

## Interpretation of Message and Religious Fanaticism Among Generation Z

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### KEYWORDS

Generation Z; Messages; Social Media; Fanaticism

### ABSTRACT

Generation Z, as active users of social media, especially YouTube, has great potential in absorbing and interpreting religious messages. This study aims to analyze how students of the Mulawarman University Center for Islamic Studies interpret religious messages delivered through Ustadz Khalid Basalamah's YouTube channel, as well as their relationship with religious fanaticism. A qualitative phenomenological approach is used to explore the meaning of messages based on the theory *stimulus-organism-response* (S-O-R). Data were collected through in-depth interviews with selected informants using method *purposive sampling*, and supported by observation. The results showed that YouTube acts as the main media for informants to access complete religious studies. At the stimulus stage, individual beliefs and needs influence the meaning of the message. At the stage *organism*, informants process messages according to their preferences and form responses that reflect their beliefs. The resulting responses vary from attitude change to fanaticism. Social media is proven to change individuals' religious views, ways of thinking and attitudes. However, a superficial understanding of messages can lead to fanaticism. This research emphasizes the importance of deep understanding in interpreting religious messages, in order to prevent negative impacts such as excessive fanaticism.

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### Introduction

Indonesia will have a population of 273 million in 2021. part population data A large of this population consists of young people who will be the nation's successors. The young generation is divided into several categories based on age, including Generation Z, a group born between 1997-2012. In 2021, Generation Z in Indonesia reached 68.66 million people (Widi, 2022). This generation can be further categorized into two: those still in school and those who have entered the workforce (Brin, 2022).

Generation Z is known as a highly tech-savvy generation in today's digital era, thanks to extensive access to technology from an early age. They can adapt quickly to technology, including the active use of social media, as shown by a survey that noted 76% of them use gadgets for more

than an hour per day, with 86% of the time spent browsing social media (Hasya, 2023). YouTube is the most popular social media platform among Generation Z. By 2024, Youtube users in Indonesia will reach 139 million or around 53.8% of the total population (Panggabean, 2024).

As a social media that is favored by Generation Z, YouTube has become one of the means of disseminating information by various parties, including individuals, companies, and governments. YouTube also provides various religious content from many content creators, one of which is Ustadz Khalid Basalamah. Ustadz Khalid is known as a preacher with a Salafi approach that is quite strict and sometimes triggers controversy. When religious content like this is not well understood, it can encourage fanaticism among its audience. Generation Z, especially students who are searching for their identity, are vulnerable to being influenced by this strict religious content.

Religious fanaticism has long been spread through Islamic institutions in universities, which often serve as a means of spreading extremist views. For example, in 2011, NII extremism spread among university students through Student Islamic Study Centers in major cities such as Malang, Jakarta, Bandung, and Yogyakarta. This institution is often affiliated with external organizations that direct campus da'wah. A case of extremism also occurred in 2018 at Riau University, where several alumni were involved in terrorism activities (Triyogo, 2018).

This fanaticism is often caused by a lack of deep religious understanding. Students who only access snippets of studies on social media often feel that they have understood many things and tend to be judgmental (Pangandaran, 2022). A superficial understanding of religious messages can trigger conflict, as asserted by Larasati (2022), that in-depth interpretation of religious messages can cause division.

A State Intelligence Agency survey in 2017 found that 39% of university students in 15 provinces had been exposed to radicalism (Utama, 2018). In 2022, a student in Malang was also arrested for being involved in acts of terror and spreading hateful narratives through Instagram (Widianto, 2022). Based on this phenomenon, this study seeks to analyze how Generation Z students interpret religious messages on social media, especially Instagram, and their relationship with fanaticism.

Previous research shows that proselytizing messages on social media can affect individual religiosity. For example, research by Allisa and Triyono (2023) shows that exposure to da'wah messages on TikTok has a positive impact on students' religious attitudes. Research by Tusan et al. (2019) also states that religious programs on television have a strong relationship with people's attitudes. Similarly, Zarifah and Negoro (2023) found that da'wah material has a significant influence on the religious attitudes of its audience.

This research focuses on students of the Islamic Studies Center at Mulawarman University (Unmul) to understand how they interpret the religious messages they spread through da'wah activities. This organization was chosen because of its strong Islamic values, which can influence the attitudes and behaviors of its members. Using *theorystimulus-organism-response*, this study aims to examine how students understand religious messages obtained from social media and how they react to them.

Based on the background description previously explained, the problem formulation in this study is how the meaning of religious messages by a person affects their attitude after understanding the message. In addition, this research also aims to identify how a person interprets religious messages, as well as analyze the role of religious messages in influencing the level of individual religiosity

## Materials and Methods

This research uses a qualitative approach, which focuses more on the interpretation of the phenomenon under study and generally cannot be measured through statistical methods (Pawito, 2007). The reason for choosing the phenomenological method is because this method studies knowledge that arises from curiosity about events in the social environment (Pawito, 2007). This research is descriptive qualitative, which sees the research variables as part of the overall phenomenon observed. This type of research relies on data collected through interviews, recordings, and observations, rather than quantitative data. For data collection, researchers used the *methodin-depth interview*.

This research aims to understand how Generation Z interprets religious messages based on the *theorystimulus-organism-response* (S-O-R). S-O-R theory consists of three main elements, namely stimulus (message), *organism* (communicant), and *response* (effect). This research analyzes how these basic processes work in interpreting religious messages and how they impact on individual attitudes after understanding the message.

This research uses two types of data, namely primary data and secondary data. Primary data was obtained directly through in-depth interviews with student members of the Student Islamic Study Center (Pusdima) of Mulawarman University (Unmul) who met certain criteria. This primary data was then processed to suit the research needs. Informants were selected using technique *purposive sampling*, which is a sampling method with criteria set by the researcher. Informant criteria include:

1. Pusdima Unmul students.
2. Unmul students class of 2020-2023.
3. Viewers of Ustadz Khalid Basalamah's YouTube channel
4. Completed the pre-research questionnaire form.
5. Have an average score of at least 30 out of 10 questionnaire questions.
6. Willing to be interviewed.

At the initial stage, researchers distributed pre-research questionnaire forms to students who are members of Pusdima Unmul through the head of the organization. This questionnaire was designed to identify fanaticism tendencies as well as religious figures who are used as role models. Meanwhile, secondary data was collected from previous research, documents, and relevant books to support this research.

Data were collected through in-depth interviews with informants to explore how the three elements of the S-O-R theory work in interpreting religious messages delivered through YouTube

and how they view religious fanaticism. In addition, observations were made to support the analysis of the phenomenon under study.

The data obtained were then analyzed using the interactive analysis technique of Miles and Huberman (Pawito, 2007). This technique includes three stages, namely data reduction, data presentation, and conclusion drawing and testing. This technique helps researchers organize data systematically to answer research questions.

## **Results and Discussions**

### ***General Biography of Ustadz Khalid Basalamah***

In this section, the author presents data obtained from observations, interviews, and literature studies in the form of articles and journals relevant to the research. In addition, the author also provides an overview of Ustadz Khalid Basalamah.



**Figure 1. Ustadz Khalid Basalamah**

Khalid Zeed Abdullah Basalamah, better known as Khalid Basalamah, is a preacher born in Makassar on May 1, 1975. Many people think that he is from the Middle East because he is a Middle Eastern. appearance and posture however, he is actually not directly from the region but has a lineage from Hadramaut, Yemen (Fundrika, 2023). The name Khalid Basalamah reflects elements of a typical clan of the Arabian Peninsula, especially from the southern Yemen region. The Basalamah clan is inherited from his ancestors, while the name Zeed is the name of his grandfather, and Abdullah is the name of his father.

In terms of education, Ustadz Khalid Basalamah completed his elementary to junior high school education in Makassar. His high school education continued in Saudi Arabia, precisely in Medina, where he completed his undergraduate studies at the University of Medina. After that, he continued his postgraduate education and earned his Master's and Doctoral degrees from the Indonesian Muslim University in Makassar.

Ustadz Khalid Basalamah became widely known for his preaching methods that combine academic knowledge with a deep understanding of religion (Fundrika, 2023). He is known to be

consistent in preaching, often in a day being able to fill three to four studies in different places (Mustafa & Mangkarto, 2022). In addition to preaching directly, he is also active in online preaching, both through national television and YouTube channels.



Figure 2. channel Ustadz Khalid Basalamah's Youtube

Ustadz Khalid Basalamah's his da'wah s YouTube channel, named Khalid Basalamah Official, is one of popular media. This channel has been active since February 7, 2013 and continues to upload videos until now (year 2024). In the channel, there is a variety of da'wah divided into 75 playlists, with a total of 4,516 videos. His da'wah content covers various topics such as tawhid, aqidah, household, hadith, and sirah nabawiyah, which are delivered based on the Qur'an, Hadith, and ijma' of the scholars. His videos not only provide explanations but also provide an experience as if the viewer is present at the study through recordings of the study atmosphere (Mustafa & Mangkarto, 2022).

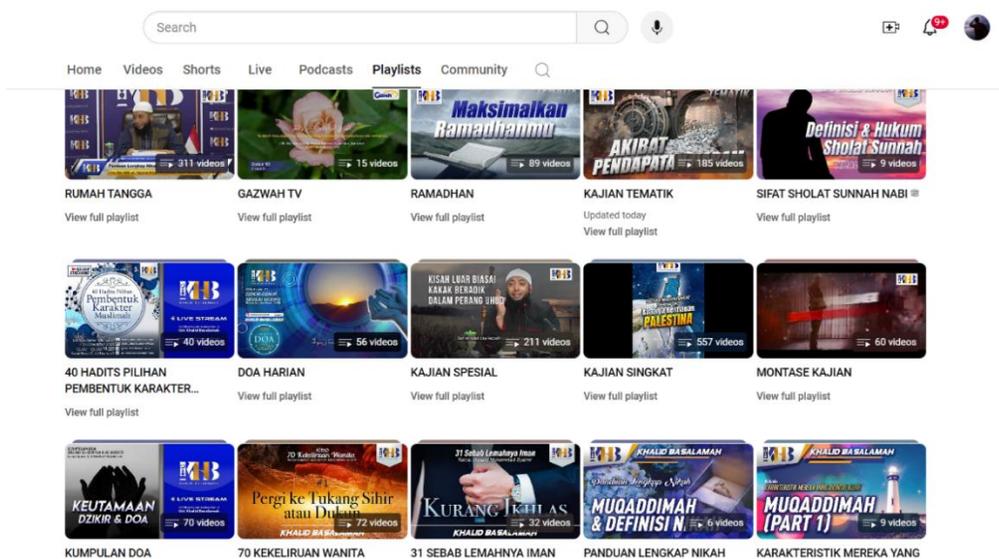


Figure 3. Playlist of ChannelUstadz Khalid Basalamah's Youtube

The popularity of this channel, with a large number of videos and *subscribers*, indicates the possibility that students of the Mulawarman University) Student Islamic Studies Center (Pusdimaaare part of its audience. Therefore, researchers conducted in-depth interviews with these students to understand how they interpreted the messages in Ustadz Khalid Basalamah's da'wah videos using the *stimulus-organism-response* (S-O-R) theory.

### **Research Results**

This section will explain the research results obtained through in-depth interviews with informants who are the focus of the research. This discussion will explain in detail the results of interviews with informants from the Mulawarman University) Student Islamic Study Center (Pusdimawho have met the criteria, where the results of these interviews will be grouped in several sections based on the theory used, namely *Stimulus-Organism-Response* (S-O-R).

### **Stimulus of Ustadz Khalid Basalamah's Da'wah Content**

Stimulus is a message conveyed by the communicator to the communicant. The message can be understood and then accepted or rejected by the communicant. The decision to accept or reject a message depends on the openness of the communicant. If the message is able to provide emotional stimulation and the communicant is open, the message will be more easily accepted. In addition to openness, the communicant's interest in the type of message conveyed by the communicator also affects message acceptance. Conversely, if the communicant is not open, the message will be difficult to accept. In the stimulus process, there are several sub-indicators that must be considered, namely access to information, perceptions of message recipients, and the reasons behind these perceptions. These sub-indicators will be explained based on the research findings in the field.

### **Information Access**

Through interviews, researchers explored how informants accessed information about religious studies. One informant, N (22 years old), revealed that she was interested in religious studies videos and initially used TikTok to search for such content.

*"For the beginning, I took the initiative to search, especially I searched on TikTok because we could search directly without scrolling too far. but over time the video studies appeared more and more often. In the beginning, I only watched studies in general, there was no desire to choose who I wanted to watch the studies."* (Interview, October 5, 2024)

Over time, videos of the study began to appear automatically on mediahis social . Informant N also mentioned that he watches the videos more fully on YouTube, although other social media are used to view snippets of videos.

*"For now, I, I. still use the TikTok application or Instagram to watch snippets of studies, but study if I feel that I don't have enough of these snippets of studiesusually look for the full video via YouTubeBecause surely the pieces of study on other social media take from the full study video on YouTube. In recent years, I have also delved more into the studies delivered by Ustadz Khalid Basalamah."* (Interview, October 5, 2024)

Another informant, TI (21 years old), stated that religious content often appears on her social media homepage by accident. He mostly uses Instagram to access snippets of religious videos and only uses YouTube to watch full videos at certain times.

*"I definitely get the information from social media, it also happens that in my place religious content is often fyp so indirectly I also often watch religious content."* (Interview, 23 November, 2024)

*"I am more often on Instagram, because I also follow some Ustadz gen z like Hanan Attaki and Adi Hidayat. I also follow several other Ustadz such as Abdul Somad, Syaifiq Basalamah, and Khalid Basalamah. The use of things like TikTok and YouTube is not too frequent, unless you really want to watch a studyfull, then watch it via YouTube."* (Interview, November 23, 2024)

This statement shows that YouTube is not the main choice for IT, but rather a complement to other media. Then, informant CN (22 years old) has a different view. He uses YouTube as the main platform for watching religious studies videos, while other social media are used to find content that is then watched more fully on YouTube. CN argues that YouTube is more consistent in providing the desired content.

*"Honestly, I don't really play social media, so I just use it. Mostly I use it only as a search media to go to the study video that I want to watch. Because my Ustadz urged me to reduce activities that bring mudhorot, especially on social media now there are many things that are indecent. From this appeal, which makes me now minimize the use of social media, the most for now is YouTube because it is used as needed."* (Interview, November 26, 2024)

Meanwhile, informant RS (23 years old) mentioned that he is more comfortable using YouTube to watch videos of religious studies in full. According to him, YouTube provides an experience as if he is directly present at the study, so he can understand the content of the study more deeply. In contrast, Instagram is only used to view snippets of videos.

*"Of course, if you watch study videos like that, for example, Ustadz Khalid Basalamah, you must watch it on YouTube because the study video is clearly more complete, for me personally, if I only watch the pieces on Instagram, sometimes I don't understand because it's really just a small piece of the whole video. YouTube is more complete too, so it's like a live assembly because we hear it from the beginning."* (Interview, December 6, 2024)

From the interviews, it appears that informants' preferences for platforms to access religious studies videos vary. Some prefer YouTube because it consistently provides full content, while others use it as a complement to other social media. This preference is based on individual needs to enjoy and understand the message of the religious studies accessed.

### **Perception of Religious Content**

With the accessibility of various media that allows informants to obtain religious study videos, researchers re-explored information related to stimulus indicators, especially the sub-indicator of informants' perceptions of these videos. The researcher interviewed informant N to find out his views on religious content. Informant N said that he had a positive perception of religious study videos. This video is considered a reminder to improve oneself:

*"If I see content like this, it can be regarded as a media reminder, because in these studies I personally sometimes feel insinuated, especially since I still have many shortcomings, but still trying to be better for the future. When talking about perceptions, my perception of video studies like this is definitely very good."* (Interview, October 5, 2024)

In addition, it can also be seen that Ustadz Khalid Basalamah has a special place in informant N's choice of study spectacles. The positive perception of Ustadz Khalid also makes it easier for informants to receive the messages conveyed.

*"In my opinion, what Ustadz Khalid said is very good but maybe it is not too suitable for the majority of people in Indonesia. Even though in terms of delivery, Ustadz Khalid is also good because he is gentle, , rationalso it's just realistic what he says. For me, Ustadz Khalid is arguably the favorite Ustadz compared to other Ustadz."* (Interview, October 5, 2024)

The researcher then conducted an interview with informant TI to find out his perception of religious studies, especially those delivered by Ustadz Khalid Basalamah. According to informant TI, his making watching religious studies a lifestyle shows that the video has a positive perception. However, regarding the study delivered by Ustadz Khalid Basalamah, informant TI stated:

*"It's good - it's good what he said, new knowledge for me too, but like something is missing. If the lack in my opinion starts from maybe Ustadz Khalid's way of lecturing like too rigid, earlier I said that the knowledge is good - good but too much for me, for example, music is haram because gen z like us cannot be separated from music."* (Interview, November 23, 2024)

Researchers found the opposite perception in IT informants. Although the content of Ustadz Khalid's message is considered in accordance with religious teachings, the informant considers his delivery to be too excessive. This rejection is not due to the wrong message, but rather due to a mismatch with personal preferences. Informant TI feels that Ustadz Khalid's message is correct, but he is not ready to apply the contents of the study directly.

In addition, there is also an informant CN (22 years old) who was interviewed regarding his understanding of the perception of religious study videos, especially those delivered by Ustadz Khalid Basalamah. CN informant said:

*"I see that religious content helps us to understand more about religion but if you want to be more specific, it helps me to become an obedient servant."* (Interview, 26November , 2024).

Informant CN also added that the messages conveyed by Ustadz Khalid through YouTube channels can help individuals who want to improve themselves. CN informant's perception of religious studies is positive, with no indication of opposing views. This is related to his interest in the content of the study. The informant felt that the study helped answer the questions that were in his mind.

The researcher also conducted an interview with informant RS. In the previous , RS showed indications of interest in Ustadz Khalid Basalamah's video studies. Regarding this, informant RS expressed views that showed a neutral tendency, although there were certain options that were finally chosen. In general, RS's perception of religious study videos is positive. When discussing more specifically about Ustadz Khalid Basalamah, RS stated:sub-topic

*"Just like what I said earlier, it depends on the people, but if I personally view Ustadz Khalid, he is actually good, its '. just that not everyone can understandMost people don't really really know about salaf so if you want to understand what is conveyed, you should find out first so it's not easy to make judgments if it's hard or whatever. For me, what is conveyed is very correct as long as we know where to place it."* (Interview, 6December , 2024

## Reasons for Perception

Based on the data on informants' perceptions of religious study videos, especially those delivered by Ustadz Khalid Basalamah, researchers explore the reasons behind the views held by informants, process and provide attitudes towards the messages received. To understand the reasons underlying the informants' views, informant N stated: These reasons will influence how they

*"It's more about self-motivation, because I'm studying religion. I just want to improve myself in an era that I think is increasingly unclear where it is going, so it's like a guide."* (Interview, October 5, 2024)

Self-motivation is the main factor for informant N to watch religious studies, which he believes is very important as a guide to become a better person. In addition, informant N also added another reason, namely that diverse information often makes it difficult for informants to make choices. When they find something that suits them, informants tend to think it is true. This factor is one of the bases for the formation of informants' perceptions of Ustadz Khalid Basalamah's study. Researchers also explored the reasons for informant TI regarding his views on religious studies, especially Ustadz Khalid Basalamah's studies. Informant TI stated:

*"the reason is actually simple because I still feel that Ustadz Khalid's study is more for adding information because it goes back to the initial reason like it'." s study too rigid even though the is honestly good. also don't not really watch it, it'Ustadz s more comfortable if I watch Ustadz Khalid when I really need in-depth teachings because sometimes other are too detailed in their explanations* (Interview, November 23, 2024)

Informant TI's view of Ustadz Khalid' study shows a rejection, not of the message itself, but of the action expected after receiving the message. Informant TI then explained further:

*"Its not that I don't accept it, it' just that it feels impossible to apply it now, especially since I don't have any kind of preparation. To accept, yes, I definitely still accept the content of the study because it is good and adds insight to learning religion. Maybe many also think that if we watch a study or join an assembly activity, we will immediately change or implement it, but in my opinion it is not like that, if I definitely understand first which ones can be used, then immediately but if it is felt that it is not, then later it will be implemented later when I don't know."* (Interview, November 23, 2024)

From this statement, it can be concluded that TI informants understand and accept the content of the study, but choose to apply these messages according to their needs and desires. Informant TI also follows several ustadz, including Ustadz Khalid, based on the relevance to his needs. Researchers also interviewed informant CN (22 years old) to understand the reasons behind his views on religious studies, especially those delivered by Ustadz Khalid Basalamah. Informant CN said:

*"I have learned that the teachings of Islam are broad, I believe that the most correct Islamic teachings in my opinion are those that follow what the Prophet taught and that I found in Ustadz Khalid's studies. In my opinion, with me still changing often and the many sects in Indonesia, I choose to follow Manhaj Salaf because that is what follows what the Prophet did."* (Interview, November 26, 2024)

This statement reveals the CN informant's reasons for forming his views on Ustadz Khalid's study. Informant CN explained that he followed the salaf manhaj, which strengthened his views on Ustadz Khalid. This shows that interest and confidence in the salaf manhaj and the teachings conveyed by Ustadz Khalid are the basis for informant CN's views.

Informant CN also stated that he chose to follow the studies delivered by ustadz who were in line with the salaf manhaj, including Ustadz Khalid Basalamah. The desire to follow in the footsteps of the role model he believes in is the basis for CN's informant's view of Ustadz Khalid's study. This also confirms that the informant has a tendency to choose studies that are in accordance with the teachings of manhaj salaf, which he considers to be a guide to life.

Researchers conclude that a person's perception of something is influenced by various factors, such as environment, beliefs, and motivation. This can also be seen from the interview with informant RS regarding his views on Ustadz Khalid Basalamah's study. Informant RS stated:

*"I also happen to be a salaf person who is indeed the majority of the contents of ahlusunnah wal jama'ah so yes, I really apply what is practiced directly by the prophet. If you talk about the reasons for my views, of course there are many from the people around me, so my understanding is actually not too different from other people, but sometimes other people think that I know salaf is too much."* (Interview, December 6, 2024)

According to informant RS, his views are influenced by environmental factors, especially because he has the same manhaj as Ustadz Khalid. To understand more specifically, the researcher asked about the meaning of RS's views being similar to others. The :RS informant then explained

*"The same here in the sense that the view that what Ustadz Khalid conveyed is true and must have been in accordance with the rules of Islam itself. What is conveyed is impossible to violate religious rules such as adultery is prohibited but because of the the times it is allowed, it , is impossibleif for for person, it must be good because one of the references is also us salaf people to understand and learn from Ustadz Khalid."* (Interview, December 6, 2024)

Each informant has a different view of religious studies, especially Ustadz Khalid Basalamah's studies, with various background reasons. This shows that the perception of the stimulus can affect message reception and processing, as will be discussed in the next indicator.

### ***Organism Against the Preaching Content of Ustadz Khalid Basalamah***

*Organism* is the process in which the communicant receives and understands the message conveyed by the communicator. In this process, there are internal factors that influence the way the message is interpreted. This topic also discusses how the communicant understands the message given by the communicator. Differences in understanding among communicators can result in meanings that are different from those intended by the communicator, thus affecting the reactions and attitudes of the communicant after processing the message. The understanding of the message by the communicator is strongly influenced by the content of the message and the way the communicator processes the information.

## Message Content

The message given through the stimulus in Ustadz Khalid Basalamah's da'wah study succeeded in attracting the attention of several informants. Researchers then dug deeper into their views regarding the content of the message conveyed. In the interview, informant N, aged 22, stated that he saw Ustadz Khalid's message as a representation of the true teachings of Islam. This is view reinforced by additional statements from informants, namely:

*"In my opinion too, there are still many people who are still denial about the teachings conveyed by Ustadz Khalid. Many also sometimes misinterpret what is conveyed, such as the problem of usury that I have said, it turns out that usury has a greater impact besides what we get being withdrawn by Allah, things like that also bring mudhorot for us directly and in the future." (Interview, October 5, 2024)*

This statement shows that there are internal factors that affect the reception and meaning of messages. When the message does not match the communicant's self, the message tends to be rejected. Conversely, messages that are appropriate will be more easily accepted. This looks different for informant TI, aged 21, who stated:

*"Honestly, , , and with Ustadz 'Khalids studies I feel more slapped with that feeling I I feel that need to learn religion because honestly these teachings make me realize but on the one hand I feel constrained by religious that are rules so strict. I want to learn religion while feeling comfortable in it, that's what makes me also watch a lot of Ustadz's studies - other Ustadz." (Interview, November 23, 2024)*

Informant TI stated that the study delivered by Ustadz Khalid Basalamah discussed religion directly and clearly, so that the message conveyed provided awareness. However, even though the message is by the religious teachings desired by the informant, he feels uncomfortable with how it is delivered. This shows conformity in religious teachings, but there is a mismatch in terms of application or learning. Informant TI said that the messages delivered by Ustadz Khalid Basalamah positively impacted him. However, several studies are considered contradictory to the informant's personal views, causing pressure in the acceptance process. Nevertheless, the content of the messages delivered, especially those related to tawhid, had a deep impact and entered the hearts of TI informants.

Based on the statement of informant TI regarding the understanding of the content of the message conveyed by Ustadz Khalid Basalamah in each of his religious studies, the researcher also wanted to know the CN informant's view of the message conveyed by Ustadz Khalid. In this case, CN informants stated:

*"The content of the study, in my opinion, is really in accordance with what the Prophet , because taught I used to go to Islamic boarding school and was often said to love the Prophet by the Prophet , but I wondered why of all the activities carried out there were no activities that were actually carried out so I thought that what I had learned was not right. Then I watched Ustadz Khalid's lecture on YouTube and it was true that what was conveyed was what the Prophet did so there was no reason for me to doubt." (Interview, November 26, 2024)*

To understand the content of the message conveyed by Ustadz Khalid Basalamah in his studies, CN informants felt that the message conveyed by Ustadz Khalid was indispensable to him. In the message, the informant found that various activities and practices carried out by the Prophet were conveyed in each of his lectures, and this was also reflected in the behavior of Ustadz Khalid Basalamah himself. Informant CN also provided further explanation regarding the content of the message conveyed by Ustadz Khalid, stating that the message needs to get more attention from the

people who receive it. This is because the message can be misinterpreted if the recipient does not understand the content of the message well and does not see it as a whole. This statement shows that the informant really understands the message conveyed by Ustadz Khalid Basalamah. Therefore, the content of this message needs to be one of the things that the people who receive it pay attention to.

The different perceptions of each informant cause the content of the messages received to be viewed from different perspectives. The researcher then interviewed informant RS regarding the content of the message conveyed by Ustadz Khalid Basalamah in his studies, and the informant stated:

*"If the content of the message, in my opinion, many do not understand it because people's understanding is different and also the study is not too easy to digest and if people who watch it do not know, they might be considered extremist Islam even though it is the true teaching of Islam. People actually have to know in advance because what is conveyed is not Ustadz Khalid's own opinion if according to him alone, the information can automatically be doubted, even though what is conveyed comes from many opinions."* (Interview, December 6, 2024)

Informant RS revealed that the content of the message conveyed by Ustadz Khalid Basalamah through his studies has not been fully accepted by all groups, because in his view, there are limitations in each recipient of the message. In particular, regarding the materials presented in the studies by Ustadz Khalid Basalamah, informant RS expressed his opinion that there is a desire in him that is in line with the views expressed by Ustadz Khalid Basalamah in every study delivered. Informant RS also showed certain attitudes in response to these studies.

### **Processing Message Content**

This message processing process can vary depending on the understanding of each message recipient. The personal views of each individual can also influence the process. In this case, especially related to the studies delivered by Ustadz Khalid Basalamah, researchers conducted interviews with informants who had attended the study. Informant N stated:

*"If its matter of a like understanding, of. course I need experts Ustadz Khalid Basalamah because when we we read hadith and the Qur'an, cannot just read the meaningThe message in the study delivered by Ustadz Khalid discusses that matter too so it helps me. Each of his messages to study religion, explore the rules that exist in religion, see the point of view of religion on current issues is a guide for me."* (Interview, October 5, 2024)

Informant N accepts and processes the religious messages conveyed as guidelines in studying religious knowledge. In his statement, the informant also stated that he needed people who had special abilities in interpreting the books studied so that he could understand the meaning of the book through the explanation of the expert, namely Ustadz Khalid Basalamah.

In this message processing process, informant N mentioned that the messages received will go through a sorting stage, where he will first review the message. Informant N also expressed an opinion about the misunderstanding that occurs in many people regarding the studies delivered by Ustadz Khalid Basalamah, with the following statement:

*"For example, Ustadz Khalid said that if we live by the rules, what rules are the rules of religion, we must prioritize religious values in our lives, for example, we put Allah first above every world activity from that sentence alone people can assume that it is too much even though the meaning is very deep. If we put Allah first above the affairs of the world, the world and its contents will follow us behind, that is the promise of Allah but sometimes people cannot think to that point."* (Interview, October 5, 2024).

From the statement above, it can be concluded that informant N has a deep understanding of the messages conveyed by Ustadz Khalid in his studies uploaded on YouTube. This understanding can be seen from the informant's explanation that the message received has a deep meaning, so it is not easy to simply translate.

Researchers also observed how the information processing process received by other informants, one of which was informant TI, who previously had different views regarding the actions taken after receiving messages from the study delivered by Ustadz Khalid Basalamah. In process this message processing, informant TI said:

*"I saw it first from how Ustadz Khalid conveyed it in a good way but I saw it personally like there was emphasis. If the content of the lecture is okay - okay because indeed each Ustadz has his own style of lecture depending on the character of the person. This character, in my opinion, sometimes the content of the study becomes different, for example the problem of love - love if Ustadz Khalid we have labeled wrong even though it is wrong but it is better if Ustadz Khalid also positions himself as a young person who is still messy so we feel easier to accept what is conveyed." (Interview, November 23, 2024)*

Based on the informant's statement above, it can be concluded that in processing and interpreting messages, IT informants tend to be influenced by the communicator's delivery method as the main factor. In addition, it can also be said that informants do not reject the messages they receive.

The process of interpreting this message is also opposite to what is expected by the communicator, where the communicant feels that what is conveyed by the communicator seems too firm. Informant TI also explained the reason why he felt that Ustadz Khalid was too strict and did not consider his position as a young person. The TI 21-year-old informant said:

*"I feel that what Ustadz Khalid says is good but sometimes it is too monotonous, monotonous here is like being like too rigid or his presentation is just that even though the lecture contains really good material. I feel that those of us who are young people or generation z want to feel more embraced because many of us still need an understanding of religion that is easier to hear. Sometimes I also feel that Ustadz Khalid puts himself as someone who is very familiar with religion so that people like me who are still in transition make me feel inferior to learning religion." (Interview, November 23, 2024)*

This statement from informant TI further clarifies the previous explanation, where there is a mismatch between the way of delivery desired by the communicant and that delivered by the communicator. The mismatch causes differences in views on the informant, which in this case shows that he still needs guidance and input that can better embrace young people from the existing Ustadz.

To get various points of view, researchers interviewed informants who had different understandings and attitudes towards the studies delivered by Ustadz Khalid Basalamah. In this case, Informant CN, who is 22 years old, stated:

*"I already have a fairly diverse spiritual journey, and in my opinion what Ustadz Khalid gives is more of the teachings based on the Qur'an and Sunnah of the Prophet and then not only stops there he also pays attention to the Ijma' of the scholars so that the decisions he makes must be very in accordance with the true teachings of Islam. The studies that Ustadz Khalid conveyed were also many according to the interpretations of many scholars. Sometimes I also wonder why many people cannot understand what Ustadz Khalid says even though it is the right one." (Interview, November 26, 2024)*

There is a clear difference, where in the CN informant's statement above, it can be concluded that the informant understands the message conveyed by the communicator well. An open attitude and meaning in accordance with the communicator's expectations make the message easy to understand. Informant CN also explained what should be understood more deeply by some people who reject what Ustadz Khalid Basalamah conveyed. CN informant said:

*"they should find out first and understand that many of the Ustadz - Ustadz Manhaj Salaf are not fixated on one mazhab, but rather take the several or even strongest decision from many scholars in responding to a matter. I think sometimes people only know the hard rules but do not know that what is conveyed is a strong decision from various scholars."* (Interview, November 26, 2024)

The statement above shows that the informant has a deeper understanding of the studies delivered by Ustadz Khalid Basalamah. This understanding is reflected in the breadth of information known by the informant, which not only includes the studies but also the origin of the knowledge conveyed by Ustadz Khalid. Not only does Informant CN have this view, but informant N also stated that many internal factors influence the way informants process the understanding of the information provided by communicators. This is reflected in the informant's strong belief that the information the communicator conveys is correct, so the messages received are understood very deeply.

The interpretation of message content can also be influenced by the prior knowledge of message recipients, as informant RS stated. In his statement, the informant stated that the knowledge he had previously acquired helped him process the new information received.

According to informant RS, recipients of religious messages need to fully understand what is conveyed by the communicator because not understanding the message can cause misunderstanding. Informant RS also added that extensive knowledge is needed to interpret religious messages according to the meaning that should be received. Informant RS also stated that an open attitude is needed in interpreting messages. If someone still closes themselves off, then the message will not reach the correct understanding, as explained below:

*"I also think that if people are not open to the messages conveyed, they will conclude that the message is bad. Ustadz Khalid conveyed something true; for example, adultery is prohibited; yes, indeed, it is prohibited and prohibited because there are so many reasons behind it, so follow which one is right and which one is wrong. In my opinion, we must also be firm on the boundaries set by religion, do not look for other alternatives because these rules are made for a reason."* (Interview, December 6, 2024)

This statement shows that the processing of messages received can be influenced by the extent to which communicants are open to receiving information. This openness can shape a person's attitude and views after interpreting religious messages conveyed through social media, especially those conveyed by Ustadz Khalid Basalamah. With an open mind, the recipient of the message can understand more deeply what the communicator has conveyed.

### ***Response to Ustadz Khalid Basalamah's Da'wah Content***

*Response* can be understood as the impact on the communicator after understanding the message the communicator conveys. This impact can be in the form of changes in the behavior pattern or mindset of the communicant because one of the goals of the communicator in delivering messages through the mass media is to change the attitude of the recipient of the message. This can

also vary between individual message recipients, because other factors influence the change. One of the factors that support changes in attitude *response* and behavior of communicants is the surrounding environment. Thus, it can be said that there are sub-indicators that need to be considered in assessing the response to messages received through the mass media, namely attitude change and environmental factors.

### **Attitude Change**

Researchers conducted interviews with several informants to obtain more in-depth information to see the responses that arise in communicants after watching Ustadz Khalid Basalamah's da'wah studies. The researcher interviewed informant N regarding this matter, and the informant revealed a change in his attitude. This change can be attributed to the motivation of the informant and the suitability of the studies delivered by Ustadz Khalid Basalamah through YouTube media. Informant N's mindset also experienced a significant change, which was reflected in his sentence, "Life is only to seek His Ridho". This change shows the suitability of what the communicator wants, namely Ustadz Khalid Basalamah, one of whose goal is to help Muslims improve.

Researchers also interviewed informant TI, who previously tended to reject the message conveyed by Ustadz Khalid Basalamah. In responding to messages delivered through YouTube media, informant TI stated:

*"For myself, maybe what Ustadz Khalid conveyed is new knowledge and for me personally at this time just to know. Maybe I will share this knowledge with people who really need it and for myself it is more focused on studies in which there are motivations for life because it makes me feel more colorful in learning religion."* (Interview, November 23, 2024)

Although there is a tendency for rejection in the process of receiving messages, TI informants indicate that the messages received are not completely rejected. As stated by the informant, the message still has the potential to be shared with other people who need the message or study that Ustadz Khalid Basalamah has delivered. Informant TI also stated that the possibility of studying Ustadz Khalid Basalamah's studies remains open in the future. Even though there was an initial rejection in the informant, these messages still have the potential to be applied in the future. This shows that rejection of a message does not mean that the message is completely rejected, because there is still a chance to be accepted later, albeit with a smaller possibility.

This change in attitude can also be seen in the actions shown by CN informants. Based on the CN informant's statement, it can be concluded that there have been significant changes, which are reflected in changes in behavior and attitudes towards things that are considered deviant from a religious perspective. Informants adjust existing religious values, thus changing what they think is right and eliminating everything considered wrong.

Informant CN also stated that this change in attitude occurred because of the encouragement from within him after learning what Ustadz Khalid Basalamah had conveyed in each study given.

The changes experienced by CN informants are not only limited to attitudes but also involve changes in how informants think about things that were previously considered worldly affairs. This change in thinking affects how the informant responds to the religious messages he receives and the attitude he shows after understanding the message. This is reflected in the attitude of the informant, who began to leave all actions that were considered to bring anger from Allah, according to his understanding, which showed a significant change due to the religious messages received.

This change in attitude was also seen in informant RS who participated in studies from Ustadz Khalid Basalamah. The changes experienced by informant RS began with a change in his way of thinking about world problems, which were previously considered very important, becoming more focused on what is done as long as it is in accordance with religious rules and gets His Ridho, which is considered good for him. Informant RS explained that his mindset had changed in looking at problems that were previously only considered worldly, and this change in mindset affected the attitude shown by the informant. Regarding this change in attitude, the RS informant stated:

*"The most visible attitude is when hanging out, which usually still has gossip talk, almost all topics are discussed, if for now I have left gossip things because I don't want it to turn back to me as conveyed by Ustadz Khalid. Things like dress code, which I initially considered trivial, turned out to be a reward too, so now I never wear shorts. For me there also are definitely many more things that I need to change, because I want to be the best version of myself as a good servant"* (Interview, 6 December, 2024)

Informant RS started changes from things that some people might consider trivial but this made him realize that change does not always have to start from big things, but can start from small things, which then develop over time. This change helped informant RS realize his dream of becoming a good servant, as taught and delivered by Ustadz Khalid Basalamah.

### **Environmental Factors**

Environmental factors around them also influence changes in the audience receiving messages. The environment can provide encouragement, making it easier for message recipients to change existing mindsets and attitudes to match the messages received. To understand this, the researcher interviewed informant N regarding the influence of the environment on the changes that occurred to him after receiving and understanding religious messages from Ustadz Khalid Basalamah's studies. Informant N said that the environment can support message recipients to change by predetermined religious principles. Although there are different views in his environment, it does not cause pressure on the changes he believes in.

According to informant N, environmental factors provide positive input and help him to change. The environment around him has a positive effect, and a supportive environment will facilitate any changes. Meanwhile, informant TI stated that his environment did not significantly influence his attitude, or it could be said that his environment was neutral towards his actions in terms of religion. This neutral environmental condition provides comfort for TI informants to study religion. In this atmosphere, informant TI feels more comfortable deepening religious knowledge with various sources, and the knowledge will be understood gradually, which will cause a reaction afterward.

Informant TI explained that the changes made were still relatively small because he wanted to learn more before finally making big changes in his life. Comfort is an important factor for informant TI in studying religion. These small changes make him feel happy to study religion, because he understands that big changes take time and a pleasant process.

The researcher also conducted an interview with informant CN who previously underwent a spiritual journey and received studies from Ustadz Khalid Basalamah openly. Informant CN revealed that the environment changes one's attitude and mindset in interpreting the messages received. This informant had known Ustadz Khalid Basalamah first and then learned what was conveyed. This happens because there is a match between the message conveyed by the communicator and the recipient, which makes the message well interpreted and causes a positive response.

Environmental factors also play a role in helping informants to develop better, as expressed by informant CN, who stated:

*"Many of them do not understand and make judgments. I think that's because they don't go directly into the environment of the salaf, so they do not know how things should be. What people know is that we wear short pants, have beards, black foreheads, wear the veil, and so on, even though we are just practicing what the prophet taught us. I can't blame them for thinking that way, but they can't blame me for thinking that way about them, either. I was taught not to hate the people but to hate the teachings, especially those who deviate from the manhaj salaf. Me in the environment of Salaf people, I understand better why they do this because it is like what the Prophet taught where our virtue as humans is to pursue what is our goal, namely the hereafter, while for world affairs, it is only enough because for me Allah must provide provisions for his ummah." (Interview, 26 Noerember 2024).*

The environment is one of the factors that distinguish between communicants. Based on the above statement, it can be concluded that communicants who are not in a directly supportive environment do not feel the atmosphere of togetherness of people with one voice. Hence, the changes that occur are not too significant. In contrast, communicants in a directly supportive environment tend to experience more drastic changes, are fully supported by the surrounding environment, and gain new perspectives and mindsets. In addition, the statement also shows that informants tend to have a fanatical attitude towards what they believe.

Seeing the differences in environmental conditions between each informant, this sub-indicator is interesting because the environment has a different impact on each informant. In this context, researchers observed how the environment around informant RS influenced the changes that occurred to him. Informant RS stated that the people in his environment had a positive impact because they helped him to become a better person. Although there are differences between the informant and the people around him, these differences do not make them stay away from him but rather guide the informant to be like them. This character encourages informant RS to continue to be enthusiastic in studying religion.

In addition to the environment that supports and helps informant RS understand and explore the teachings of manhaj salaf, the people around the informant also provide input on things that need to be developed in him by religious teachings. In this case, informant RS stated:

*"They also gave me input - input such as sunnah - sunnah that at least starts slowly, like growing a beard. Even though I can't still sometimes I shave like now, but it does not hurt to try slowly. Starting to slowly practice the morning and evening dhikr as conveyed by Ustadz Khalid, learning to understand every event that exists for the destiny given by Allah, starting to leave everything that is haram, such as usury and much more. So for me, my environment cannot only comment but help me to process to become a better person than yesterday." (Interview, 6December, 2024)*

## **Discussion**

After obtaining primary data through interviews with informants who have met the established criteria, the researcher study will then discuss the results of the in three sections, according to the predetermined indicators, namely stimulus, organism, and response. Each indicator also has sub-indicators that will be discussed as a unit with the main indicator.

### **Stimulus**

Based on the primary data obtained by researchers regarding the sub-indicators of the stimulus in the indicator research focus, researchers will discuss how the informants who have been interviewed get access to videos of religious studies or lectures. In the stimulus indicator, there is a discussion of the messages conveyed or disseminated by the media to communicants (Effendy, 2011). Communication that utilizes modern mass media allows messages to reach a wider audience

because this media can reach many people, as explained by Hadi et al. (2020). Researchers obtained various statements from informants regarding the social media used to watch religious studies. Some informants use social media such as TikTok, Instagram and YouTube, while others only use YouTube. Although the informants' statements differ, they agree that YouTube is the main media for watching religious studies in full compared to other media

According to Samosir and Pitasari (2018), YouTube is a data-driven platform that provides up-to-date videos and information. Informants actively search for religious studies videos on YouTube, which shows their interest in the material delivered through this platform. YouTube, previously known as an entertainment medium, now also functions as a learning medium. McQuail (2011) explains that new media, including YouTube, is a substitute for broadcast media, which broadcasts existing shows for distribution like television.

Researchers found that informants actively sought religious studies without coercion, which is by McQuail theory (2011) that the reaction or impact on a person begins with attention to messages received through mass media. At this stimulus stage, researchers also found various views and perceptions of informants on religious studies on social media, especially YouTube, delivered by Ustadz Khalid Basalamah. This view is influenced by various factors, one of which is belief. Halik (2013) states that beliefs can influence audience attitudes after receiving messages through mass media. Informant CN, for example, is fully convinced that Ustadz Khalid Basalamah's teachings are by the teachings of the Prophet, which shapes his perception of the messages received.

In addition to beliefs, researchers also found that individual needs are another factor that influences their views. Halik (2013) explains that message recipients receive information that suits their needs, which was also seen in informants N, TI and RS. Their needs become the direction of their views on the religious studies received. Although social group or environmental factors do not play a big role in determining informants' views, they can strengthen their views, as suggested by Halik (2013).

At this stimulus stage, researchers also noted the tendency of some informants to be fanatical, by Handoko and Andrianto (2006) view that fanaticism is a belief based on love and is not easily changed. This is reflected in the informants' love for Ustadz Khalid Basalamah's teachings and their belief in themselves. The researcher also noted an attitude of fanaticism shown by excessive enthusiasm, where a great desire for something creates a sense of wanting to be like the beloved (Bristow & Sebastian, 2001), which can lead to addiction to the teachings received and create a memory that reminds that the action is right (Chung et al., 2008).

## **Organism**

At this stage, informants have received various religious study videos from Ustadz Khalid Basalamah through his YouTube channel. The informants began to analyze and process the messages received from the study. After processing these messages, a reaction to the informants' attitudes will appear (Effendy, 2011). According to Effendy (2011), at this stage, the recipient of the message responds when the stimulus provides enough stimulation to create harmony between the reaction and the message received. Informants process the messages received by categorizing the messages according to their wishes. At this stage, each informant tends to assign themselves to a particular topic of study that they focus on.

The selection of study topics, such as the issues of tawhid, aqidah and sunnah, shows the tendency of each informant towards their understanding. For example, informant N showed a good understanding of the issue of tawhid, explaining how humans prioritize Allah over world affairs

and believe that Allah is the only Creator. All other informants can also understand the messages conveyed by Ustadz Khalid Basalamah in his studies.

At this stage, the views formed during the stimulus process again influence how informants respond to the messages received. Even though informants are able to process the messages received, they give meaning according to their preconceived views. This happened to informant TI, who in the previous stage considered the message from Ustadz Khalid only as additional religious knowledge, so that at the message processing stage, he only viewed the message as information that needed to be known without proceeding to further action, as described in the theory *stimulus-organism-response*.

According to Karunia et al. (2021), social media has the ability to influence a person's views and way of thinking. At this stage, YouTube media plays a role in changing informants' ways of thinking about religious studies. This can be seen from the views of informant N who felt that the study delivered by Ustadz Khalid Basalamah was very suitable for learning and deepening religious knowledge. In process this, the media succeeds in changing the way of thinking of message recipients after the messages received are processed. *organism*

At this stage, the tendency to be fanatical begins to reappear, characterized by strong commitment among informants, which sometimes leads to extreme attitudes. For example, informant CN expressed his belief that everything Ustadz Khalid said was the most correct, and this made him feel the need to defend this belief in a very firm way. Bristow and Sebastian (2001) state that this can lead to excessive fanaticism.

Passion and emotional attachment to the messages conveyed by Ustadz Khalid can also lead to a fanatical attitude in some informants. For example, informant RS feels very attached to the messages conveyed by Ustadz Khalid, even stating that many people do not understand the message, even though he thinks the message conveyed is the right thing.

In this message processing process, researchers also found delayed feedback, which occurs when there is a lack of direct interaction between the communicant and the communicator, so the response to the message is delayed. This can be seen in informant TI, where the message received is processed well, but does not have a significant effect on him, compared to other informants. Informant TI only considers the message as additional information and provides a response that may appear in the future. However, there is no certainty whether the reaction will have an impact.

## **Response**

This is the last stage of the theory *stimulus-organism-response*, where at this stage the message received and processed by the recipient of the message will bring about a reaction from them. This reaction can be in the form of changes in attitudes and ways of thinking, as stated by Effendy (2011), that messages conveyed through mass media aim to change the attitudes of the recipients of these messages. Researchers found changes in attitudes and ways of thinking among the informants interviewed, which showed that the messages received were given meaning so that they could change their attitudes.

The credibility of the communicator also plays an important role in determining the occurrence of attitude change in the recipient of the message, as well as the way the message is conveyed by the communicator, as stated by Effendy (2011). This study shows that the credibility of Ustadz Khalid Basalamah as an Ustadz Manhaj Salaf has a role in building confidence in informants, as seen in informant CN, who immediately left things that were considered haram as soon as he heard it from Ustadz Khalid. This also applies to other informants who fully believe in

the truth of the message conveyed by Ustadz Khalid Basalamah, although the reaction of each informant is different.

The changes that occur are small and some are significant. The researcher's findings show that this change is influenced by the strength of each informant's beliefs, as explained by Halik (2013), which states that beliefs affect the reaction of message recipients. This can be seen in informant TI, who expressed confidence in what Ustadz Khalid Basalamah conveyed, but the researcher saw doubts in his belief, so that the changes that occurred were not completely perfect.

Changes in thinking can also be seen from the views of informants before and after knowing the studies delivered by Ustadz Khalid. Previously, they thought that the problems that occurred in society were commonplace, but then they realized that this deviated from the religious teachings they believed in. Mass media, as explained by Karunia et al. (2021), has a big role in changing one's views. This change in thinking is most clearly shown by informant RS, who is now wiser in expressing opinions without demeaning people who are not in line with him.

The informants' need for religious studies also affects the attitude changes that occur. The researcher found that informants TI and RS made watching religious studies, especially those delivered by Ustadz Khalid, part of their lifestyle, which is done at least once a day. This need encourages attitude change slowly, along with increasing knowledge, as expressed by Halik (2013).

In addition to the factors mentioned, the environment also influences changes in the recipient of the message. According to Effendy (2011), good environmental support can make messages have an impact on the attitudes and thoughts of message recipients, which then creates behavioral changes. Halik (2013) also states that social groups can influence the reaction of message recipients. The researcher found that the environment of informants who follow the salaf manhaj, in accordance with the sect taught by Ustadz Khalid Basalamah, provides strong support for the changes they experience. Informant CN, for example, feels proud of the differences that exist, because he feels that he is following the teachings in accordance with the Prophet, which are also practiced by the people around him.

The environment also provides a sense of comfort for informant TI, who is in a neutral environment. This environment provides freedom for the informant to process the religious messages received without coercion, so that he can explore the topic properly. This is in accordance with what Halik (2013) said, that environmental factors, as well as deep personal knowledge, also play a role in understanding a study.

At this stage, the fanatical attitude that had emerged in the previous stage became more apparent. Based on the KBBI definition, fanaticism is a very strong belief in the teachings believed, which was shown by the three informants interviewed. This strong belief shapes their personal view that their group is the most correct and rejects contrary arguments, as expressed by informant CN. CN said that others should know the truth that they follow the teachings of the Apostle, which indirectly suggests that other teachings deviate from those taught by the Apostle.

The attitude of fanaticism is also reflected in the high enthusiasm of CN informants to achieve their goals, which then become personal ambitions. This is in accordance with Herlambang (2018) view that a fanatical attitude can satisfy personal desires, as said by Chung et al. (2008), where

informants feel satisfied because they have followed the teachings of Ustadz Khalid Basalamah, who is considered to reflect the behavior of the Prophet.

## Conclusion

Based on the results of the study, it can be concluded that YouTube is used as a medium to learn and deepen religious knowledge through studies delivered by Ustadz Khalid Basalamah. The understanding that emerges among informants often causes diverse reactions, depending on the views they already have or are formed afterward, so that they have different impacts. Ustads Khalid Basalamah's religious studies create an emotional attraction in the audience, which encourages the tendency to be fanatical. This can be seen from the process of receiving messages, starting from how messages are received and processed to how attitudes are shown afterward, which are analyzed using the theory of *stimulus-organism-response*.

This has three main indicators: theory *stimulus-organism-response* theory, *organism*, and *response*. At the stimulus stage, the research not only looks at how the message affects the recipient, but also how the informants view Ustads Khalid Basalamah's religious studies, where they generally have a positive view. stage The is the process of processing the message which then generates a response from the recipient of the message. In this stage, it was found that the views formed during the stimulus stage influenced the message processing process, resulting in diverse reactions to Ustadz Khalid Basalamah's studies. stage *organism* The is the end result of the whole process, where views and message processing are translated into new attitudes that are shown through changes in behavior *response*.

Based on the theory of stimulus-organism-response, the following are the research conclusions. At the stimulus stage, informants are motivated and take the initiative to study religious studies due to their desire to increase knowledge and develop attitudes that align with the teachings of their faith. This initiative led to diverse perspectives on Ustadz Khalid's studies, which in turn influenced how they processed the messages from the videos on the YouTube channel. In the organism stage, informants utilized their perspectives to interpret the content of the message delivered by Ustadz Khalid Basalamah. This processing resulted in varying understandings among informants, and during the message processing, new attitudes were formed, encompassing both mindset and behavior, which could be applied in everyday life. Finally, in the response stage, the informants' overall reactions to the messages they received and understood were evident, leading to the formation of new attitudes. These changes in attitude were driven by each informant's ambitions and personal needs to become a better individual.

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