

## Da'wah approach to the strawberry generation: A study on *Yuk Ngaji* TV channel

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### Abstract

*The strawberry generation, Generation Z, has much potential but a fragile mentality like a strawberry, even though Indonesia will get a demographic bonus at a productive age. This is the responsibility of da'wah because it is part of the object of da'wah. YukNgaji TV is a channel that seeks to overcome the problems of millennial teenagers. The research aims to examine the da'wah approach of the YukNgaji TV channel for the strawberry generation using a content analysis approach, where data is collected using documentation and observation techniques. The findings were that the preacher of the channel was chosen from Generation Z (still young), an influencer with advanced knowledge. The da'wah method uses casual sharing discussions, lectures, inspirational stories, and brainstorming. The YouTube media is packaged with live streaming and live events and posting da'wah content, which contains themes of youth, morals, and relationships for the strawberry generation. The effects on the strawberry generation can be cognitive and affective, but further investigation is needed regarding the behavioral effects of the strawberry generation. In this way, the study can contribute to developing preaching approaches that are always required to be dynamic.*

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### **Abstrak**

*Generasi strawberi merupakan generasi Z yang memiliki banyak potensi, namun memiliki mental rapuh seperti layaknya buah strawberi, padahal Indonesia akan mendapatkan bonus demografi di usia yang produktif. Hal tersebut menjadi tanggungjawab dakwah, karena menjadi bagian dari objek dakwah. YukNgaji TV menjadi channel yang berupaya untuk mengatasi permasalahan remaja milenial ini. Tujuan penelitian untuk mengkaji pendekatan dakwah channel YukNgaji TV bagi generasi strawberi dengan menggunakan pendekatan content analysis, dimana data dikumpulkan dengan teknik dokumentasi dan observasi. Temuannya adalah bahwa pada penelitian channel dakwah ini, berbagai pendekatan dakwah digunakan untuk menjawab persoalan dari generasi strawberi. Pendakwah dipilih dari generasi Z (masih muda), seorang influencer yang memiliki keilmuan yang mumpuni. Metode dakwah dilakukan dengan diskusi sharing santai, ceramah, cerita inspiratif dan brainstorming yang jarang dipakai didunia dakwah. Media pengantar pesan dakwah melalui youtube yang dikemas dengan live streaming dan live event serta postingan konten dakwah, yang berisikan tema keremajaan dan akhlak serta pergaulan bagi generasi strawberi. Efek bagi generasi strawberi ini dapat berupa kognitif dan afektif, namun perlu pendalaman terkait efek behavioral bagi generasi strwaberi. Dengan demikian studi dapat berkontribusi bagi pengembangan pendekatan dakwah yang dituntut untuk selalu dinamis.*

### **Kata kunci**

*Da'wah; strawberry generation; YukNgaji; mad'u*

## **INTRODUCTION**

Teenagers are the seeds for the future of a nation. They are precious for the progress of a country. Indonesian history has witnessed several tragedies caused by teenagers, including (1) the Indonesian independence movement in 1945, through the kidnapping of Bung Hatta (Kaelan, 2013), (2) the occurrence of reform during the new order with the movement of thousands of students to the field to demand the truth, (3) Furthermore, there was a group of Indonesian youth who founded the Budi Oetomo organization (Kaelan, 2013). Some of these phenomena show the vital role of youth in making a change. However, this will not be realized when today's teenagers have a mentality that is not the same as in the past.

Nowadays, there is a term that describes the condition of millennial adolescents who are not doing well, namely the strawberry generation (Aulia et al., 2022). According to Rhenald Kasali, they are described as teenagers who are mentally weak, quickly down, and afraid to compete with others (Claretta et al., 2022). There are facts supporting these teenagers' condition. There is news about a man hitting his ex-girlfriend using a toilet bowl to death because he was rejected (Putri, 2023). In addition, there was also a case in

Jember of a teenager stabbing a man who was riding his girlfriend due to jealousy. The victim was stabbed in the neck by the teenager with the initials MRM and died after being rushed to the hospital (Supriadi, 2022). Not only murder, there are also desperate acts of suicide due to breakups. There was a man in Riau who hanged himself after breaking up with his girlfriend; the Riau Police Chief found the victim already lifeless, hanging in the room (Siregar, 2022). This condition is a phenomenon of Muslim teenagers today who are easily discouraged when they have a little problem in their lives but are unable to overcome it well because they have a soft mentality.

Such problems are an important concern to be resolved, given the critical role of Muslim youth in the nation and religion. Indonesia will get a demographic bonus in 2030 with the most productive population in the world. Thus, the bonus will not be well optimized (Kholis, 2021) when the quality of the teenagers is not comparable to the nation's and religion's expectations. Thus, it is essential to build a young Muslim generation that is resilient in facing various kinds of problems (Nasution et al., 2022). It turns out that there is one *da'wah* group that tries to solve problems related to these teenagers by using an exciting *da'wah* approach, namely *Yuk Ngaji*. The community has media in delivering its *da'wah* messages, one of which is YouTube. The *Yuk Ngaji* community formed a YouTube channel called *Yuk Ngaji TV* to mediate messages for the millennial generation (YNTV, 2020). *Yuk Ngaji TV* is a YouTube channel that provides various Islamic studies for millennial teenagers. It was established in 2020. On this channel, there are many issues related to teenagers, one of which is the attitude of how to overcome the problem of breaking up, which is explained directly by Ustadh Felix Chauw (YNTV, 2023c). Not only that but there is also a discussion about the value of dating and expressing true love through content entitled 'Love is another thing with sex,' and other teen-related discussions can be seen on the *Yuk Ngaji TV* channel (YNTV, 2020).

The *da'wah* shown by *Yuk Ngaji* is different because it has various ways of conveying messages of kindness to millennial teenagers, including 2-person podcasts, casual chats from young *da'i* (YNTV, 2023), and their breakthrough, YN Quiz, which is an impromptu quiz to attract audiences to be more exciting and not monotonous in discussing Islam (YNTV, 2020). This differs from the *da'wah* model usually seen on several other *da'wah* channels. *Da'wah* packaging is different and geared towards millennials close to technology to attract the audience's attention (Aliyudin, 2010). *Da'wah* is usually delivered through lectures or one-way; they create with a casual chat model and sharing from each *da'i*. The delivery of Islamic values has become more exciting and not monotonous (Asror, 2018).

Several previous studies include research from Rahman entitled "*Da'wah* communication for millennials through social media" (Rahman, 2020). The fundamental difference with this research is that the research subject is specific to a particular *da'wah* community. In contrast, this previous research discusses the widespread use of social media, be it Instagram, Twitter, and Facebook. Thus, this research does not discuss the strawberry generation but only alludes to *da'wah* approaches that millennial teenagers can accept. Another study entitled "Digital *da'wah* for the Millennial Generation" has differences in solving youth problems that focus only on millennial media use and not the Strawberry generation's mental problems (Lestari, 2020). These two studies show that there has been no research on *Yuk Ngaji TV*, especially about its *da'wah* approach to the strawberry generation. Apart from several searches for scientific articles on the strawberry generation, there has been no discussion in various journals of the *da'wah* approach taken to overcome problems in the strawberry generation.

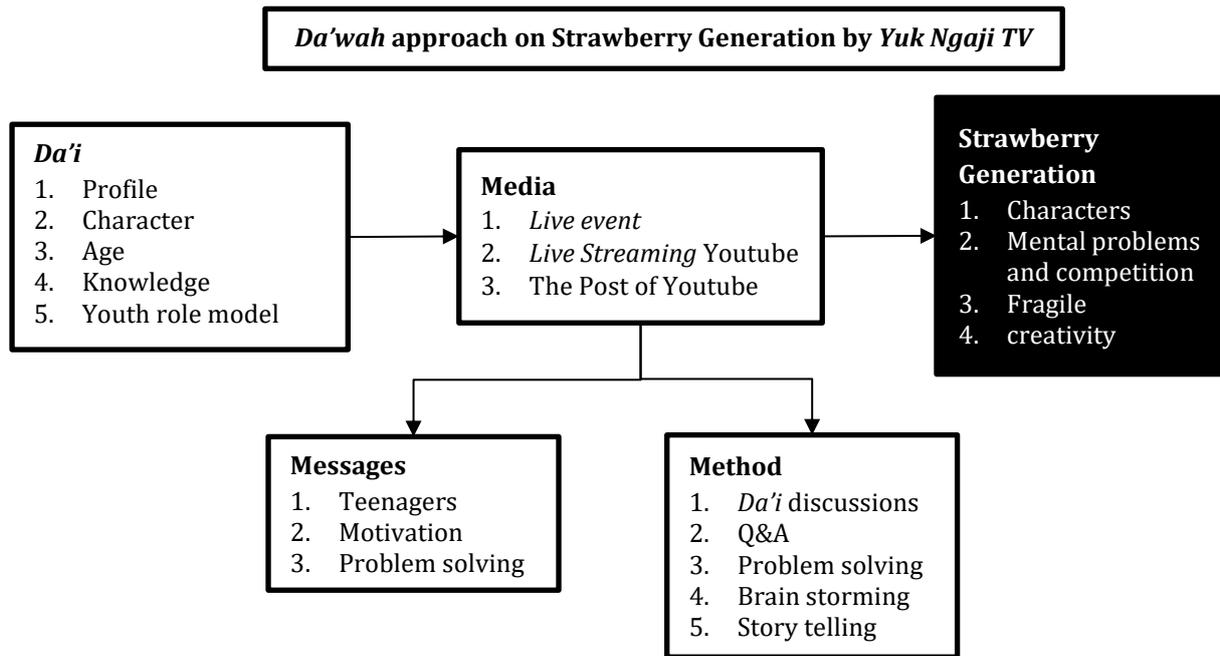
This study aims to describe how *YukNgaji TV* carried out the *da'wah* approach for the strawberry generation. The study can be an example of *da'wah* actors using their *da'wah* approach to strawberry generation teenagers. The *da'wah* approach to the strawberry generation has not been discussed much because it is a new problem raised by Rhenald Kasali in adolescents. Another benefit is as a treasure of knowledge of *da'wah* communication to Generation Z and millennial teenagers, especially the strawberry generation.

## METHODS

This research uses a content analysis approach; this research technique emphasizes the analysis of communication content, the meaning of communication content, the reading of various symbols in the *Yuk Ngaji TV* program, and the meaning of symbols that occur in the interactions that occur in each content (Hardani et al., 2020).

Data was collected using documentation and observation techniques on *Yuk Ngaji TV*'s YouTube social media. The form data collection is carried out through the official YouTube account of *Yuk Ngaji TV* as primary data for its *da'wah* approach to the strawberry generation (Hardani et al., 2020), while secondary data is taken from several journal sources related to the millennial generation's *da'wah* approach including the book strawberry generation by Rhenald Kasali (Khasali, 2017), a journal entitled 'Strawberry generation: The dilemma of educating today's generation' (Aulia et al., 2022) and secondary sources in *the International Journal of Science and Society* entitled 'Communication pattern family and adolescent mental health for strawberry generation' (Claretta et al., 2022).

A sample studied is the commodification of da'wah messages summarized from 2023 on the YNTV YouTube channel in January- March. The sample is considered relevant and represents a *da'wah* approach to solving strawberry generation problems on *the Yuk Ngaji TV* channel (Usop, 2019). The research framework for the *da'wah* approach on the *Yuk Ngaji TV* YouTube channel for the strawberry generation is seen in Chart/Figure 1.



Chart/Figure 1. Conceptual framework

## RESULTS AND DISCUSSION

### Strawberry generation

The strawberry generation is usually identical to Generation Z and millennials because these generations have been conditioned with various technologies to make life easier (Aulia et al., 2022). Generation Z are those born between 1997 and 2012 and millennials in the previous vulnerable years, namely 1981 and 1996, who have close ties (Kusumawati et al., 2022). Rhenald Kasali sees strawberries as a lovely fruit. However, behind the beauty of the fruit, it turns out that strawberries are so fragile. This can be seen when we brush strawberries using a toothbrush; the surface of the fruit will undoubtedly be easily damaged (Khasali, 2017). Even though the toothbrush is soft for our teeth, this illustrates the strawberry generation, which is fragile even though it looks

beautiful (Aulia et al., 2022). There are several characteristics of this strawberry generation, including the following:

1. Easily crushed and hurt, the strawberry generation, when experiencing depression, is easy to blame others and hurt their seniors. No wonder this generation is considered a generation that is quickly disappointed. They are easily upset when faced with problems, hallucinate a lot, and are very quickly exposed to their various problems everywhere, such as to their friends or, lately, many have expressed problems through social media (Rahman, 2020).
2. Creative generation. Behind this generation's fragility is beauty. The strawberry generation is also unique and more open. They are creative. In their minds, there are a lot of ideas, including the wildest ones, critical, with the ability to connect the dots skillfully. Many young people have much lighter feet than my generation and have many burdens (Khasali, 2017).

The negative and positive sides of the strawberry generation need to be adequately addressed to impact the development of the nation and Islam in Indonesia positively. Rhenald Kasali said there are ways to be done, namely building mentality and not focusing on hard skills first. Make teenagers have a tough mentality (Khasali, 2017). *Yuk Ngaji TV* provides this treatment through various contents to build the mentality of Muslim teenagers to be tough in answering the problems of their lives. *Yuk Ngaji* teaches how to have a strong mentality as a Muslim teenager by conveying the role model of Muslim teenager Al Fatih (YNTV, 2023a).

### ***Yuk Ngaji TV***

*Yuk Ngaji* is a community that actualizes Muslim youth for various knowledge and inspiration for goodness. This community was founded in 2015, spearheaded by Felix Shauw and Husain Assadi, to present young people who are active on social media so they can attend offline study activities (YNTV, 2020). Therefore, various branches of the *Yuk Ngaji* community are spread across 46 regional cities in Indonesia. The *Yuk Ngaji* community was initiated to accommodate the younger generation's potential, vulnerable to counter-productive cultural influences (YukNgajiid, 2023). 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 until now is around 8,517,889, with 383 uploaded videos and 118 thousand subscribers (YNTV, 2020). This number is quite a lot to be the basis of a *da'wah* channel for Muslim teenagers in Indonesia and still has the potential to grow more prominent again.

Starting from an ordinary Quranic community, the channel was established during the pandemic and consistently produced various videos; even *Yuk Ngaji TV* held live streaming every Sunday night. In this community, *asatidhs* (preachers) fills *da'wah* content on their YouTube channel (YNTV, 2020). The distinctive feature of the *asatidhs* (preachers) of the *Yuk Ngaji TV* YouTube channel is that the preachers are young and divided between the Muslim clerics called the All Team and the female preacher called All SOY (Sisters of Yours). The *asatidhs* are Ust. Husain Assadi, Ust. Felix Yanwar Siau, Ust. Cahyo Ahmad Irsyad, Ust. Hidayat Arifianto, Ust. Weemar Aditya, Ridwan Khalid Abdurrahman (Shifrun), Muhammad Rasyaad Sya'baan Al Katiri, Abdurrahman Alfaiz (Hawaariyyun), Risco Aditama, Fuadh Naim, Tsis al Rashid and Fajri Ramdhan. As for the All-SOY team, there are female preachers (*da'iyah*) such as Emeraldal Noor Achmi, Dena Haura J'octaria, Nadia Lukita, Ratih Parasini, Shebyka Amanda, and Salsabila Maghfoor (YukNgajiid, 2023). Based on the data collection, they are the subjects of *da'wah* in the *Yuk Ngaji TV* program.

The strawberry generation is a new phenomenon regarding the problems of today's teenagers in dealing with various life problems. Various problems are addressed not by their extraordinary potential to build civilization. Emotional issues in dealing with problems are one of the indications in today's teenagers. It is often easy to despair, easy to give up, and so easily they get hurt by someone or one thing. This makes the potential of the creative millennial generation and other potentials to provide benefits to society. As a result, not a few generations today cannot compete in the competitive world of work; these teenagers, when faced with problems, will easily despair. *Yuk Ngaji TV* is here to provide solutions for Muslim teenagers in Indonesia, so many discussions on the channel's content are related to youth.

### **Strawberry generation's *da'wah***

#### **1. *YukNgaji TV's* young *da'i* (preachers) for the strawberry generation**

*Da'i* is a person who is responsible for conveying *da'wah* messages to *mad'u* (*da'wah* recipients) (Aziz, 2016). In the reviews above, the *da'i* of *Yuk Ngaji TV* has various sources to review Islamic sciences for Muslim teenagers. In January-February 2023, several sources have the role of *da'i* and host in the *Yuk Ngaji TV* program. First, Ustadh Felix Siau is the founder of the *Yuk Ngaji* community. He is a Chinese convert who became an activist in the Islamic Movement, Hizbut Tahrir Indonesia (HTI). Felix Siau, born on January 31, 1984 (age 39), does not have a religious background because he came from the Bogor Agricultural Institute. However, he studied Islam and preached to convey his Islamic book works. There are several of his book works, including '*Beyond the*

*Inspiration, 'Muhammad Al-Fatih 1453,' 'How to Master Your Habits,' 'Udah Putusin Aja,' 'Yuk Berhijab,' 'The Chronicles of Ghazi: Rise of The Ottomans,' 'Khilafah (withdrawn from circulation) and Khilafah Remake.'* The qualifications possessed by Felix Siau, if reviewed in the science of *da'wah* regarding the qualifications of a preacher, have an emotional closeness to *da'wah* recipients, namely the strawberry generation. The qualifications of the preacher are needed because they can affect the delivery of a preaching message (Ridla et al., 2017).

Felix Siau belongs to the millennial generation, so if it is related to the mental and psychological conditions of the Strawberry generation, he will be easy to accept and listen to. Given that this generation's information will be straightforward to accept if it comes from their group (Habibah et al., 2022). In addition, from the approach of *da'wah* science, according to Fahrurrozi in his book explaining the professionalism of preachers (*dai*), Felix Siau has knowledge of Islamic religion and experience in preaching, good communication skills and integrity in preaching (Fahrurrozi et al., 2019). This can be seen from his dedication after migrating, who decided to spread Islamic values.

Second, Fuadz Naim is a *da'i* writer and content creator born in Makassar on March 5, 1991 (age 32). He used to be a filmmaker, which was the beginning of his migration from the Korean wave world because the object of the film was studies and recitation. Indirectly, he studied Islam and was interested in continuing to learn. 2017 Ustadh Fuadh Naim joined the *YukNgaji* community (Naqiah & Hendi, 2022). In the beginning, he joined a congregation, until finally, this time, he became one of the fillers of the *YukNgaji* community studies. Ustadh Fuadh Naim has completed many studies at *YukNgaji* branches in various cities, such as Bandung, Bogor, Jogja, and so on (Fuadh Naim, 2018). Although Fuadh Naim has just emigrated and joined the *Yuk Ngaji* community, he continues to learn to preach, so on several occasions, he delivered *da'wah* messages to community members. In addition, Fuadh Naim has an affinity with the strawberry generation, as seen from a young age, so it is easy for teenagers who are *da'wah* partners to accept them (Hadi, 2016). The advantage of Fuadh Naim that can be readily accepted by his *da'wah* message is how it is conveyed using a standup comedy approach.

Third, Ustadh Hawwariyun graduates from the Islamic boarding school Shuffah Hizbullah Madrasah al Fatah Lampung. His real name is Muhammad Abdu AlFaiz, and he is continuing his education at the Ar-rayah Arabic Language College in Sukabumi, West Java. Besides spreading *da'wah* on social media, his current activities are his activeness as a learner. The name Hawaariyyun itself is a pen name. Hawaariyyun made a pen name because he was inspired by a writer named Tere Liye. He is only 27 years old and is a role model for *hijrah* youth (Ummah et al., 2022). At his young age, Hawwariyun is one of the

parts closest to the strawberry generation. Judging from the qualifications of the preacher, Hawwariyun has it with the experience of studying at boarding schools and various preaching experiences. This characterizes *Yuk Ngaji TV* in delivering its *da'wah* message, choosing young people to become preachers so that teenagers, including the strawberry generation, readily accept it.

In addition, there is also Shifrun, whose real name is Ridwan Kholid, an Art graduate who was moved to study Islam and spread it through social media to express the value of truth. Husain Assadi, the pioneer of the *Yuk Ngaji* community, is heavily involved in the content frame of *Yuk Ngaji TV*. Generally, every study filler on this channel is relatively young. This condition is to the needs of *ma'du* (*da'wah* recipients) and the goals of the *Yuk Ngaji* community, which targets Muslim youth, including the strawberry generation, which comes from young people and a generation born above 1980. The *da'is* of the *Yuk Ngaji TV* are close to their *mad'u* (*da'wah* recipients) of the same age. It will affect *mad'u* (*da'wah* recipients) in receiving messages; as Jalaludin Rahmat stated, communicants will receive information from trusted people and come from their generation.

The profiles and qualifications of *Yuk Ngaji TV's* preachers are presented to show their eligibility to preach and closeness to the strawberry generation. Age is not a limitation in delivering *da'wah* messages when viewed from the background and track record of the *asatidh* (preachers) of *Yuk Ngaji TV*. Their Islamic knowledge has been tested with various experiences. Ustadh Felix has been widely known as a convert who diligently studied Islam, eventually becoming one of Indonesia's *da'wah* influencers. Hawwariyun is a graduate of the Islamic boarding school Shuffah Hizbullah Madrasah al Fatah Lampung. Fuadh Naim is a young, humorous *da'wah* influencer with experience filling studies from 2017. Ustadh Shifrun is a role model for *hijrah* among youth, who often conveys his *da'wah* messages through Instagram. The form of *da'wah* messages is a 1-minute video on the @shifrunn Instagram account. The average *da'i* of *Yuk Ngaji TV* is a *hijrah* alumnus who has various past experiences to tell his *mad'u* (*da'wah* recipients) so that the truth about Islam is sought based on rationality and truth. Thus, the knowledge of Islam is already widely owned by *da'i* of *Yuk Ngaji TV* for Muslim teenagers.

The *asatidhs* (preachers) of *Yuk Ngaji TV* are also role models for Indonesian Muslim youth; this can be seen from the number of followers on YouTube accounts, including Ustadh Felix Siauw with 1.38 million subscribers, Hawaariyyun has 286 thousand subscribers, Shifrun with 18.5 thousand subscribers, Fuadh Naim has 98.2 thousand subscribers, Risco Aditama 8.26 thousand subscribers, Weemar Aditya with 16.1 thousand subscribers, and Husain Assadi 1.45 thousand subscribers. The

number of *data Yuk Ngaji* followers shows that many people are waiting for information and following their *da'wah* messages. This increases *mad'u's* trust (*da'wah* recipients) to follow and listen to Islamic messages on *the Yuk Ngaji TV* YouTube channel. When Ustadh Feliz Siau was, the number of viewers of *Yuk Ngaji TV* content was different without him. The content entitled "*Ust Felix: For me, Ustadh Adi Hidayat is troublesome - (3/3)*" was watched by 858 thousand people. The number of social media followers shows the interest in and attractiveness of *Yuk Ngaji TV* preachers, who are famous and readily accepted by the public. This is also in line with the conditions of the instantaneous strawberry generation; the preachers can fulfill their needs through social media such as YouTube and Instagram. That way, the strawberry generation can easily reach the *Yuk Ngaji TV* preachers. The principle of the existing conditions of the preachers above is emotional closeness to preaching partners who belong to Generation Z and millennials who may have symptoms such as the strawberry generation.

## **2. Strawberry generation as *mad'u* (*da'wah* recipients) of *YukNgaji TV***

The generation born between 1980 and 2010 is called the "hands-on generation." Before that, the X-era was spanning 1960-1980. Generation X is famous for its willingness to take risks and maturity in decision-making. The Baby Boomer generation, born between 1946 and 1960, is the next generation after the X generation. Because this generation was born after the end of the Second World War, changing the way of life was necessary. Because of the high birth rate during this time, it is known as the "Baby Boom Generation." The veteran generation, also known as those born after 1946, is the oldest. Expressions for this age are shifting by experts, such as Conservative, Quiet Age, Veteran, and Evolving (Zis et al., 2021).

William Strauss and Neil first coined millennial in their book *Millennials Rising: The Following Extraordinary Age*. In 1987, when children born in 1982 started attending preschool, they coined the term "millennials." When they graduated high school in 2000, the media started referring to the group associated with the new millennium. In his book *The Lucky Few*, Elwood Carlson offers another perspective: Those born between 1983 and 2001 make up the millennial generation. The term "millennial generation" refers to those born between 1980 and 2000, according to Karl Mannheim's 1923 Theory of Generations. The millennial age is also alluded to as the age of Y. The term became recognized and used in a publication in a major US newspaper in August 1993(Christiani & Ikasari, 2020).

In addition, this millennial generation is called the "strawberry generation" by young people. As Prof. Rhenald Kasali said, this generation has a lot of thoughts and imaginative thinking but quickly gives up and is easily hurt. Like strawberries, they are

fragile and crumble with slight pressure and friction. It looks fresh, pretty, and delicious to eat or drink. This generation is known for being unique and inventive, but when faced with various challenges in life, it often fails (Khasali, 2017).

The term "strawberry generation" refers to Taiwanese citizens who are unwilling to work hard, spoiled, self-centered, arrogant, and slow at work. Meanwhile, this generation is referred to in Chinese as the Caomei Zu generation, signifying they cannot withstand social pressure. There are several characteristics of the strawberry generation, which are as follows:

- a. Creative. The current strawberry generation enjoys the times when they can easily consume abundant information through their gadgets. Since they store much information in their memory, which they can recall at any time to respond to the conditions and events they face, the variety of information fed into their brains forces them to be creative. More diverse than their information reserves are their alternative solutions.
- b. Fragile (easily upset). The strawberry generation is prone to complaining via social media due to the numerous and easily accessible platforms. They also tend to unilaterally ascribe things they do not like as the cause of mental health problems without consulting experts. Because of this, they quickly run away from reality and life's challenges. Their inability to digest information about mental health issues is another factor.
- c. Spoiled, the strawberry generation that emerged due to easy access also makes them spoiled. How could they not? All they have to do to eat is press a button on their phone, and the food comes to them automatically, so they do not have to walk down a hot street. This applies to other things as well.

The various characteristics of this generation are a challenge for *Yuk Ngaji TV* in delivering *da'wah* messages. The approach must be able to touch the psychological condition of the strawberry generation so that it can be well received. This generation has not escaped being one of *Yuk Ngaji's mad'u* (*da'wah* recipients) to build a useful Muslim generation for the nation and religion. Thus, the *Yuk Ngaji* community needs to be able to answer these challenges through its *da'wah* approach. This can be seen from *da'i*, methods, media, and *da'wah* messages that touch the strawberry generation.

The condition of the strawberry generation in the theory of *da'wah* science is the target of *da'wah* partners based on age groups (Abdullah, 2015). M. Bahri Ghozali conveyed the classification of *mad'u* targets (*da'wah* partners) by dividing *da'wah* partners into several groups, including sociological, institutional structure, socio-cultural, age, and occupational aspects (certain professions) (Fahrurrozi et al., 2019). The

grouping is done not to show social strata but to specify *da'wah* partners in receiving *da'wah* messages and *da'wah* methods according to their conditions. Is every *da'wah* message and method used the same in every group of people? *Da'wah* has a goal to awaken, so the methods used must be creative and innovative to achieve the purpose of *da'wah*. For the strawberry generation the preacher must pay attention to the psychological and actual conditions of the strawberry generation. Adjustments made starting from the *da'wah* message, media, methods, and even the preacher must be readily accepted by this generation (Aziz, 2016).

### 3. *YukNgaji TV's media in da'wah*

*Yuk Ngaji TV's* media is divided depending on the point of view of the *mad'u* (*da'wah* recipients) participating in its activities. Face-to-face media is a means of obtaining religious information for viewers participating in *Yuk Ngaji* community activities (Hadrian, 2018), as in the episode "*My brother converts, how should I behave? - Part 2, Live Q&A, Ustadz Felix Siau & Shifrun*". As for the audience at home, media such as YouTube and Instagram can be accessed anytime and anywhere, according to the conditions of each audience (Kholis, 2021). With these conditions, two media are used: direct and indirect. In reality, *Yuk Ngaji TV* varies the media in delivering its *da'wah* messages, including live events (face-to-face) and live streaming (for YouTube viewers). However, YouTube is not only used for live streaming; *Yuk Ngaji TV* also makes regular posts to spread its various *da'wah* programs.

The use of YouTube media is considered appropriate for the Strawberry generation because it is a generation that has a high dependence on technology, one of which is the use of cell phones. Thus, it can be assessed that *Yuk Ngaji TV* fulfills the psychological conditions of strawberry teenagers related to the *da'wah* media used. This can provide a preference or tendency for this generation to access YouTube. Indeed, *Yuk Ngaji TV* is not only through YouTube media; there are TikTok and Instagram to convey its *da'wah* messages to Indonesian Muslim youth.

The media used is not only limited to mainstream things; there is also the use of media to convey unique *da'wah* messages, namely t-shirts. The t-shirt commonly used by the *asatidhs* read an invitation to learn the Quran, namely "*Yuk Ngaji*." It is also a hallmark of *Yuk Ngaji TV* when delivering its *da'wah* messages. Creativity characterizes the strawberry generation so they can receive the media used to convey the message well.

### 4. *YukNgaji TV's method for strawberry generation*

The *Yuk Ngaji TV* method to produce *da'wah* that interests Muslim teenagers is not just a one-way lecture like the usual recitation (Al-Bayanuni, 2021). Methods are

techniques mastered by someone in conveying information or messages to others, individually or in groups. Some of the uses of *da'wah* methods on the *Yuk Ngaji TV* channel include *the first* lecture, which is used to convey sound information to *mad'u* (*da'wah* recipients) (Rikawati et al., 2020). The lecture method is one way for a *da'i Yuk Ngaji TV* to deliver one-way notifications to *mad'u* (Wirabumi, 2020). This can be seen in the YNTV content "*Want to be Al-Fatih, but my father is not a "Sultan" | Part 1 live Q&A with Ust Felix Siau & Shifrun*" (YNTV, 2023a).

*The second* is storytelling. Storytelling is an excellent way to convey messages that contain stories of ethical elements, morality, and religious values. In addition, the story method is also helpful for developing one's personality, character, and morals (Sinaga et al., 2022). Inspirational stories such as the story of the prophet and the history of ustadh who fill the recitation on the channel (Mas'udi, 2017), as the content titled "Ust Felix: When I broke up with my boyfriend, I felt like ending my life - (1/3)" (YNTV, 2023c), in this content, Ustadh Felix tells his story when dealing with breakup problems.

Discussion is one of the methods that differentiates it from other recitations. The discussion method can be defined as a responsive conversation directed through a question to find a solution to a problem. According to the Indonesian dictionary, a discussion is a scientific meeting to exchange ideas about a problem. In discussions, a subject matter must always be solved (Ahmad & Tambak, 2018). This contemporary method can fulfill the desires of teenagers with high circularity (Affandi & Octavianti, 2019). This method is most often used to answer questions about current teenage problems. We can see this in the content "Cancel Culture: Is it Good or Not for Our Lives? - Teenagers and the speakers answered Last Part Live Q&A", various questions, Felix Shauw and Fuadhz Naim, responded to each other (YNTV, 2023b);

Finally, a method that is not commonly used in *da'wah* is brainstorming. This can be seen in "*Burning the Quran is OK because it is protected by the state and the law - Ust Felix, Ust Husain & Shifrun.*" In his book *Applied Imagination*, Zainal popularized this brainstorming approach. This method, which focuses on expressing opinions, originated from Osborn's desire to invite his representatives to think imaginatively to find answers to problems in his company through conversations where each team member is allowed to express his opinion (Siregar, 2019).

Various methods of delivering *Yuk Ngaji TV's* *da'wah* messages provide variations for *mad'u* receiving *da'wah* messages. *Mad'u* is well conditioned and not bored with this delivery method. The substance of the method used has its function for *mad'u* to understand every message the *asatidhs* convey. With the strawberry generation's spoiled, critical, and creative condition, using these methods fulfills the conditions of

*mad'u* well. The discussion and brainstorming methods fulfill the critical and creative aspects the millennial generation desires. As for the lecture and story method, it provides comfort to get *da'wah* information as a whole and is easy to understand for the spoiled strawberry generation. Using various platforms that are easy to use and have attractive settings, they can chat casually. It is expected that they are invited to talk about it so that they can learn together and gain a strong understanding of life. They are a generation that avoids dogma; they prefer to do things if told to do so in a way that makes them feel comfortable and not like being patronized.

One way to overcome the strawberry generation problem is to respond to creativity. To respond to the (almost) limitless creativity of the strawberry generation, *da'wah* by giving them trust or challenge is one of the effective alternative solutions. Their extraordinary creativity and energy reserves need to be adequately channeled by giving responsibility or involving them in good practices, which can be a surefire way of *da'wah*.

### 5. *YukNgaji TV's da'wah* message for strawberry generation

The *da'wah* message adjusts to the conditions of the strawberry generation; here are some *da'wah* messages summarized from 2023 from January to February (YNTV, 2020), as seen in Table 1.

**Table 1. *Da'wah* theme classification**

No	Theme Classification	Theme Title
1	Akhlak and Socialization	<ul style="list-style-type: none"> <li>- <i>Kok bisa kepeikiran nyawer qori saat baca Quran?? - Ust. Chyo, Weemar, Risco, dan Fuadh Naim</i></li> <li>- <i>How could you think of nyawer (throwing money) at the qari (Quran reciter) while reciting the Quran?? - Ust. Chyo, Weemar, Risco, and Fuadh Naim)</i></li> <li>- <i>Jangan stress kalau circle pertemanan kamu makin sedikit</i></li> <li>- <i>Don't stress if your circle of friends is getting smaller</i></li> <li>- <i>Semakin anggap harta itu penting, kalau ga ada makin susah- Ust Weemar &amp; Ust Cahyo</i></li> <li>- <i>The more important you consider wealth, the more difficult it will be if you don't have it - Ust Weemar &amp; Ust Cahyo)</i></li> <li>- <i>Kalau punya harta banyak mau dibeliin apa? - Ust weemar &amp; Ust Cahyo</i></li> <li>- <i>If you had a lot of wealth, what would you buy? - Ust weemar &amp; Ust Cahyo)</i></li> <li>- <i>Fuadh Naim: Di tengah laut aku diselamatin Mario Teguh - (2/3)</i></li> <li>- <i>Fuadh Naim: In the middle of the sea, I was saved by Mario Teguh - (2/3)</i></li> <li>- <i>Yang gatau adab tonton ini! Bahas detail definisi adab - Adab (1/3)</i></li> </ul>

		<ul style="list-style-type: none"> <li>- <i>For those who don't know etiquette, watch this! Discuss in detail the definition of adab - Adab (1/3)</i></li> <li>- <i>Belum tentu orang paling beradab di tempatnya dia beradab di tempat lain - Adab (2/3)</i></li> <li>- <i>Not necessarily the most civilized person in his place, he is civilized in another place - Adab (2/3)</i></li> <li>- <i>Ust Felix: Aku ga suka kalau pertanyaan pertama saat diminta ngisi bisyarahnya berapa - Adab (3/3)</i></li> <li>- <i>Ust Felix: I don't like the first question when asked to be a speaker, how much is the honorarium - Adab (3/3)</i></li> <li>- <i>Budaya Cancel: Bagus atau Nggak buat Hidup Kita? - Last Part Live Q&amp;A</i></li> <li>- <i>Cancel culture: Good or bad for our lives? - Last part live Q&amp;A</i></li> <li>- <i>Ust Felix: Bagi aku Ustadz Adi Hidayat itu merepotkan - (3/3)</i></li> <li>- <i>Ust Felix: For me Ustadz Adi Hidayat is troublesome - (3/3)</i></li> <li>- <i>Mau gengsi gengsian? Pinjol solusinya</i></li> <li>- <i>Want to be prestigious? Online loans are the solution</i></li> </ul>
2	Worship and Sharia Law	<ul style="list-style-type: none"> <li>- <i>Lupa rakaat shalat nih, gimana ya? Ust Iskandar &amp; Fuadh Naim #Fiqh series</i></li> <li>- <i>Forgot the prayer cycle, what should I do? Ust Iskandar &amp; Fuadh Naim #Fiqh Series)</i></li> <li>- <i>Bakar Al-Quran boleh karena dilindungi negara dan hukum - Ust Felix, Ust Husain &amp; Shifrun</i></li> <li>- <i>Burning the Koran is OK because it is protected by the state and law - Ust Felix, Ust Husain &amp; Shifrun)</i></li> <li>- <i>Saudaraku pindah agama, gimana aku harus bersikap? - Part 2, live, Q&amp;A, Ustadz Felix Siau &amp; Shifrun</i></li> <li>- <i>My brother changed religion; how should I behave? - Part 2, live, Q&amp;A, Ustadz Felix Siau &amp; Shifrun</i></li> <li>- <i>Ust Felix: Aku ga masalah nikah beda Agama - Ust Husain &amp; Shifrun</i></li> <li>- <i>Ust Felix: I have no problem marrying someone from a different religion - Ust Husain &amp; Shifrun</i></li> <li>- <i>Mama pindah agama nak! Cara menjelaskan ke anak - Part 3, live, Q&amp;A Ustadz Felix Siau</i></li> <li>- <i>Mom changed religion! How to explain to children - Part 3, live, Q&amp;A Ustadz Felix Siau</i></li> </ul>
3	Family and Household	<ul style="list-style-type: none"> <li>- <i>Selingkuh: Yang Kesetanan menantunya atau mertuanya???</i></li> <li>- <i>Cheating: Who is in love, the daughter-in-law or the mother-in-law???</i></li> <li>- <i>Terus belajar menjadi orang tua -#YNShare</i></li> <li>- <i>Continue learning to be a parent -#YNShare</i></li> <li>- <i>Stress punya anak?   #YNShare (2/3)</i></li> <li>- <i>Stressed about having children?   #YNShare (2/3)</i></li> </ul>

		<ul style="list-style-type: none"> <li>- <i>Nolak childfree = Close minded??? Coba pikir dulu - Childfree (1/3)</i></li> <li>- <i>Reject childfree = Close minded??? Think about it first - Childfree (1/3)</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Kalau mau childfree, jangan repot ngurusin anak orang lain! - Childfree (2/3)</i></li> <li>- <i>If you want to be childfree, don't bother taking care of other people's children! - Childfree (2/3)</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Coba telisik lagi, childfree berasal dari suatu yang benar atau engga - Childfree (3/3)</i></li> <li>- <i>Try searching again, childfree comes from something true or not - Childfree (3/3)</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Jaman sekarang mendidik anak-anak untuk jadi baik itu repot. Tapi harus!</i></li> <li>- <i>Nowadays, educating children to be good is a hassle. But you have to!</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Jawaban Ustadz Felix kenapa memilih Ummu Alila untuk menikah- Couple talk</i></li> <li>- <i>Ustadz Felix's answer to why he chose Umm Alila for marriage- Couple talk)</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Kita lebih mendahulukan amanah dakwah dibandingkan kepentingan pribadi - Couple talk</i></li> <li>- <i>We prioritize the mandate of preaching over personal interests - Couple talk</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Yang dilakukan Ustad Felix &amp; Ummu Alila ketika marahan</i></li> <li>- <i>What Ustad Felix &amp; Umm Alila do when they are angry</i></li> </ul>
4	Youthful	<ul style="list-style-type: none"> <li>- <i>Dari latto latto bisa menjalin kedekatan - Ust Cahyo, Ust Weemar, Fuadh Naim, &amp; Risco</i></li> <li>- <i>From latto latto you can build closeness - Ust Cahyo, Ust Weemar, Fuadh Naim, &amp; Risco</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Ust Felix: Waktu aku putus pacaran serasa ingin mengakhiri hidup - (1/3)</i></li> <li>- <i>Ust Felix: When I broke up, I felt like ending my life - (1/3)</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Ust Hidayat: Dulu pas pacaran boncengan sepeda aja udah indah</i></li> <li>- <i>Ust Hidayat: In the past, when we were dating, just riding a bicycle was already beautiful</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Ratusan pelajar hamil diluar nikah, "Ga mungkin sekali colok aja bisa terjadi</i></li> <li>- <i>Hundreds of students become pregnant outside of legal marriage. That can't happen with just one 'intercourse'</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>FWB: No baper! Just for fun</i></li> <li>- <i>FWB: Don't get emotional! Just for fun</i></li> </ul>
		<ul style="list-style-type: none"> <li>- <i>Manfaatkan waktu saat masih jomblo!   #YNShare</i></li> <li>- <i>Take advantage of the time while you are still single!   #YNShare</i></li> </ul>

	<ul style="list-style-type: none"> <li>- <i>Mencari teman hijrah sampai temen hidup   #YNShare (1/3)</i></li> <li>- <i>Looking for a friend to emigrate as a life partner   #YNShare (1/3)</i></li> </ul>
	<ul style="list-style-type: none"> <li>- <i>Pergaulan hari ini bikin anak-anak lebih cepat menua tanpa mendewasa</i></li> <li>- <i>Today's society makes children age faster without becoming adults</i></li> </ul>
	<ul style="list-style-type: none"> <li>- <i>Love is another thing with sex: Alasan trend open relationship</i></li> <li>- <i>Love is another thing with sex: Reasons for the open relationship trend</i></li> </ul>
	<ul style="list-style-type: none"> <li>- <i>Pengen jadi al-Fatih tapi bapak gue bukan "Sultan"   Part 1 live, Q&amp;A bareng Ust Felix Siauw &amp; Shifrun</i></li> <li>- <i>I want to be al-Fatih but my father is not a "Sultan"   Part 1, live, Q&amp;A with Ust Felix Siauw &amp; Shifrun</i></li> </ul>
	<ul style="list-style-type: none"> <li>- <i>Kisah-kisah merantau yang tak pernah diungkap sebelumnya -Part 1</i></li> <li>- <i>Stories of wandering that have never been told before - Part 1</i></li> </ul>
	<ul style="list-style-type: none"> <li>- <i>Kisah-kisah merantau yang tak pernah diungkap sebelumnya -Part 2</i></li> <li>- <i>Stories of wandering that have never been told before - Part 2</i></li> </ul>

The data in Table 1 shows the various da'wah messages *Yuk Ngaji TV* conveys on its YouTube channel. According to Ali Aziz, da'wah messages have three categories: creed, morals, and sharia (Aziz, 2016). In the above classification, the da'wah message on YNTV discusses morals and sharia related to youth. There are discussions about socialization and youth that dominate da'wah messages. This shows the focus of *Yuk Ngaji TV* on Muslim youth, especially the millennial generation, including the strawberry generation, which is the target of *Yuk Ngaji TV's da'wah*.

According to Wahyu Ilaihi (Fahrurrozi et al., 2019), an excellent da'wah message focuses on four things to plan. *Yuk Ngaji TV* does this including (1) da'wah messages are designed and delivered to attract the attention of the strawberry generation as da'wah partners; (2) da'wah messages are close to da'wah partners, diction and word selection are easily understood by the strawberry generation; (3) da'wah messages discuss various problems related to youthfulness in the strawberry generation; (4) YNTV da'wah messages provide advice and solutions for the strawberry generation. These four points are seen from the classification of the material above. The following explains the correlation of da'wah messages with the strawberry generation on the *Yuk Ngaji TV* channel.

The *da'wah* message on the *Yuk Ngaji TV* channel must respond to fragility as a form of adolescent problem-solving. In responding to the fragility of the strawberry generation, resilience is a suitable theme to overcome these problems. This can be seen from various YNTV content, one example of which is found in the title "*Ust Felix: When I broke up with my boyfriend, I felt like ending my life - (1/3).*" In this context, Ustadh Felix explains the attitude teenagers should take when experiencing a breakup. This problem is common in Generation Z, and many decisions are wrong when responding to this problem. Ustadh Felix straightens the views of the strawberry generation not to be fragile in overcoming these problems because teenagers still possess much potential to get a life partner and provide advice to always reason in making decisions. Through this *da'wah* message, they try to form a resilient mentality in dealing with dating problems. Another example is during the live event, there was a question about becoming a resilient youth like Al-Fatih. The *da'wah* message can be accessed in the content "*Want to be al-Fatih, but my father is not a "sultan" | Part 1 live Q&A with Ust Felix Siauw & Shifrun.*" In this discussion, Ustadh Felix conveyed several tips to be like Al-Fatih, starting from the goodness and truth not always influenced by the position of his parents; he gave an example that not all children of *Ustadhs* or *Kyai* were good and became a *Ustadh* again, most of them had problems, not only that he also gave examples related to the children of athletes and music artists who did not always have the same achievements as their parents. The essence of being able to become an Al-Fatih is in oneself, who has a tough mentality. Some tips to be like Al-Fatih are *adab*, taking lessons from good and bad stories, building a tough mentality, fighting, religious knowledge, and science. From the *da'wah* message, it can be considered capable of providing problem-solving to respond to the fragility of the strawberry generation.

It was responding to Indulgence. *Da'i* can give the strawberry generation space to explore in response to indulgence. For example, instead of lecturing them on specific topics, *da'i* should allow them to ask questions and show the reality experienced, like the strawberry generation. *Yuk Ngaji TV*, in responding to spoiling, has various *da'wah* messages that contradict spoiled values such as fighting, resilience, and independence. One example is the *da'wah* message: "*Stories of migrating that have never been revealed before- Part 1 and Part 2.*" Each *da'i* conveyed their migration stories in this section, starting from Ustadh Husain Assadi, Felix, Fuadh Naim, to Shifrun. The *da'wah* message is considered the opposite of the spoiled value in the strawberry generation; besides that, the method used is not patronizing but uses various stories that the *da'i* has experienced.

Table 1 is a grouping of *Yuk Ngaji TV da'wah* messages that, based on analysis, can answer various problems of the strawberry generation. Two themes can answer fragility and indulgence, such as the example of the title of the *da'wah* message above, namely the

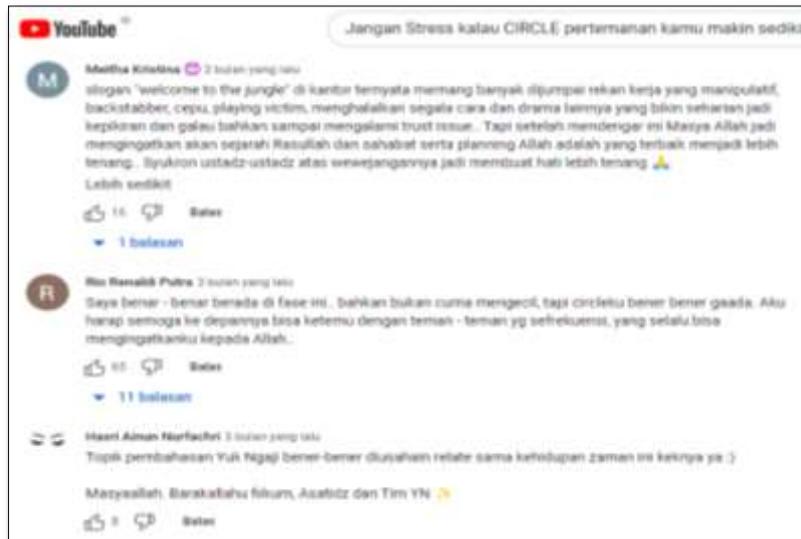
theme of youth and morals and relationships. Both themes have a variety of content titles and adjust to the problems of today's teenagers, including the strawberry generation.

## 6. Effects/response of *da'wah* of *Yuk Ngaji TV* on strawberry generation

Every *da'wah* activity will get a reaction from *mad'u*, who get messages through *da'i* (preachers). Likewise, on the *Yuk Ngaji TV* channel, various responses are given on every occasion of *da'wah*. Thus, it needs to be considered to know the extent of achieving *da'wah* goals. The purpose of *da'wah* in Ali Aziz's *da'wah* science theory is inseparable from three aspects: changes in knowledge (cognitive), affective, and behavioral (Asror, 2018). Cognitive effects occur when there is a change in what the audience knows, understands, or perceives. This effect is related to transmitting knowledge, skills, beliefs, or information (Albahroyni et al., 2023). Affective effects arise when there is a change in what the audience feels, likes, or hates, which includes everything related to emotions, attitudes, and values (Fahrurrozi et al., 2019), and behavioral effects refer to actual observable behavior, which includes patterns of action, activities, or behavioral habits (Hadi, 2016).



Figure 2. Comments on '*pengen jadi al-Fatih*' (*I want to be al-Fatih*)  
(Document source: YouTube *Yuk Ngaji TV*)



**Figure 3. Comments on 'jangan stress kalau circle pertemanan kamu makin sedikit' (Don't stress if your circle of friends is getting smaller)**  
(Document source: YouTube Yuk Ngaji TV)

The effect of the *da'wah* of *Yuk Ngaji TV* on the strawberry generation can be analyzed through their responses in the comments and several features on YouTube, such as likes, dislikes, and subscriptions. Researchers summarize some responses to show feedback on the *da'wah* message conveyed to the strawberry generation, as seen in Figure 2 and Figure 3.

Comments in Figure 2 show that there are positive responses to the content of *Yuk Ngaji TV* "*Pengen jadi al-Fatih tetapi bapak gue bukan "Sultan" | Part 1 live Q&A with Ust Felix Siau & Shifrun*". Several indications of responses show that *mad'u* understand the delivery of *Yuk Ngaji TV's da'wah* message; in the comment, Lelyana expressed her gratitude for the enlightenment given her. The comment shows an understanding of the *da'wah* message by commenting on how to deal with calamities by realizing back to Allah SWT delivered by the preacher on the material "*Pengen jadi Al-Fatih*." In addition, the comments are not only cognitively obtained by the audience but also affective felt by this strawberry generation. Lelyana said in her comment, "I have felt it." Besides that, from Hyrazero's account, it is said, "Ustadh Felix's delivery relates to me after being broken up by reading a book." Muhammad Akid also conveyed his feelings after watching the content, stating, "there was a longing for the Prophet Muhammad." These conditions show direct feedback from *mad'u* who watch through YouTube comments. Comments that respond to the *Yuk Ngaji TV da'wah* message can also be seen in the content title "Do not stress if your friendship circle is getting less."

The various comments show responses from da'wah recipients, which can be associated with understanding and feelings obtained when getting *da'wah* messages on *Yuk Ngaji TV*. Responses related to understanding can be characterized by comments agreeing, becoming aware, and various reviews that show understanding of the material, which can be categorized as cognitive responses from *da'wah* partners. As for the affectionate response, in the form of various feelings of *da'wah* partners conveyed through comments, it can be in the form of writing such as happy, like, enthusiasm, and others; it can also be in the form of emojis commonly used by the strawberry generation.

One example is in the material *Pengen jadi Al-Fatih*, where the number of viewers was 29.1 thousand, and there were 2.1 thousand likes and 113 comments; this event was livestreamed through the *Yuk Ngaji TV* channel. Of these, 10% of people liked the video, and it can be assumed that they agreed with the material presented (YNTV, 2023a). Meanwhile, from the various comments, no negative comments showed rejection. Various comments were shown on the reactions of young people who asked questions and Felix Siau's response in preaching. The average response to the comments submitted shows admiration for Al-Fatih and hopes to be like him. There is a positive response to such conditions, but it is necessary to conduct more profound research to find out the various responses of *da'wah* recipients.

The comments in Figure 3 show cognitive and affective aspects obtained by *mad'u*. In the figure, the number of viewers is 25.1 thousand and 2.1 thousand likes and 94 comments. If we analyze together, there is a response that matches the condition of the strawberry generation when their friends shun many from a comment named Rio Renaldi Putra. Rio conveyed the experience of being abandoned by many of his friends and felt the meaningfulness conveyed by the preachers on *Yuk Ngaji TV*. The response shows the substance of understanding the *da'wah* message conveyed in the content to assess it as a cognitive response. The two comments can also be understood as affective comments because there is a conveyance of the experience felt by Rio when his circle of friends becomes small. In addition, there are also comments from Hasri Ainun that can be categorized as cognitive and affective. However, the dominant feeling after receiving the *da'wah* message is that she conveyed the suitability of the material with her condition as a teenager and admiration for the message and the *Yuk Ngaji* preacher.

However, this study is limited because it cannot test the behavioral effects on the strawberry generation, but based on the effect analysis, there is a possibility of behavioral change. This is indicated by various positive comments and also by *da'i* (preachers) who become role models for Muslim teenagers. In addition, further research can be conducted on the *da'wah* effect of the *Yuk Ngaji TV* channel to find integral data.

## CONCLUSION

The strawberry generation is part of the object of *da'wah* that needs attention. The phenomenon in the *Yuk Ngaji* community is *da'wah* to the strawberry generation. The *da'wah* approach pays attention to several aspects of *da'wah* for this generation, starting from the *da'i* approach, methods, media, *da'wah* messages, and the effects of *da'wah*. The *da'i* approach from *Yuk Ngaji TV* comes from teenagers or Generation Z who have Islamic knowledge; the character of the *da'i* is close to the strawberry generation.

The use of *da'wah* methods on the *Yuk Ngaji TV* channel, in the form of lectures, inspirational stories, casual discussions, and brainstorming, meets the needs of the creative strawberry generation. The media used by *Yuk Ngaji TV* tries to overcome the creativity and technology dependence of the strawberry generation with YouTube (live streaming and posting) and live events. As for the *da'wah* message, *Yuk Ngaji TV* has a theme to answer the fragility and spoiledness of the strawberry generation. The theme of the *da'wah* message on this channel is youth morals and relationships. The content provides education to build a tough mentality, be independent, and struggle with problems. From various series of *da'wah* activities, it provides a variety of responses from *mad'u* (strawberry generation). Based on the research conducted, there are cognitive and affective effects are widely felt by *men* (*da'wah* partners) through comments given through the *Yuk Ngaji TV* channel. Research suggests that further research on behavioral effects on the strawberry generation must be conducted after watching *Yuk Ngaji TV* content.

Another crucial aspect that necessitates consideration as a research topic is how media, which can be regarded as value-laden tools in terms of their nature and technical characteristics within the mediatization approach, influences the *da'wah* practices discussed in this study. Academic studies have addressed the significant influence of new media in continuously reproducing the spectacle culture within the axis of entertainment, celebrity, and consumer culture. These studies specifically explore how this cultural phenomenon profoundly impacts events showcased on social media, serving various purposes that may even encompass religious objectives like *da'wah*. Eken (2019) illustrates how mediatized culture can reanimate religious meanings by detaching them from their original contexts and presenting them through diverse approaches. Despite their religious appearance, certain practices observed in the media indicate a content alignment that conforms to this particular mediatized culture. In this context, it can be asserted that content creators, even when producing content for religious purposes, sometimes inadvertently contribute to reproducing secular mediatized culture. The perspective being considered can be advanced for further research regarding *da'wah's* Islamic validity or healthiness.

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