



LANGUAGE STYLE IN DIGITAL DA'WAH: A NETNOGRAPHIC STUDY OF @PEMUDA_HIJRAH_ORG ON INSTAGRAM

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Abstract: *This study aims to analyze the style of da'wah discourse on Instagram within the Shift Pemuda Hijrah Bandung community, specifically through the official account @pemuda_hijrah_org. The research background stems from the shift from traditional da'wah to digital da'wah, which better suits the characteristics of urban youth. The method used is a qualitative, interpretive approach grounded in netnography, involving intensive digital observation of the account's activities in March and April 2026, with the Ramadan period serving as the primary unit of analysis. The research findings indicate that the language style of da'wah on Instagram is characterized by the use of popular vocabulary, slang, and persuasive-horizontal narratives that foster a sense of closeness with the audience. Additionally, integrating text with aesthetically pleasing visuals demonstrates efforts to strengthen engagement and foster a new, more inclusive religious identity relevant to digital popular culture. The study's conclusion affirms that the success of the Shift Pemuda Hijrah community's da'wah lies in the precision of its communicative accommodation strategies, which connect theological messages with the psychological and social needs of urban youth, thereby positioning da'wah within a contemporary creative lifestyle.*

Keywords: *Language Style; Instagram Dakwah; Pemuda Hijrah; Urban Youth.*

Abstrak: Penelitian ini bertujuan untuk menganalisis gaya bahasa dakwah di Instagram pada komunitas Shift Pemuda Hijrah Bandung, khususnya melalui akun resmi @pemuda_hijrah_org. Latar belakang penelitian ini berangkat dari fenomena pergeseran dakwah tradisional menuju dakwah digital yang lebih adaptif terhadap karakter pemuda urban. Metode yang digunakan adalah pendekatan kualitatif dengan paradigma interpretif melalui teknik netnografi, yang mencakup observasi digital secara intensif terhadap aktivitas akun pada bulan Maret dan April 2026, dengan momentum Ramadan sebagai unit analisis utama. Hasil penelitian menunjukkan bahwa gaya bahasa dakwah di Instagram ditandai oleh penggunaan diksi populer, bahasa gaul, serta narasi persuasif-horizontal yang membangun kedekatan dengan audiens. Selain itu, integrasi teks dengan visual estetis menunjukkan upaya untuk memperkuat keterikatan (engagement) dan membentuk identitas religiusitas baru yang lebih inklusif serta relevan dengan budaya populer digital. Kesimpulan penelitian ini menegaskan bahwa keberhasilan dakwah komunitas Shift Pemuda Hijrah terletak pada ketepatan strategi akomodasi komunikasi yang mampu menghubungkan pesan teologis dengan kebutuhan psikologis dan sosial pemuda urban, sehingga dakwah diposisikan sebagai bagian dari gaya hidup kreatif kontemporer.

Kata Kunci: *Gaya Bahasa; Dakwah Instagram; Pemuda Hijrah; Pemuda Urban.*

INTRODUCTION

The development of communication technology has brought about significant changes in how society interacts and conveys ideas. Social media, as a product of digital technology, has now become a new space for various activities, including dawah. This phenomenon indicates a shift from traditional dawah methods to a more adaptive approach in line with the times. The changing digital landscape in Indonesia has led to a radical transformation in religious practices, especially in urban areas that serve as meeting points between technology and the search for spiritual identity. Bandung, known for its creative ecosystem, has now become the epicenter of the emergence of popular Islamic movements through the hijrah phenomenon driven by youth communities.¹ This phenomenon arises as a response to the real conditions, where urban youth are often trapped in identity crises, social anxiety, and vulnerability to negative behaviors in public spaces.² On the other hand, there is a kind of allergy or alienation among youth towards conventional da'wah methods that tend to be one-way, normative, and often considered rigid and less relevant to the fast-paced dynamics of modern life. Ideally, da'wah should be able to transform into an inclusive bridge that touches the emotional and sociological realities of its congregation without reducing the substance of the religious values themselves.³ However, in reality, there is a significant gap between how traditional da'wah institutions communicate and the need for adaptive communication language for the younger generation on digital platforms like Instagram.

Amid the gap between conventional preaching models and the spiritual needs of the younger generation, the Shift Pemuda Hijrah Bandung movement emerged as an antithesis to rigid religious communication. This community exists to fill a void in the urban preaching ecosystem by offering a more relaxed and non-judgmental approach. The presence of Shift Pemuda Hijrah Bandung not only serves as an oasis for young people seeking spiritual identity but also presents a new model for how Islamic values can be packaged in a relevant way through popular culture⁴.

The success of the da'wah narrative within the Shift Pemuda Hijrah community is inseparable from the central role of its founder, Ustadz Hanan Attaki. As a young preacher,

¹ Yulia Rahmawati et al., "Gaya Komunikasi Dakwah Era Digital: Kajian Literatur," *Concept: Journal of Social Humanities and Education* 3, no. 1 (2024): 266–79, <https://doi.org/https://doi.org/10.55606/concept.v3i1.1081>.

² Yustika T R I Dewi, Budhi Wibawa, and Arie Surya Gautama, "FAKTOR PENYEBAB TERGABUNGNYA REMAJA KOTA BANDUNG DALAM KOMUNITAS KENAKALAN REMAJA," *Jurnal Penelitian & PKM* 4, no. 2 (2017): 188–95, <https://doi.org/10.24198/jppm.v4i2.14270>.

³ Asmah, "PERKEMBANGAN DAKWAH ISLAM DI INDONESIA," *JURNAL KUALITAS PENDIDIKAN* 2, no. 2 (2024): 159–64, <https://doi.org/https://doi.org/10.65311/jkp.v2i2.730>.

⁴ Paelani Setia and Rika Dilawati, "Tren Baru Islam Melalui Gerakan Hijrah : Studi Kasus Shift Pemuda Hijrah," *Khazanah Theologia* 3, no. 3 (2021): 131–46, <https://doi.org/10.15575/kt.v3i3.12708>.

graduate of Al-Azhar University in Cairo, he has positioned himself not merely as a figure of formal religious authority but as a spiritual mentor who understands the heartbeat of urban youth life. The distinctive character of their speech, with a gentle intonation and the ability to connect theological narratives with contemporary issues, serves as the main foundation for the communication style developed by the Shift Pemuda Hijrah Bandung community⁵.

In the digital context, the Instagram account @pemuda_hijrah_org serves as a voice representation of Ustadz Hanan Attaki's communication style. This account serves not only as a medium for information about activities but also as a space for language construction, where every visual and textual element is designed to reflect a personal, empathetic, and horizontal approach to dawah. Therefore, Ustadz Hanan Attaki's position in this study is that of a central figure who determines the direction of the language architecture on the @pemuda_hijrah_org account, thereby making an analysis of the account's language style an examination of the communication accommodation strategies employed by the ustadz in cyberspace.⁶

According to Afifah Istiqomah, Nurhalima, and Najwa, language variation is one of the factors supporting the success of dawah (Islamic missionary work). This is because social interactions among urban communities in the digital era exhibit complex, adaptive dynamics. The dominant forms of variation include code-switching, code-mixing, slang use, and register variation influenced by social factors such as age, education, and communication goals. The presence of social media platforms like Instagram has also accelerated the emergence of more flexible, concise, and expressive forms of language.⁷ Even slang among the younger generation serves not only as a means of communication but also as a symbol of social identity and linguistic creativity within the community.

Previous literature reviews have offered various perspectives on da'wah in the digital era. For example, a study by Jamaludin Darma & Depi Putri (2023) examined the effectiveness of Ustadz Hanan Attaki's da'wah messages on the YouTube platform, emphasizing practical moral changes among mosque youth. On the other hand, Indah Duwi Astutik & Haqqul Yaqin (2024) explore strategies for optimizing da'wah through collaboration with influencers to reach a

⁵ Ronauli Bako, "Analisis Gaya Bahasa Ustaz Hannan Attaki Dalam Ceramah Dasar-Dasar Ilmu Di Media Youtube" (Universitas Muhammadiyah Sumatera Utara Medan, 2019), <http://repository.umsu.ac.id/handle/123456789/5973>.

⁶ Asep Hidayatullah Herawati, Hendaryan, "GAYA BAHASA DAKWAH PADA AKUN INSTAGRAM USTAZ HANAN ATTAKI (Alternatif Model Bahan Ajar Dalam Pembelajaran Teks Ceramah)," *Jurnal Dikstrasia* 7, no. 2 (2023): 255–64, <https://doi.org/http://dx.doi.org/10.25157/dikstrasia.v7i2.11230>.

⁷ Afifah Istiqomah, Nurhalima, Najwa, "Variasi Bahasa Dalam Interaksi Sosial Masyarakat Urban : Kajian Sosiolinguistik Di Era Digital," *PESHUM : Jurnal Pendidikan, Sosial Dan Humaniora* 5, no. 3 (2026): 8027–32, <https://share.google/2w4R8Kmh81X9o1xfy>.

broader and more diverse audience in cyberspace.⁸ The sociological perspective is also offered by Sari and Mahadian (2018), who examine the deep motivations of teenagers in Bandung to join the hijrah community as a form of seeking new meaning in religion and ways to re-Islamize themselves amidst the currents of modernity.⁹ Although many studies have been conducted on the Shift Pemuda Hijrah community, most research still focuses on strategic management aspects or macro sociological impacts. No studies have specifically examined how the visual and textual styles of da'wah used on Instagram function as instruments for constructing a hybrid religious identity through intensive netnographic analysis. This research aims to fill that gap by analyzing the micro-level style of da'wah language on the Instagram account @pemuda_hijrah_org. The scientific novelty of this article lies in dissecting the language architecture that bridges mental health issues and the search for identity with theological messages that touch on psychological aspects.

The main focus of this research is formulated into two research questions: First, what is the form of communication accommodation and the style of da'wah language used by the @pemuda_hijrah_org account in responding to the characteristics of urban youth audiences? Second, how does this language style construct a new pattern of religiosity amid the dominance of digital popular culture? Therefore, this study is expected to make a theoretical contribution to a model of contemporary da'wah communication that is relevant to the characteristics of modern urban society.

METHOD

This research uses a qualitative, interpretive approach to analyze the construction of preaching-style language on social media. The research strategy applied is a case study of the Shift Pemuda Hijrah Bandung community, with a primary focus on communication activities on the official Instagram account @pemuda_hijrah_org. This method aims to gain an in-depth understanding of how texts, visuals, and social contexts are interconnected in constructing a new religious reality for urban youth¹⁰. Considering that the research object is in the digital realm, this study also employs netnographic (digital ethnographic) techniques that enable researchers to conduct

⁸ Indah Duwi Astutik and Haqqul Yaqin, "Optimalisasi Strategi Kolaborasi Influencer Dalam Dakwah Digital ; Studi Kasus Ustadz Hanan Attaki Dalam Meningkatkan Kesadaran Keagamaan," *Jurnal Religi : Jurnal Studi Agama-Agama* 20, no. 02 (2024): 227–47, <https://doi.org/https://doi.org/10.14421/rejusta.v20i2.5734>.

⁹ Annisa Novia Sari & Adi Bayu Mahadian, "Perilaku Komunikasi Pelaku Hijrah (Studi Fenomenologi Perilaku Komunikasi Pelaku Hijrah Dalam Shift Gerakan Pemuda Hijrah Di Kota Bandung)," *Jurnal Linimasa* (University Telkom, 2018), <https://repositori.telkomuniversity.ac.id/home/catalog/id/142627/slug/perilaku-komunikasi-pelaku-hijrah-studi-fenomenologi-perilaku-komunikasi-pelaku-hijrah-dalam-shift-gerakan-pemuda-hijrah-di-kota-bandung.html>.

¹⁰ Deddy Mulyana, *Metodologi Penelitian Kualitatif Paradigma Baru Ilmu Komunikasi Dan Ilmu Sosial Lainnya*, 9th ed. (Bandung: PT Remaja Rosdakarya, 2018).



virtual participant observation of interactions, language styles, and audience responses in cyberspace¹¹.

Data collection is carried out in three main stages. First, in-depth digital observation (immersive) of @pemuda_hijrah_org posts, focusing on March and April 2026. The selection of this period is based on sociological considerations of the Ramadan momentum and Post-Ramadan 2026, where digital communication activities and community interactions reach their peak. Second, digital archive documentation, including screenshots of feed content, reels, and captions, along with comment columns containing key diction and distinctive visual typography. Third, a literature review to analyze secondary data from previous studies relevant to the phenomena of digital da'wah and youth sociology in Bandung¹².

To maintain objectivity and depth in qualitative analysis, this study selected data samples using purposive sampling. Considering the high content production intensity on the @pemuda_hijrah_org account, the researcher established the following inclusion criteria for the content: First, the content consists of feed posts or reels published between March and April 2026. Second, the content explicitly uses communication accommodations, such as popular diction, slang, and psychological narratives related to youth urban issues (such as overthinking, failure, and mental health). Third, the content has a high level of engagement during the period from February to April 2026. Through initial tracking, a total of 37 pieces of content meeting these criteria were found, with the highest intensity in February, as part of a community strategy to welcome the Ramadan momentum. From this total data population, the researcher applied purposive sampling to select 10 outstanding pieces of content as the main samples. The selection of these 10 samples was based on the richness of their data quality, in which these texts combine popular English terms and slang in ways that are highly representative for micro-analysis using communication accommodation theory.

The data analysis technique in this study follows a flow model comprising data reduction, data presentation, and conclusion drawing¹³. In the context of language style, the researcher conducted a qualitative content analysis to categorize the use of popular diction, tone of voice, and persuasive narratives employed. The categorized data was then interpreted using social construction theory of reality to see how the language style constructs the identity of the youth who have migrated. The validity of the data was tested through source triangulation, by

¹¹ Sarah Pink et al., *Digital Ethnography - Principles and Practice*, ed. Jai Seaman, first edit (London: SAGE Publications Ltd, 2016), https://www.christian-cohen.de/wp-content/uploads/2019/09/Pink-et-al-Digital-Ethnography_-Principles-and-Practice-Sage-2016-compressed.pdf.

¹² Dimas Assyakurrohim et al., "Metode Studi Kasus Dalam Penelitian Kualitatif," *Jurnal Pendidikan Sains Dan Komputer* 3, no. 1 (2023): 1–9, <https://doi.org/10.47709/jpsk.v3i01.1951>.

¹³ Almasdi Syahza, *Metodologi Penelitian*, UR Press, 2021, https://www.researchgate.net/publication/380362452_METODOLOGI_PENELITIAN.

comparing the text data in the captions with visual representations and interactive responses from followers in the comment section, resulting in comprehensive and objective conclusions.

This research uses Howard Giles's communication accommodation theory as an analytical tool to examine the language style of preaching on social media. This theory focuses on the motivation and consequences of the adjustments in communication style that the communicator makes toward their interlocutor.¹⁴ In the context of the Instagram account @pemuda_hijrah_org, this theory describes the phenomenon of convergence, a process in which preachers consciously adapt their language style to resemble the characteristics of their target audience, namely, urban youth. The use of popular diction and casual language is an effort to reduce social distance, achieve communication efficiency, enhance personal appeal, and build communicative intimacy in the digital space.

In its development within the digital realm, the application of CAT is no longer limited to face-to-face interactions but has expanded to the architecture of text and visuals on social media. Communication accommodation strategies, particularly convergence, are predominantly realized through adjustments in word choice (lexical accommodation) that align with the target community's speech. However, in the context of religious social media, the implementation of CAT also raises academic debates about media industry logic. Previous studies have shown that convergence through text and symbols (such as emojis, slang, and hashtags) is effective in building digital intimacy and fostering follower loyalty. The main limitation of CAT when applied to digital preaching is the risk of content commodification, in which religious messages are packaged instantly to suit market tastes and platform algorithms. As a result, there is a risk of losing the sacred authority of religion due to overly extreme convergence (reverse divergence), where theological messages are at risk of being reduced to mere commercial entertainment. The process of overly extreme convergence in pursuit of audience engagement can dilute spiritual meaning and blur the lines between transcendental da'wah and mere commercial entertainment.¹⁵ Therefore, this research positions the @pemuda_hijrah_org account as a locus for examining how the boundaries of digital communication accommodation are negotiated, ensuring that language convergence remains effective without sacrificing the sacredness of theological substance.

The function of the theory in this research is to explain the mechanism of linguistic adaptation carried out through social media. Through the lens of communication accommodation, the use of trendy terms is not merely a trend but a strategy to enhance the appeal and effectiveness of messages. This theory helps researchers summarize how adjustments in word

¹⁴ Richard West and Lynn H Turner, *Introducing Communication Theory : Analysis and Application*, Fourth Edi (New York: McGraw-Hill Education, 2021, 2010).

¹⁵ Maulida et al.

choice and the use of visual symbols on Instagram create an inclusive group identity¹⁶. By achieving language convergence, the Shift community can create a horizontal communication atmosphere, so that religious messages are no longer perceived as rigid instructions. Furthermore, this theory is used to predict audience responses to the language style offered. When the audience feels that the language used relates to their lives, engagement and acceptance of the da'wah message increase. Conversely, if the preacher fails to make accommodations (divergence), resistance to communication from the youth will emerge. Using this theory, the research can propose a new communication model for digital da'wah that emphasizes linguistic empathy and flexibility as key to conveying religious values in the modern era.

RESULTS AND DISCUSSION

Forms of Communication Accommodation in the Preaching Style @pemuda_hijrah_org

Language plays a central role in intellectual, social, and emotional development, as well as supporting success in learning about proselytizing. According to Mansur Srisudarso (2024), language is one of the most important aspects of human life. Language enables humans to communicate, express feelings and thoughts, and build social relationships. As a communication tool, language has a vital role in conveying information, shaping culture, and developing knowledge¹⁷. Diction or word choice is a person's ability to accurately distinguish nuances of meaning in accordance with the ideas they want to convey, and this ability should be adjusted to the situation and the values and tastes held by a community and its listeners or readers¹⁸. The use of diction in a narrative is not just a matter of word choice, but a communication strategy intentionally designed to build closeness with the audience. In the digital space, this choice shifts toward popular diction that is fresher and more familiar to urban youth, ultimately leading to its adoption in da'wah messages to bridge the Quran's message with language that is simpler and easier to understand.

Based on digital observation (netnography) of the Instagram account @pemuda_hijrah_org from February to April 2026, a pattern emerged in the language style that consistently converges toward the linguistic character of urban youth. According to the Communication Accommodation Theory (CAT) model, this phenomenon is referred to as a lexical convergence strategy.¹⁹ Through this strategy, the preacher consciously aligns the language frequency and blends contemporary foreign terms to achieve communication efficiency and gain social approval from the target

¹⁶ Dragojevic, Gasiorek, and Giles, *Accommodative Strategies as Core of the Theory*.

¹⁷ Mansyur Srisudarso et.al. *LINGUISTIK UMUM*, ed. M.A. Andi Asari, Cetakan Pe (Kota Solok, Sumatera Barat: PT MAFY MEDIA LITERASI INDONESIA, 2024).

¹⁸ Theresia Dessy Wardani, "Penggunaan Diksi Pada Wacana Sederhana (Studi Kasus Pada Mahasiswa Program Studi Ilmu Hukum Universitas PGRI Palangka Raya)," *Jurnal MERETAS* 7, no. 1 (2020): 1-11, <https://share.google/G6WvdfDtjXQlKAqz>.

¹⁹ Dragojevic, Gasiorek, and Giles, *Accommodative Strategies as Core of the Theory*.

congregation²⁰. To prove the consistency of the pattern, the researcher conducted a micro-analysis of 6 featured contents that represent the form of lexical communication accommodation on the @pemuda_hijrah_org account by grouping the following characteristics:

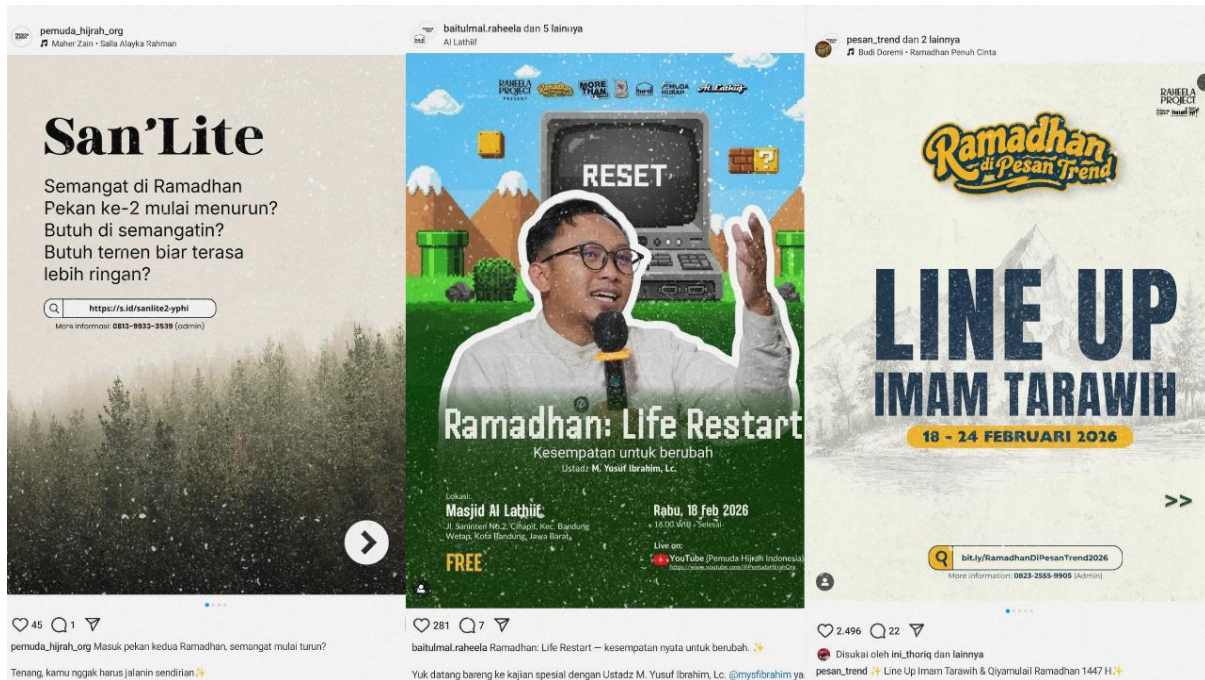


Figure 1: Post from the account @pemuda_hijrah_org

The most noticeable communication accommodation is the assimilation of popular English terms to replace or accompany religious terms that tend to be formal. This strategy aims to break down the stiff or heavy impression of conventional worship activities. This phenomenon is clearly visible in the following three data points:

1. San'Lite: Uses wordplay based on the English language to modify the terms 'study'/'Saturday night.' The accompanying narrative, 'Motivation during the second week of Ramadan is starting to decline? Need some encouragement? Need friends to make it feel lighter?', demonstrates the use of interactive horizontal question sentences. The Shift Pemuda Hijrah account does not demand or judge the decline in worship but positions itself as a friend offering emotional solutions.
2. Ramadan Life Restart: Uses the technology/computer term 'Restart' combined with 'Life.' This diction offers the concept of repentance or self-improvement in religion, not as a threat of punishment but as an optimistic opportunity to restart life (a chance to change).
3. Line Up Imam Tarawih: The phrase "Line Up" is directly adopted from the popular music industry (such as a list of performers at a music festival or concert). The use of this popular

²⁰ Suputra, D. P. R, Ramendra, D. P, Swandana, "The Analysis Of Communication Accommodation Strategies Used By Students Of English Language Education Of Ganesha Univeristy Of Education."

culture analogy is used to announce the list of Tarawih imams at Pesan Tren, thus constructing Tarawih activities as a dynamic and eagerly awaited public space among youth.a.

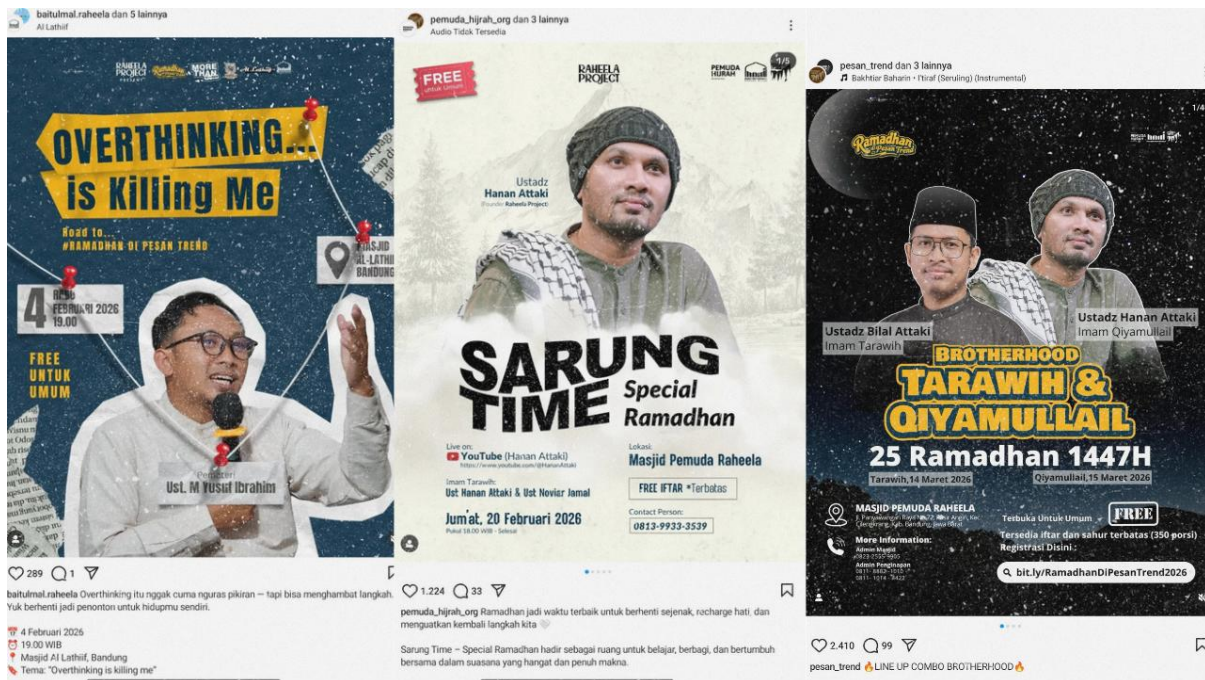


Figure 2: Post from the Instagram account @pemuda_hijrah_org

1. The communication convergence strategy also targets the borrowing of popular psychology terminology (pop-psychology). This community links the existential anxiety of urban youth with the spiritual momentum of Ramadan. This is identified in the following three data points:
2. Overthinking is Killing Me: The term “Overthinking” is adopted as the main representation of the current youth’s anxiety crisis. Through explanatory narratives in the post captions, the Shift Pemuda Hijrah account provides empathetic psychological accommodation. Mental health issues are positioned as an entry point, before ultimately being directed toward spiritual resolution (Ramadan worship).
3. Sarung Time: The use of the culturally-popular phrase “Sarung Time” combined with the term “recharge hati” (recharge the heart), instead of using heavy terminology like i’tikaf or muhasabah, Shift Pemuda Hijrah chooses this metaphorical language style to frame Ramadan worship as a means of resting from the fatigue of urban cyber life.
4. Combo Brotherhood: The combination of the word “Brotherhood” and the popular term from gaming or pop culture, “Combo,” is used to package the night worship activities, namely Tarawih and Qiyamullail. Through communal spiritual activities under the banner of Islamic

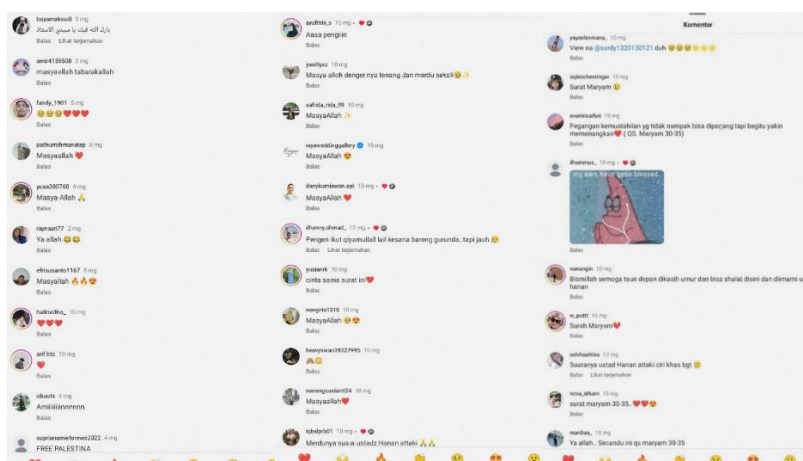
brotherhood (Ukhuwah), it is rebranded as an activity to recharge energy by strengthening ties and fostering brotherhood.

Overall, the analysis of the six images shows that the text and visual architecture in @pemuda_hijrah_org content shift the style of dawah from a vertical, instructive narrative to a persuasive, horizontal narrative. The researcher found that the use of urban psychology terminology and popular English is not merely a random aesthetic visual trend, but rather a structured linguistic empathy. Through these word choices, dawah is no longer viewed as rigid moral instruction but rather presents itself as a safe space and an emotional solution relevant to the psychological needs of the audience in the digital era.

The Construction of a New Religiousness Pattern in the Middle of Popular Culture

The visual and verbal communication accommodation carried out by the @pemuda_hijrah_org account does not merely function as aesthetic decoration on social media but operates as an agent of cultural deconstruction. The integration of catchy short texts with contemporary cinematographic visuals is a form of creative da'wah innovation that transcends the boundaries of conventional da'wah patterns, which tend to be rigid and dogmatic. Through the synchronization of street culture-style visual elements with religious messages, the Shift community successfully constructs a new reality among urban youth that religiosity is no longer an ancient, boring practice but part of a modern lifestyle that is relevant, inclusive, and adaptive.

Based on the theoretical critique of Communication Accommodation Theory (CAT), the success of communication convergence is measured by the high level of engagement and the audience's recognition that the message feels close (relates) to their lives.²¹ This positive reception phenomenon is clearly recorded in several actual comments from netizens below:



²¹ Dragojevic, Gasiorek, and Giles, *Accommodative Strategies as Core of the Theory*.

Figure 3: Netizen comments on the Instagram account @pemuda_hijrah_org

“Masyaallah Tabarakallah”, ujar akun @amir4159500
“Ingin ikut Qiyamullail kesana bareng Gurunda, tapi jauh”, ujar akun @dhanny.ahmad_
“Merdunya suara Ustadz Hanan Attaki”, ujar akun @iqbalprb01
“Bismillah semoga tahun depan dikasih umur dan bisa shalat disini dan di imami ustadz Hanan”, ujar akun @nanungin
“Pegangan kemustahilan yang tidak nampak bisa dipegang tapi begitu yakin memenangkan (QS. Maryam:30-35)”, ujar akun @evarinisaihuri

Some comments empirically indicate that the persuasive-horizontal language pattern and the use of modern visual typography effectively trigger interpersonal attraction. The linguistic pattern of the audience, which uses cyberpsychology terminology, indicates that the message has been internalized. The audience no longer perceives the preaching institution as a frightening moral authority but as a safe space for emotional recovery based on spiritual values. The success of this new religiosity pattern construction is clearly reflected through the analysis of several content performances (cultural hyperlinks) throughout the period of February-April 2026 in the following data:

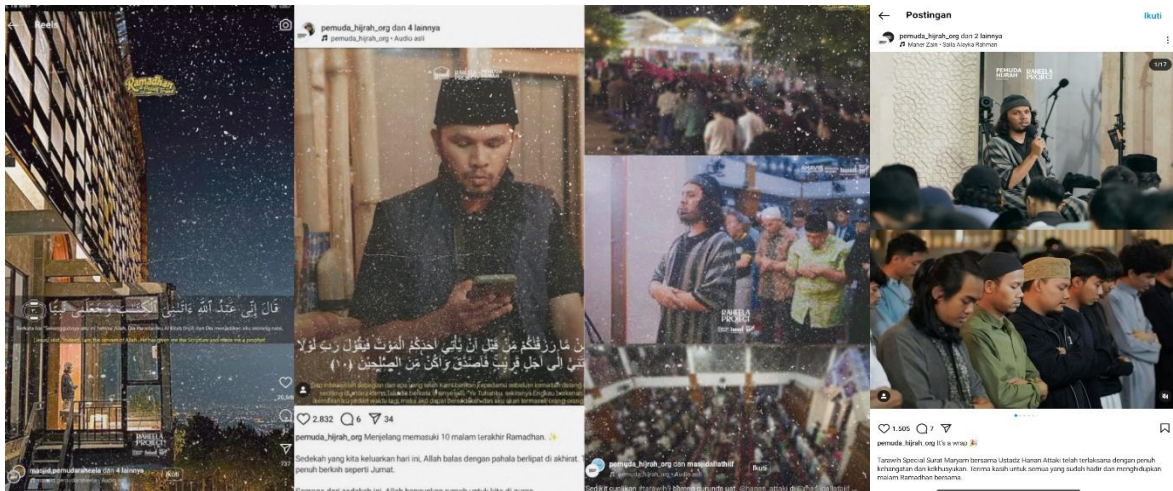


Figure 4: Source from the Instagram account @pemuda_hijrah_org

1. Image 1: The content features a video reel showing Ustadz Hanan Attaki leading Tarawih prayers at a highly aesthetic architectural location, which achieved the highest digital interaction from February to April, with 20,500 likes, 62 comments, and 737 shares. The dominance of netizen impressions stemmed from a sense of 'coolness' when listening to the recitation of the verses. This indicates that visualizing prayer spaces combined with modern urban landscapes can shift perceptions of congregational prayer from a formal activity to an aesthetic spiritual experience that captivates young people's emotions.
2. Image 2: The convergence of language styles is also used to raise awareness of youth philanthropy (generosity) through leveraging the momentum of the last 10 nights of

Ramadan. A video post featuring text snippets of Quranic verses on charity garnered 2,832 likes. @pemuda_hijrah_org does not use threatening narratives of sin or obligatory duty but instead packages the call through a gentle, personal visual persuasion approach, encouraging voluntary religious participation among its digital followers.

3. Image 3: This fluid religious pattern then manifests in the physical phenomenon of overflowing congregations in real life. Image 3, which received the second-highest attention with 5,467 likes, 73 comments, and 302 shares, shows Tarawih congregants spilling out into open fields. The identity of Ustadz Hanan Attaki, who consistently maintains street culture attributes, is evident.
4. Image 4: Using the popular English slogan “It’s a wrap” in the caption of the special Tarawih activity with Surah Maryam, it received 1,505 likes, emphasizing the process of identity hybridization. Large-scale religious ritual activities are constructed through a warm, relaxed, and brotherhood-filled atmosphere, breaking down psychological barriers for the general public to participate.

Critically, from the perspective of cultural hybridization, this aggressive visual communication accommodation still tightly negotiates the boundaries of religious sanctity. In line with Maulida et al.'s (2024) cyber-criticism analysis, the use of pop-digital aesthetics by the Shift community does not diminish the essence of da'wah into shallow religious commodification solely to chase social media algorithms. The use of contemporary foreign terms and cinematic visuals in precise synchronization between spoken and written language styles is the key to successfully forming a new religious identity, which is a modern model of religiosity where an urban Muslim can casually maintain their popular lifestyle while also substantively fulfilling their spiritual commitments in the digital space.

CONCLUSION

This research shows that the success of the digital da'wah strategy of the Instagram account @pemuda_hijrah_org is rooted in the effectiveness of communication accommodation that integrates spoken, written, and visual styles in a convergent manner (lexical convergence). The Shift Pemuda Hijrah community consciously assimilates popular diction, foreign terms, and urban psychology terminology to support or challenge the conventional da'wah image, which tends to appear rigid in the eyes of the general public. Through a persuasive-horizontal communication approach that positions the da'wah institution as a safe space and Ustadz Hanan Attaki as an inclusive central figure, this strategy successfully constructs a new pattern of religiosity among urban youth. This new reality proves that substantial spiritual commitment can coexist harmoniously with a casual modern cyber lifestyle, where language comfort has proven effective

in triggering high digital engagement and encouraging genuine communal religious participation in the physical world. However, this study has limitations because it focuses on the Instagram platform and analyzes instant online responses. Therefore, future research is recommended to adopt a comparative approach toward other hijrah communities, such as After Hijrah School or the Raheela Project, and to expand the research scope to TikTok, which has distinct algorithmic distribution characteristics. The use of reception study approaches is also highly recommended for subsequent researchers to map, longitudinally, how audiences internalize contemporary da'wah messages into changes in daily social behavior.

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