive or be known in the language of communication, which will have a boomerang effect.
2. It creates a solid or non-existent fear of someone if, when using certain words, you do not fully understand their background and frame of reference (Khasanah, 2022) .

4. CONCLUSION

An experimental social video about Muslim women wearing revealing clothes was uploaded to Zavilda TV's Youtube channel with the video entitled " *DUA CEWE S3XY TATOAN INSYAF BECAUSE OF THE FEAR OF DEATH & CHOOSE TO HIJRAH!* " reaped negative comments from netizens (internet citizens) because the content seemed to force the subject. The subject of the video is a woman who does not practice Islamic dress. According to an analysis conducted by YouTube Zavilda TV contest participants, Zavilda is the only creator and uses various words, ranging from similarities to differences to conversations. In this study, less refined use of language and more predominant perceptual patterns were observed. On top of that, Zavilda delivered every word with a condescending tone that the subject of the sentence could not tolerate. Messages of faith and morals are included in the mobilization of da'wah.

REFERENCES

- Ahmad, Baidowi. 2015. *Principles of Preaching Without Violence in the Qur'an*. Hermeneutic Journal; Vol. 9, No. 2
- Anggito Albi and Setiawan Johan. 2018. *Quantitative Research Methodology*. West Java: CV Trail.
- AR, N. (2016). Da'wah Language Style in Coastal Areas. *Al-Hikmah*, 10 (1). <https://doi.org/10.24260/al-hikmah.v10i1.545>
- Arman, L. (2018). Effective Communication in Preaching (Study on the Use of Indonesian Spelling [EBI]). *AL MUNIR: Journal of Islamic Communication and Broadcasting*, 9 (2), 117–122. <https://doi.org/10.15548/amj-kpi.v0i0.14>
- Asiyah, S., Dakwah, F., Uin, K., Semarang, W., Walisongo, J., & Semarang, N. (2018). Implementation of Verbal and Non Verbal Communication in Santri Public Speaking Activities at Darul Falah Amslati Putri Bangsri Jepara Islamic Boarding School. *An-Nida Journal*, 10 (2), 154–165.
- Avifah, N. (2017). THE EFFECTIVENESS OF ISLAMIC PROCESSING THROUGH INSTAGRAM'S SOCIAL MEDIA (Study of Indonesian Instagram Accounts Covering Aurat). *Student Scientific Journal Raushan Fikr*, 6 (2), 223–237. <https://doi.org/10.24090/jimrf.v6i2.2743>
- Aziz, Ali. 2017. *Da'wah Science*. Jakarta : Prenada Media Group.
- Baidowi, A. (2015). The Principle of Non-Violence Da'wah in the Qur'an. *Hermeneutics*, 9 (2), 151–172.
- Batubara, JA, & Kustiawan, W. (2023). Virtual Da'wa Communication between Ustad Yazid Jawas and Ustad Abdul Somad on YouTube. *Muharrrik: Journal of Da'wah and Social Affairs*, 6 (1), 1–16. <https://doi.org/10.37680/muharrrik.v6i1.2326>
- Bungin, M. Burhan. 2007. *Qualitative Research on Communication, Economics, Public Policy, and Social Sciences*. Jakarta: Kencana Pranada Media.
- Firmansyah, M., & Nasvian, MF (2022). Da'wah "Lost Youth: Style of Da'wah Habib Ja'far Al Hadar." *JlIP - Scientific Journal of Education*, 5 (5), 1525–1533. <https://doi.org/10.54371/jlup.v5i5.599>
- Jati, Dwi. 2020. *Semiotic Analysis of the Social Experiment Video "Slap Her: Children's Reaction" by Fanpage.It is on Youtube About Violence Against Women*—Journal of Communication Studies; Vol.8, No.3.
- Julherman. (2022). Diction and Language Style in Lectures by Ustadz Abdul Somad in Madura. *IIJALR: Indonesian Journal of Applied Linguistics Review*, 3 (1), 1–10.
- Keraf, Gorys. (2009). *Diction and Language Style*. Jakarta: PT. Gramedia
- Khasanah, DNN (2022). *Basyaiban in a Tiktok video entitled "Still Want to Leave Prayer After Watching This? Moreover, "Fasting But Not Praying?"*
- Mega Cynthia. (2020). Da'wah Messages and Language Style in the Lyrics of the Song "Sebujur Bangkai" Rhoma Irama. *INTELEKSIA - Journal of the Development of Da'wah Science*, 2 (1), 107–126. <https://doi.org/10.55372/inteleksiajpid.v2i1.62>
- Mela Ratih, NA and SH (2019). Strategies for Packaging Da'wah Messages Through Verbal and Non-Verbal Language in Films Less than Two Ounces. *Al-Hikmah: Journal of Dakwah*, 13 (2), 269–290. <http://jurnalainpontianak.or.id/index.php/alhikmah/article/view/1456>
- Miftahuddin, LH (2018). Scholars and Social Media: Analysis of KH Mustofa Bisri's Da'wah Messages on Twitter. *Muharrrik - Journal of Da'wah and Social Affairs*, 1 (2), 117–135. http://journals.sagepub.com/doi/10.1177/1120700020921110%0Ahttps://doi.org/10.1016/j.reuma.2018.06.001%0Ahttps://doi.org/10.1016/j.arth.2018.03.044%0Ahttps://reader.elsevier.com/reader/sd/pii/S1063458420300078?token=C039B8B13922A2079230DC9_AF11A333E295FCD8
- Mustofa, MB, Wuryan, S., & Meilani, F. (2021). Verbal and Non-Verbal Communication of Librarians and Librarians in the Perspective of Islamic Communication. *At-Tanzir: Scientific Journal of Islamic Broadcasting Communication Study Program*, 22. <https://doi.org/10.47498/tanzir.v12i1.510>
- Nazario, Amanda. 2019. *Gus Miftah's Da'wah Language Style in Youtube Videos*. Thesis. Surabaya: UIN Sunan Ampel.
- Noviyanto, K., & Jaswadi, SA (2014). Da'i's Rhetorical Style and Lecturer Selecting Behavior. *Journal of Islamic Communication*, Vol. 04 (1, June), 5. <http://jki.uinsby.ac.id/index.php/jki/article/view/40/34>

- Nurlaela, LF, Boeriswati, E., & Tajuddin, S. (2022). THE LANGUAGE STYLE OF PRAISE COMMUNICATION IN SHEKH SULAIMAN BIN SALIMULLAH AR RUHAILY'S LECTURE. *BAHTERA: Journal of Language and Literature Education* , 21 (1), 1–23.
- Pentasha, Dicta. (2019). *Language style of Ustadz Haikal Hassan's lecture in a video on Youtube* . Thesis. Surabaya: UIN Sunan Ampel
- Pridiastuti, A. (2022). *USTADZAH HALIMAH ALAYDRUS' RETORICING RETORIC THROUGH YOUTUBE SOCIAL MEDIA (ANALYSIS ON THE THEME "HOUSEHOLD" IN THE USTADZAH HALIMAH ALAYDRUS CHANNEL)* Abstract term or terminology means inviting or calling Muslims towards a self-directed life . 6 (2), 1–20. <https://doi.org/10.32832/komunika.v6i2.7096>
- Rif'at, M. (2014). Da'wah and Religious Tolerance (Da'wah Based on Rahmatan Lil Alamin). *Alhadharah Journal of Da'wah Science* , 13 (26), 9. <http://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/1709>
- Rosida. (2015). THE DEFINITION OF ISLAMIC DAWAH IS VIEWED FROM THE PERSPECTIVE OF KATHERINE MILLER'S CONVERGENCE COMMUNICATION CONCEPT. *Journal of Qathruna* , 2 (2), 155–178.
- Siregar, M. (2015). CALL WITHOUT INSULT (Efforts to Spread Humanist Da'wah to the Pluralist People of Langsa City). *Journal of Dakwah* , 16 (2), 203–229. <https://doi.org/10.14421/jd.2015.16202>
- Sulastri. 2021. *Buya Yahya's Dakwah Message and Language Style on the Al-Bahjah TV Youtube Channel* . Thesis. Banjarmasin: UIN Antasari.
- Sunardi. (2022). Da'wah Communication System in the Digital Age. *Al Amin Journal of Islamic Science and Culture Studies* , 5 (1), 1–10.
- Suwanti, S. (2020). Dakwah Bil Hal Through Insuri Ponorogo Student Hijab 2017. *Journal of Community Development and Disaster Management* , 2 (2), 103–111. <https://doi.org/10.37680/jcd.v2i2.1022>
- Syibli, Maufur. 2013. *Analysis of Buya Yahya's speech acts in teaching and learning interactions at Al-Bahjah Islamic Boarding School Cirebon* . Holistic Journal
- Triyono, A. (2021). *Qualitative Communication Research Methods* .
- Wow. 2019. *Da'wah Ideas for Intercultural Communication Approaches* . Jakarta: Prenadamedia Group.
- Yantos. (2013). Analysis of Da'wah Messages in Opick's Song Lyrics. *Journal of Treatises* , 24 (2), 16–27.
- <https://www.youtube.com/@ZavildaTV/featured> (accessed April 08, 2023.)
- <https://www.youtube.com/watch?v=2jNU0toyDA&t=409s> (accessed April 09, 2023.)
- <https://indonesia.voice.com/read/2022/08/31/144011/konten-zavilda-tv-tuai-kontroversi-apa-itu-eksperimen-social> (accessed April 6, 2023)