



PERSUASIVE COMMUNICATION THROUGH SOCIAL MEDIA STUDY OF THE FACTORS INFLUENCING THE EFFECTIVENESS OF DA'WAH COMMUNICATION THROUGH YOUTUBE MEDIA

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ABSTRACT:

The phenomenon of da'wah today is developing so broadly and dynamically with the presence of information technology and the internet, that da'wah can be carried out in cyberspace. The second is to find a da'wah communication model through *YouTube media* . The theory used is the theory of Cognitive Dissonance from Festinger. The research method used was an explanatory survey method, with a sample of 216 people from *YouTube viewers* of Ustadz Abdul Somad's lectures whose subscribers numbered 2.31 million. Analysis used multiple linear regression with the help of SPSS IBM 25 software. Data was collected using a closed questionnaire. To complete the quantitative data interviews were conducted. The results showed that media factors, communicator credibility, and messages influenced the effectiveness of Ustadz Abdul Somad's da'wah communication, both in cognitive, affective and conative aspects. The model for the da'wah communication process through YouTube social media is as follows: In a state of dissonance (between actions and beliefs regarding Islamic teachings) people will seek information that can reduce or eliminate dissonance, selective exposure occurs, selective perception, selective memory, exposure occurs with UAS da'wah communication through *YouTube* social media (there is the influence of media factors, credibility, messages), resulting in changes in cognitive, affective and conative aspects, the cognitive system returns to a consistent or balanced condition.

Keywords: Persuasive communication, da'wah communication, social media, effectiveness

INTRODUCTION

One type of communication that is widely known of all time is persuasive communication. Since the time of Ancient Greece until now, persuasive communication is still relevant to be discussed. Persuasive communication is often associated with changes in attitudes and behavior. Persuasive communication is communication that aims to change attitudes, beliefs and behavior of people or groups that are the goal of persuasion (Mulyana, 2017) . Olson and Zonna define persuasive communication as a change in attitude due to exposure to information from other people. Regarding attitude, English and English define attitude as a tendency that lasts a long time, is learned to behave consistently towards a group of objects, then Crustchfield and Ballachey define attitude as a positive or negative evaluation that lasts a long time, emotional feelings and tendencies to act pro and con. towards a social object (in Severin, Werner J, Tankard Jr, 2005: 177-179) . Khoirun Nida by quoting Secord and Backman from Azwar (Azwar 2005) defines attitude as a certain regularity in terms of feelings (affection), thoughts (cognition) and a person's predisposition to action (conation) towards an aspect of the surrounding environment (Nida, 2014) .

Previous research on persuasion communication has been implemented in various fields such as political communication, marketing communication,

health communication. The novelty of this research is persuasion communication research in the field of da'wah, da'wah communication. Da'wah communication or da'wah is a type of persuasive communication, because da'wah communication contains the characteristics of persuasive communication. The characteristics of persuasive communication are characterized by elements of persuading, inviting, influencing and convincing the audience. The elements contained in persuasive communication form the basis of da'wah activities because etymologically da'wah means inviting or calling (Ilyas, 2010) . With the presence of information technology and the internet, the phenomenon of da'wah today is developing so broadly and dynamically that da'wah can be carried out in cyberspace. The development of da'wah in cyberspace is increasing rapidly, even the response from the congregation is quite positive, this can be seen from the congregation's response which can be seen in every da'wah post (Wibawa, 2021) .

Likewise, from the variable aspect, both independent and dependent, there is a difference in previous research with this study. Previous research on persuasive communication was done face to face, the dependent variable was in the form of action (conative aspect) as in the research by Panjaitan et al, Dyatmika, Amatu et al, Park et al. Maulida et al's research only examines the independent variable of communicator

credibility. Research by Grace et al, the independent variable of communication is carried out face-to-face, while the dependent variable is mental health literacy (cognitive aspect).

With the splendor of da'wah activities on social media, religious (Islamic) preachers have appeared in cyberspace. One of them is Ustadz Abdul Somad, Lc, MA, P.hD. known as UAS. Ustadz Abdul Somad (UAS) was chosen, because UAS is an Islamic preacher who is very popular both in society and on social media. His lectures in the community are always attended by an overflowing congregation, as well as his videos on *YouTube*, which have a large number of viewers, reaching 2.31 million subscribers, accessed in May 2020 (www.youtube.com). Therefore, in this study, research problems were proposed to how much influence media factors, credibility, and da'wah communication messages through *YouTube media* have on cognitive, affective and conative aspects, and what is the model of da'wah communication through *YouTube social media* within the framework of Cognitive Dissonance theory.

According to GR Miller quoted by Katherine Miller defines that persuasive communication is any message that aims to shape, strengthen or change the other party's response (Miller, 2005) . what is meant by response by Miller here is attitude and behavior. The same thing was stated by Dedy Mulyana as previously quoted in this paper, that persuasive communication is

communication that aims to change the attitudes, beliefs and behavior of people or groups that are the goal of persuasion so that they behave, believe and behave in accordance with what is expected by those who do the persuasion (Mulyana, 2017). Khoirun Nida by quoting Secord and Backman from Azwar (Azwar 2005) defines attitude as a certain regularity in terms of feelings (affection), thoughts (cognition) and a person's predisposition to action (conation) towards an aspect of the surrounding environment (Nida, 2014). Thus attitude has cognitive, affective and conative components.

The effect of persuasive communication is determined by the communicator, message, media used, and acceptance of the communicant himself. In this paper, what will be examined is the influence of the credibility of the communicator or sources, messages, and media used in UAS da'wah communication on cognitive, affective and conative aspects.

One of the social media that is in great demand and used by the public is *YouTube* which was founded in 2005 (Yudha, 2023) . *YouTube* is the world's most popular online video social media, which enables millions of people to discover, watch, and share their own videos. *Youtube* provides a forum for us to connect, share information, and inspire others around the world and acts as a distribution *platform* for original content creators and advertisers large and small.

Several studies on the influence of media and social media have been carried out in previous studies. Length of viewing

(television, video, film and social media) has an effect on problematic behavior among adolescents which is moderated by sleep duration (Guerrero et al., 2019) . Da'wah through social media has an influence on the understanding of Islam (Arifin et al., 2022) . Long viewing of television and social media correlates with feelings of pride, security and hope in the Syrian, Lebanese and Turkish people both inside and outside the refugee camps (Kozman et al., 2021) . National norms and the use of digital media influence political participation in voting in Israel (Oser, 2022) . The use of Facebook social media both actively and passively has an effect on feelings of connectedness, after being ostracized (Pit et al., 2022) . Scientists who appear in TV interviews are considered more competent than scientists who do not appear, but not higher in terms of integrity and kindness (Reif et al., 2020) . In this study, *YouTube* is seen as an audio-visual medium, similar to television, as a medium of persuasive communication in the field of Islamic da'wah carried out by Ustadz Abdul Somad through the Ustadz Abdul Somad Officials account. This study wants to analyze how much YouTube social media contributes to the effectiveness of da'wah communication.

Credibility is the communicant's perception of the communicator's characteristics. Thus credibility is related to two things, the first is the perception of the communicant, the second perception is related to the characteristics of the

communicator (Rachmat, 2021a) . Several persuasive communication studies have shown that credibility influences the effectiveness of persuasive communication. The classic experimental research conducted by Hovland and Weiss (1951) shows that sources that are considered experts and can be trusted can change the attitudes of readers, compared to sources that are considered non-experts and cannot be trusted (Rachmat, 2021). Experiments conducted by Whitehead (1968) found elements of credibility, namely honesty, professionalism or competence, dynamism and objectivity. (Severin, Werner J, Tankard Jr., 2005) . Almost the same as Whitehead. In this study, the credibility of sources includes: honesty (honesty), professionalism (in this study expertise), competence (competence), dynamism (in this study the style of delivering messages), objectivity (in this study included honesty). Likewise in research on e-WOM in the field of marketing communications, source credibility influences the effectiveness of persuasive communications (Teng et al., 2014) . In research on posting messages in the field of promotion on social media, the influence of source credibility is also significant on interest in traveling (Kim et al., 2017) .

In previous research, the messages examined were more on message content, message clarity, message authenticity, message reliability, as in Amatu et al's research (2021). Meanwhile Doley and McLean (2023) using video media in their

research compared the effect of five message packages, namely informative messages, narrative messages and persuasive messages and combinations of persuasive informational messages, persuasive narrative on affective and conative cognitive aspects or behavior regarding body image (health communication).). The results of his research show that clear and actual messages (informative and persuasive messages) have more influence on both cognitive, affective and conative aspects (Doley & McLean, 2023) . Persuasive messages can also be packaged in the form of positive appeals and negative appeals or encouraging messages or messages that make the audience afraid. The results of his research prove that positive appeals are more beneficial in terms of having a positive effect compared to negative message appeals in terms of the effect of using condoms (Ort & Fahr, 2020) .

While in this study the message factor emphasizes more on message style related to the variety of language styles used in conveying messages. Message style can be in the form of repetition as an emphasis on the message conveyed, message style can be in the form of simplicity of language used so that it is easy to understand and understand, message style can also show a lot of vocabulary, so it is not boring (Rachmat, 2005) .

In view of the Cognitive Dissonance theory, humans are always or often faced with conflict situations, there is discomfort in their cognitive system. This situation is

called a dissonant condition. Dissonant conditions can occur because there is a mismatch between behavior and attitudes, beliefs or knowledge. This condition will encourage people to do something that can reduce or eliminate the dissonance situation. The possibility of doing this is to first change behavior, second to change cognitive elements, third to add new elements to the cognitive system, fourth to ignore the issue as unimportant (Littlejohn et al., 2017) .

In the phenomenon of communication, a dissonant situation can occur when exposed to information that is inappropriate or contrary to the knowledge, beliefs, attitudes or behavior one adheres to, then a dissonant or psychologically inconsistent situation arises which causes discomfort. UAS da'wah communication through *YouTube media* is a form of persuasive communication through social media. UAS da'wah communication via *YouTube* is a series of information received by the audience.

YouTube audience of UAS lectures when exposed to UAS da'wah communications. First, a consonant or consistent situation will be created. The second will be an irrelevant condition, the third a dissonant condition.

This first situation or condition is not a problem for psychological conditions, because the information in the UAS da'wah communication is aligned with the existing cognitive system elements. Even UAS da'wah communication can align elements of the audience's cognitive system in being able to

change the inconsistency conditions in the audience's cognitive system to be in a consistent or aligned condition. In this consonant condition there is an increase or increase in knowledge, understanding, and strengthening attitudes and behavior.

Even in the second condition psychologically it is not a problem, especially in the part of the information conveyed that is not related to Islamic teachings. In the third condition, the dissonance condition, if the UAS da'wah communication creates a dissonant situation, then the audience will try to reduce or eliminate the dissonant situation in two ways, first by changing their knowledge, beliefs, attitudes and behavior and following or adapting to the knowledge, beliefs and attitude as in the UAS missionary message. In this situation there will be changes in knowledge, beliefs, attitudes and behavior. In other words, there will be changes in cognitive, affective, and conative aspects. Second, the audience ignores the information or arguments in the UAS da'wah message and considers it not an important issue. In this situation the audience will remain in their original knowledge, beliefs, attitudes and behaviors. Thus there is no change in cognitive, affective and conative aspects. From the description of the framework of thought, it can be stated that UAS da'wah communication has an influence on the cognitive, affective and conative aspects of the audience. Meanwhile the factors that determine the influence of UAS da'wah communication are the

communicator (credibility), the message and the media used.

Based on the description of the theoretical framework and framework above, the following hypotheses are proposed:

1. Media factors, source credibility, and message style, influence the effectiveness of UAS da'wah communication, both in cognitive, affective and conative aspects.
2. UAS da'wah communication through YouTube media will create consonant situations or reduce or eliminate dissonant or inconsistent conditions.

RESEARCH METHODS

This study uses an explanatory survey method. This method aims to explain quantitatively the phenomenon under study, namely the effectiveness of UAS da'wah communication through YouTube media. Sugiyono stated that " *Survey design provides a plan for a quantitative or numerical description of trends, attitudes, or opinions of the population by studying a sample of that population* " (Sugiyono, 2013) . In this study, we want to explain the factors that influence the effectiveness of UAS preaching communication through YouTube, namely the influence of media factors, source credibility, and style of UAS lecture messages on cognitive, affective and conative aspects.

Credibility is measured by the respondent's perception of the expertise, honesty and competence of the communicator/source. The message is measured by the respondent's perception of the communicator/source's delivery style. Media factors are measured by the frequency and duration of using *YouTube* UAS lectures. While the effect is measured by cognitive, affective and conative effects. Each item uses a Likert scale of 5.

The data collection technique was carried out using a closed questionnaire. Questionnaires were distributed online to 216 samples from 2.31 *YouTube* subscribers, Ustadz Abdul Somad Official. In principle, the number of samples should be as large as possible, meaning that the larger the number of samples taken from a population, in general, the more representative of the population, thus the generalization of research results will be more accurate (Noor, 2013) . The analysis used multiple linear

regression with IBM SPSS version 25 software. To complete the data obtained through the questionnaire, an interview was conducted with one of the UAS lecture *YouTube* viewers.

Instrument tests have been carried out including validity and reliability tests, data normality tests, linearity tests, multicollinearity tests, and heteroscedastic tests in accordance with applicable procedures and regulations. The results of the instrument test show that all items are feasible to use for multiple linear regression analysis.

RESULTS AND DISCUSSION

Result

Hopthesis Test .

H1 : Media factors, source credibility, and message delivery style, influence the effectiveness of UAS da'wah communication through *YouTube* on cognitive aspects.

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Summary Model ^b

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	.818 ^a	.670	.665	1618

a. Predictors: (Constant), Message, media, Credibility

ANOVA ^a

Model		Sum of Squares	df	MeanSquare	F	Sig.
1	Regression	1125.467	3	375,156	143,371	.000 ^b
	residual	554,737	212	2,617		
	Total	1680,204	215			

a. Dependent Variable: Cognitive Aspects

b. Predictors: (Constant), Message, media, Credibility

Coefficients ^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	correlations		
		B	std. Error	Betas			Zero-order	partial	Partial
1	(Constant)	3,296	.937		3,517	.001			
	media	.051	.030	.073	1,709	.089	.368	.117	.067
	Credibility	.138	.032	.325	4,359	.000	.770	.287	.172
	Message	.488	.073	.494	6,703	.000	.794	.418	.265

a. Dependent Variable: Cognitive Aspects

The tables above inform first that there is a significant correlation between the three media variables, credibility, and message delivery style, with a cognitive aspect of 0.818. The contribution of the influence of the three variables together on the cognitive effect is 67%, thus as much as 43% is influenced by other factors that are not in this model. Second, partially the media variable correlation coefficient of 0.051 is not significant. The credibility variable, the correlation coefficient is 0.138, which is significant. The message variable has a significant correlation coefficient of 0.488. Third, the regression model is $Y=3.296$

$+0.051X_1 + 0.138X_2 + 0.488X_3$. Or $Y = 3,296 + 0.051 \text{ media} + 0.138 \text{ credibility} + 0.488 \text{ messages}$. Means that changes in knowledge and understanding (cognitive aspect) are affected by a 0.051 change in media exposure (youtube), a 0.138 change in credibility and a 0.488 change in message delivery style. The results of the study prove that media, credibility and message factors influence the effectiveness of UAS da'wah communication through social media on the cognitive aspect.

H2 : Media factors, source credibility and message style influence the effectiveness of UAS da'wah communication on affective aspects.

Summary Model ^b

Model	R	R Square	Adjusted R Square	std. Error of the Estimate	Durbin-Watson
1	.871 ^a	.759	.756	1,519	1966

a. Predictors: (Constant), Message, media, Credibility

b. Dependent Variable: Affective Aspect

ANOVA ^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1539,908	3	513,303	222,477	.000 ^b
	residual	489,129	212	2,307		
	Total	2029037	215			

a. Dependent Variable: Affective Aspect

b. Predictors: (Constant), Message, media, Credibility

Model		Coefficients ^a				Collinearity Statistics		
		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	tolerance	VIF
		B	std. Error	Betas				
1	(Constant)	.030	.880		.034	.973		
	media	.050	.028	.065	1,784	.076	.854	1,171
	Credibility	.166	.030	.356	5,586	.000	.279	3,578
	Message	.566	.068	.522	8,287	.000	.287	3,490

a. Dependent Variable: Affective Aspect

The tables above inform first, there is a significant correlation between the three media variables, credibility, and message delivery style, with a cognitive aspect of 0.871. The contribution of the three variables together to the cognitive effect is 75.9%, thus 24.1% is influenced by other factors that are not in this model. Second, partially the media variable, the correlation coefficient of 0.050 is not significant. The credibility variable, the correlation coefficient is 0.166, which is significant. Variable message correlation coefficient is 0.566 significant. Third, the regression model is $Y=0.030 + 0.050X_1 + 0.166X_2 + 0.566X_3$. Or $Y = 0.030 + 0.050 \text{ media} + 0.166$

$\text{credibility} + 0.566 \text{ message}$. Means that changes in approval and liking (affective aspect) are influenced by a 0.050 change in media exposure (youtube), a 0.166 change in credibility and a 0.566 change in message delivery style. The results of the study prove that media, credibility and message factors influence the effectiveness of UAS da'wah communication through social media on the affective aspect.

H3 : Media factors, source credibility and message style affect the effectiveness of UAS da'wah communication on cognitive aspects.

Summary Model ^b

Model	R	R Square	Adjusted R Square	std. Error of the Estimate	Durbin-Watson
1	.740 ^a	.547	.541	1970	1615

a. Predictors: (Constant), Message, media, Credibility

b. Dependent Variable: Conative Aspect

ANOVA ^a

Model		Sum of Squares	df	MeanSquare	F	Sig.
1	Regression	992,885	3	330,962	85311	.000 ^b
	residual	822,449	212	3,879		
	Total	1815.333	215			

a. Dependent Variable: Conative Aspect

b. Predictors: (Constant), Message, media, Credibility

Coefficients ^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	std. Error	Betas			tolerance	VIF
1	(Constant)	3,406	1,141		2,985	.003		
	media	.082	.036	.113	2,265	.025	.854	1,171
	Credibility	.165	.038	.375	4,285	.000	.279	3,578
	Message	.352	.089	.343	3,971	.000	.287	3,490

a. Dependent Variable: Conative Aspect

The tables above inform first, there is a significant correlation between the three media variables, credibility, and message delivery style, with a conative aspect of 0.740. The contribution of the three

variables together to the conative effect is 54.7%, thus 45.3% is influenced by other factors that are not in this model. Second, partially media variables, the correlation coefficient is 0.082 significant. Variable

credibility correlation coefficient 0.165 significant. Variable message correlation coefficient is 0.352 significant. Third, the regression model is $Y=3.406 +0.082X1 + 0.165X2 + 0.352X3$. Or $Y = 3.406 + 0.082 \text{ media} + 0.165 \text{ credibility} + 0.352 \text{ messages}$. Means that changes in behavioral tendencies and behavior (affective aspect) are influenced by 0.082 changes in media exposure (youtube), 0.165 changes in credibility and 0.352 changes in message delivery style. The results of the study prove that media, credibility and message factors influence the effectiveness of UAS da'wah communication through social media on the conative aspect.

Discussion

Credibility, message, and media factors influence the effectiveness of UAS da'wah communication through YouTube both in cognitive, affective and conative aspects.

The results of the analysis inform that the message factor (message delivery style) has the greatest influence on both cognitive, affective and conative aspects, compared to media and credibility factors, this shows that the attractiveness of UAS da'wah communication lies in the style of delivering the message. This strengthens the research of Chang et al (2015) which the author has previously cited which proves that the popularity and attractiveness of posts on social media affect the intention to press "like" and "share". This is also in accordance with the opinion of the researchers

conveyed in the background of this paper that the influence of UAS preaching lies in their expertise in processing sentences and words that attract the audience.

However, our understanding does not separate the influence of message delivery style and other factors, media factors and credibility. In the process of communication, the three come together as factors that need each other. The credibility and media factors support the message factor. The results of the analysis show that together the three media factors, credibility and delivery style have a strong influence on cognitive (67%), affective (75.9%), and conative (54.7%) aspects. Indeed, the results of the analysis show that the effect of UAS da'wah communication is greater on the affective aspect, namely the aspect of agreement with explanations and arguments, and the aspect of liking UAS lecture style. This shows that the style of delivering UAS preaching messages is related to the credibility of sources where the explanations and arguments put forward can convince the audience. Thus the factors of expertise or expertise, honesty and competence as elements of credibility determine the credibility of the message. This is consistent with the results of the research cited in this paper, namely Kim et al (2017), that the credibility of sources and the quality of arguments in social media posts have an effect on interest in traveling. Research by Teng et al (2014) proved that source credibility, quality of argumentation, source

attractiveness, and source style are factors that determine the effectiveness of eWOM persuasive communication. This can be interpreted as evidence that the message style and source credibility factors contribute greatly to the influence of UAS da'wah communication through social media.

UAS Da'wah Communication Process Model through YouTube media.

In view of Cognitive Dissonance theory it is stated that changes in attitude, both changes in cognitive, affective and conative aspects are initiated by dissonant or inconsistent circumstances or situations in one's cognitive system. While humans will feel comfortable in a state that is consonant or consistent in their cognitive system. Therefore, in a state of dissonance or inconsistency, people will try to do something to reduce or eliminate the dissonant situation. In fact, not only reduce will but avoid dealing with dissonant situations.

In a communication perspective in an effort to avoid dissonant situations, everyone will try to find information that can create consistency or consonance and otherwise avoid exposure to information that causes dissonance. In connection with this, humans will carry out selective exposure, selective attention, selective retention, selective perception. Selective exposure means that each person will choose to be exposed to certain information and sources and ignore other information and sources. Selective attention means that

the audience will pay attention to certain parts of a message and ignore other parts. Selective retention refers to the activity of audiences who only want to remember parts of messages that are considered important that strengthen existing beliefs, and forget parts that are not needed. Meanwhile, selective perception refers to audience activity that will only give meaning to parts of the message that are considered important to them.

In the case of this research, *the audience* who is experiencing dissonance will seek information about religion from existing speakers in order to reduce or eliminate the state of dissonance within them. Will choose a speaker who is considered to provide the expected explanation, so that it will strengthen his knowledge and beliefs about the topic at issue. Of course, he will choose a speaker who according to his perception can be trusted and whose explanations and arguments are clear, complete, convincing and provide the expected solution.

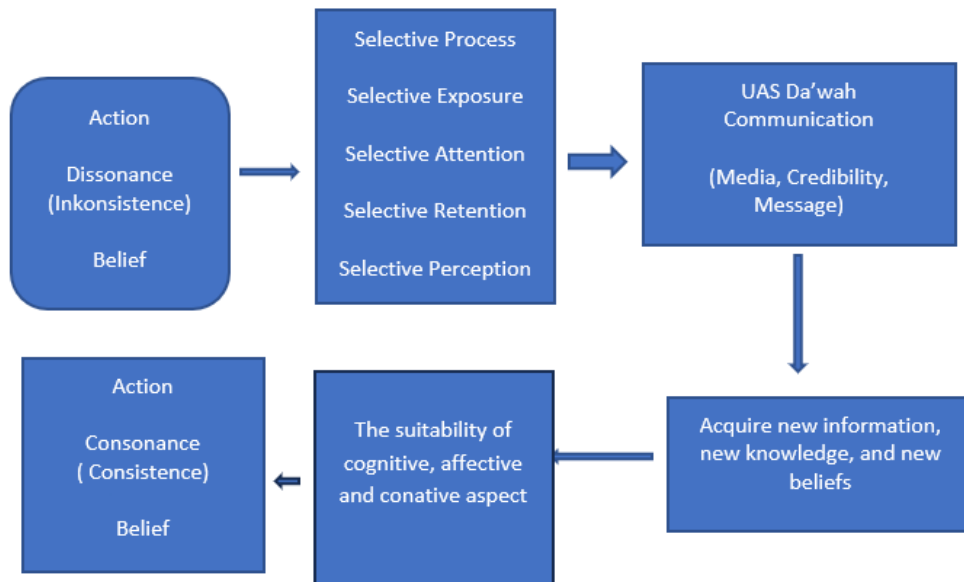
Based on the results of the interview with the informant, Mrs. FL, she experienced confusion (a dissonant situation), because she received an explanation from an ustadz that buying goods by credit is haram. Meanwhile, Mrs. FL had done credit and was of the view that credit was halal. Since then he has been trying to find information from other ustadz via YouTube or lectures through the "zoom" application to get a more comprehensive explanation so that he can determine the halal and haram decision to buy goods on credit.

Study of the Factors Influencing The Effectiveness Of Da'wah Communication Through Youtube Media

One time while listening to a UAS lecture on YouTube, the congregation had a question about whether it is lawful or illegal to buy a vehicle on credit from a dealer and then pay installments to the bank. Then UAS explained that if we loan vehicles to dealers, transactions with dealers, while we pay the insurance to the bank, then that is haram, usury. However, if the bank buys the vehicle from the dealer and we buy and sell it with the bank, then we pay installments to the bank, then that is lawful, permissible, not usury. With that explanation, Mrs. FL felt relieved because she received a comprehensive explanation of the law on buying goods on credit, so she became aware of the credit mechanism that is permissible in Islamic law (new knowledge). Thus the situation of psychological

dissonance in FL's cognitive system is reduced or lost because she has received a convincing explanation (cognitive and affective aspects) that is more detailed and provides a solution or way out for her. Mrs. FL continues to carry out her original (conative) actions based on new knowledge and beliefs. If we review the factors that influence da'wah communication, it can be explained that the acceptance of the UAS explanation is due to the credibility of the source and the explanations and arguments put forward can convince the audience.

Based on the above description in the Dissonant Cognitive theory framework, it can be described as a UAS da'wah communication model through social media as follows:



CONCLUSION

Based on the results of the analysis and discussion, several conclusions can be put forward: 1) Media factors, source credibility and message delivery style influence the effectiveness of UAS da'wah communication through YouTube media in both cognitive, affective and conative aspects. 2) The influence of the message delivery style factor on the effectiveness of UAS da'wah communication through YouTube, is greater than media factors, and source credibility. 3) Partially the influence of media factors on cognitive and affective aspects is not significant. 4) The model of da'wah communication through social media within the framework of Cognitive Dissonance theory is: In dissonant conditions people will seek information to reduce or eliminate dissonant conditions, selective exposure occurs, selective perception, selective retention, selective attention, exposed to UAS da'wah communication through social media, there is a change in knowledge, understanding and belief in the cognitive system, so as to achieve a new consonant condition between belief and action.

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