

EXPLORING USTADZAH HALIMAH ALAYDRUS' LANGUAGE STYLE AND PERSONALITY IN DA'WAH THROUGH YOUTUBE MEDIA

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ABSTRACT

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The aim of this research is to analyze the language style and personality of speakers in da'wah events, focusing on the case study of Ustadzah Halimah Alaydrus' preaching on YouTube. The theories applied in this research are rhetoric and character theory. The study utilizes the computer-mediated communications (CMC) method, with data sourced from indirect observations of Ustadzah Halimah Alaydrus' YouTube account. These observations focus on her da'wah delivery, spoken language, personality, background, and other relevant aspects. The findings reveal that Ustadzah Halimah Alaydrus' language style in her YouTube preaching is soft, direct, yet firm. Her strong personality and high credibility are rooted in her educational background and her special status as a descendant of the Prophet. Given the rise in social media usage and the need to adapt to modern times, her distinctive style and credible personality have had a significant impact.

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1. Introduction

Da'wah transmitters, often called Da'i, continuously develop new methods for spreading Islamic teachings to ensure that Mad'u (audiences) can easily accept them. With advancements in communication technology, preaching can now be conducted via social media platforms such as radio, blogs, Facebook, Instagram, and YouTube. Many preachers have gone viral on social media, particularly on YouTube, due to the content of their sermons or their delivery methods (Pridiastuti, 2022).

The method a preacher uses significantly influences their success in preaching. Regardless of how much material a Da'i masters, if they choose or apply the wrong method, the da'wah message will not be effectively received by the Mad'u. More ironically, the audience may become bored and lose interest in the preacher's message. While the method is not the only component determining success, preachers gain more credibility when they choose and use the appropriate da'wah method for their audience. Selecting the correct method helps Da'i convey da'wah more effectively to their Mad'u, ensuring they remain engaged and attentive even with frequent interactions (Suhandi, 2014).

One emerging trend in spreading Islamic teachings to a broader audience is the utilization of new media for da'wah, exemplified by Ustadzah Halimah Alaydrus, who uses YouTube as a preaching platform (Puji, 2023). What sets Ustadzah Halimah Alaydrus apart is her choice to avoid showing her face in social media posts. Instead, she posts photos or illustrations of travel or specific places, accompanied by thoughtfully written captions to keep her followers engaged. This approach distinguishes her from other preachers like Oki Setia Dewi, who also use social media for preaching.

In the journal article titled "Getting to Know Women's Da'wah Closer in the Social Media Era: Ustadzah Halimah Alaydrus's Da'wah Strategy Through YouTube and Instagram," Faras Puji Azizah discusses Ustadzah Halimah Alaydrus's strategies for conveying da'wah through social media platforms. This research highlights Ustadzah Halimah's gentle and polite approach to preaching, which enables her to successfully reach diverse groups. Using qualitative descriptive methods and a literature review, the study analyzes Ustadzah Halimah's use of Instagram and YouTube. The findings indicate that Ustadzah Halimah successfully combines traditional Islamic teachings with modern digital technology, conveying her messages without showing her face and engaging her followers through creative visuals and text. This unique style positions her as an inspiration for young Muslim women, emphasizing the importance of Islamic values in everyday life.

The journal article titled "Analysis of Da'wah Communication Principles on Ustadzah Halimah Alaydrus' YouTube" by Helga and Nazar (2023) examines the communication principles that Ustadzah Halimah Alaydrus applies in her preaching on YouTube. This research focuses on six principles of da'wah communication: Qaulan Sadida (honest and clear), Qaulan Baligha (effective and evocative), Qaulan Layyina (gentle), Qaulan Ma'rufa (good and precise), Qaulan Maisura (easy to accept), and Qaulan Karima (noble words). Using a qualitative approach with descriptive content analysis, the research reveals that Ustadzah Halimah Alaydrus effectively applies these six principles in her YouTube content. As a result, her preaching becomes easy to understand, resonates emotionally, and positively influences her viewers.

Ustadzah Halimah is a preacher deeply passionate about spreading Islamic teachings. She is a Muslim woman who maintains her dignity in both her daily life and her preaching. Despite never showing her face publicly, her firm yet gentle voice allows her audience to easily understand and accept her message. Ustadzah Halimah also conducts special studies with Muslim women in Indonesia and abroad, both in person and online (Pridiastuti, 2022). This unique approach inspired the author to further explore and write about "Exploring the Language Style and Personality of Preachers in Da'wah Events: A Case Study of Ustadzah Halimah Alaydrus' Da'wah on YouTube."

2. Method

This paper employs the computer-mediated communication (CMC) method. According to Malik & Mujtaba (2018), CMC activities can take the form of asynchronous communication, such as writing emails or posting responses in online discussion forums, or synchronous interactions, like virtual conversations held in chat rooms. The advancement of computer technology has opened new opportunities for digital communication that are not available through traditional or conventional methods (Kapriadi & Irwansyah, 2020).

The CMC method is applied in this study to understand the interaction between Ustadzah Halimah Alaydrus and her audience via YouTube as a platform for da'wah. CMC enables virtual communication research, where da'wah messages are conveyed not through direct interaction but through digital media, such as videos uploaded to YouTube. This approach is highly relevant, as Ustadzah Halimah's preaching takes place in an indirect format facilitated by technology. As explained by Malik & Mujtaba (2018), CMC encompasses both synchronous and asynchronous online activities, including social media interactions.

This research uses CMC to explore the language styles and personality traits that Ustadzah Halimah displays in her YouTube preaching content. Through indirect observation methods and internet analysis, CMC plays a critical role in evaluating how technology shapes message delivery, relationships with the audience, and audience responses through digital interactions, such as comments and likes.

3. Results and Discussion

Definition of Language Style

According to Dale (1971), linguistic style refers to the beautiful use of language that enhances meaning by introducing and comparing a specific object or concept with more general ones. In essence, the application of particular language styles can alter and generate specific connotations (Dale, 1971). Meanwhile, Keraf (1985) defines language style as a distinctive way of expressing thoughts through language, reflecting the soul and personality of the writer (or language user). A good language style should encompass three essential elements: honesty, politeness, and interest (Keraf, 1985).

According to Keraf (2006: 113), language style is a distinctive way of conveying thoughts through language that reflects the soul and personality of the writer. Short stories often exhibit various language styles that are interesting to study because they frequently contain metaphors that may be novel and unique to some readers (Keraf, 2006). Language style can be analyzed from multiple perspectives, including the language itself. Based on the elements used, language style can be categorized according to word choice, tone in discourse, sentence structure, and the meaning conveyed, either directly or indirectly (Oktaviani & Irwan Zulkarnain, 2022).

Language style represents a unique way of expressing thoughts and feelings, both in written and verbal forms. Its uniqueness lies in the choice of words, which do not always convey meaning directly (Gloriani et al., 2015). Language styles can be divided into various categories. Keraf classifies them as follows: (a) language style based on word choice, (b) language style based on tone, (c) language style based on sentence structure, and (d) language style based on whether the meaning is conveyed directly or indirectly (Keraf, 2006). Meanwhile, Tarigan classifies language styles into several types: (a) comparative language style, (b) conflict language style, (c) connection language style, and (d) repetition language style (2013: 6). In everyday life, particularly in the field of education, Tarigan's classification of language styles is more commonly used and understood (Tarigan, 2013).

According to Keraf (1985), language style is divided into two types based on whether the meaning is conveyed directly: rhetorical language style and figurative language style (Keraf, 1985). In society, language style is often referred to as figures of speech. However, there is a fundamental distinction between the two; language style encompasses broader concepts than figures of speech, with the latter being a subset of the former.

In conclusion, language style plays a crucial role in communication, both written and spoken, as it can create specific effects and express feelings or thoughts in a more engaging and meaningful way. Various theories regarding language style, including those proposed by Dale, Keraf, and Tarigan, offer different perspectives on this concept. A summary of these theories can provide a deeper understanding of the role of language styles in communication. Overall, language style represents a form of creativity in language that allows for the conveyance of messages in a deeper, sometimes indirect manner, while still being effective and meaningful. Therefore, we can conclude that language style serves as a tool to enhance and amplify the impact of communication.

Definition of Personality

Allport, as cited in Sari (2010), defines personality as a psychophysiological organism, emphasizing the unity of psychological (soul) and physical (body) aspects that enable individuals to adapt to their social and physical environments. This definition highlights how personality manifests in individual behaviors in response to various external stimuli, requiring each person to continually adapt to their surrounding situations and conditions. Thus, individual personality serves to respond to diverse environmental stimuli and represents a combination of physical and psychological conditions. Consequently, Allport characterizes personality as a psychophysiological organism (Prihartanto & Maimunah, 2021).

In contrast, Feist and Feist, as noted by Mastuti (2005), present a different perspective on personality. They define personality as a relatively stable pattern, trait, disposition, or characteristic present in each individual, which provides a consistent measure of behavior (Mastuti, 2005). This definition suggests that personality encompasses specific patterns, with each individual exhibiting identifiable behaviors associated with their personality. Because these patterns remain stable and consistent, they reflect the various behaviors displayed by each person. Therefore, we can conclude that personality closely relates to individual behavior.

Various studies on personality indicate a close relationship between an individual's personality and the behaviors they exhibit, particularly in the context of learning behavior. According to Vermetten, Lodewijks, and Vermunt, as cited in Rosita (2018), individuals with a pleasant personality type tend to be more obedient to teacher instructions and focus more effectively on learning material (Rosita, 2018). This positive disposition ultimately impacts their learning achievements.

In other research, personality also influences individual work behavior. Barrick, as referenced in Chorumbolo (2017), found that the conscientiousness personality type closely correlates with work performance across various fields. Individuals characterized as thorough, caring, persistent, responsible, and highly motivated to achieve tend to demonstrate high work productivity and receive favorable evaluations from their superiors (Chorumbolo, 2017). Mount, as reported by Muktar et al. (2016), describes conscientious individuals as reliable, obedient, organized, orderly, responsible, results-oriented, and hardworking (Muktar, Syaharizatul Noorizwan Bt, 2016). Consequently, individuals with a conscientious personality type typically exhibit positive behavior in the workplace, leading to improved work outcomes.

Many theories discuss personality, with one widely used framework being the Big Five Personality Theory, often referred to as the Big Five. This theory categorizes personality based on a lexical approach, which involves grouping words commonly used in everyday

language to describe individual characteristics relative to others (Ramadhani, 2012). The approach employed in this theory is the trait approach. Fieldman, as explained in Mastuti (2005), states that traits are stable dimensions of personality characteristics that differentiate one individual from another (Mastuti, 2005).

Traits can also be referred to as characteristics. In simple terms, personality comprises various traits, indicating that personality encompasses a broader scope than the traits themselves. For the purposes of this discussion, we will not distinguish between traits and personality. The Big Five personality theory includes five dimensions: extraversion, neuroticism, agreeableness, conscientiousness, and openness to experience (Muktar, Syaharizatul Noorizwan Bt, 2016). These five dimensions do not imply that personality is limited to just five types; rather, this classification represents a large collection of thousands of personality traits identified by previous researchers (Ramadhani, 2012).

Pervin, as cited by Alwi et al. (2019), simplified the terms referring to the Big Five personality dimensions into the acronym OCEAN to facilitate memorization. This acronym consists of *openness to experience (O)*, *conscientiousness (C)*, *extraversion (E)*, *agreeableness (A)*, and *neuroticism (N)* (Alwi & Dkk, 2019).

Openness to experience refers to the breadth, depth, and complexity of an individual's mindset when engaging with life experiences. This dimension describes how individuals explore new and unusual concepts and their level of interest in innovation. Those who exhibit this personality trait tend to be imaginative, sensitive, and intellectual, whereas individuals lacking this characteristic are often described as conventional (Mastuti, 2005).

Individuals with an *openness to experience* tend to embrace new ideas and changes, which correlates with their curiosity and strong analytical abilities. They are always prepared to accept new information, which necessitates an analytical process to understand these experiences. This openness to new experiences also fosters a wide range of interests, as they are willing to explore the unknown. Conversely, individuals who do not exhibit this personality trait typically prefer to adhere to existing norms or conventions, demonstrate low levels of curiosity, and show less adaptability to changes or new situations (Prihartanto & Maimunah, 2021).

According to Pervin and John, as cited in Mastuti (2005), *the conscientiousness* dimension reflects an individual's organizational skills, perseverance, and motivation to achieve specific goals. In contrast, individuals who exhibit the opposite of this personality type tend to be dependent, lazy, and disorganized. Robbins, also referenced in Mastuti, explains that *conscientiousness* relates to the number of goals individuals aspire to achieve in a directed, responsible, and results-oriented manner. Conversely, individuals lacking *conscientiousness* often exhibit chaotic tendencies, as they pursue multiple goals simultaneously (Mastuti, 2005). This distinction indicates that people with a conscientious personality type are more likely to concentrate on one goal until completion rather than getting distracted by numerous goals at once.

Extraversion pertains to individuals who are outward-oriented or extroverted. Barrick, as explained by Muktar et al., describes *the extraversion* dimension as encompassing characteristics such as being active, assertive, socially adept, energetic, adventurous, and highly communicative. Extraverted individuals tend to focus on their surrounding environment and possess strong social skills, facilitating effective communication through frequent interaction (Muktar, Syaharizatul Noorizwan Bt, 2016). Consequently, individuals

with this personality type are well-suited for jobs that require extensive contact with others, such as public relations, customer service, or preaching.

Pervin and John, as cited in Mastuti (2005), explain that the *agreeableness* dimension assesses the quality of an individual's orientation, which ranges from gentle to antagonistic in terms of thinking, feeling, and behavior (Mastuti, 2005). Barrick and Mount, as detailed by Muktar et al. (2016), describe this dimension as encompassing characteristics such as a willingness to help others, politeness, kindness, cheerfulness, and a readiness to collaborate.

Individuals with an agreeableness personality type typically find it easy to accept and agree with others, facilitating the formation of positive relationships. They generally enjoy collaborating with others. In contrast, individuals lacking this personality trait tend to be more selfish, focusing on their own needs while disregarding those of others, which often leads to negative attitudes towards people around them (Prihartanto & Maimunah, 2021).

Neuroticism relates to an individual's level of emotional stability and instability. Robbins, as cited in Mastuti, explains that this dimension reflects a person's ability to cope with stress. Individuals with positive emotional states tend to remain calm, are less prone to depression, and exhibit enthusiasm. In contrast, individuals characterized by negative emotions often experience feelings of depression, anxiety, and a lack of inspiration (Mastuti, 2005).

Gupta, as reported by Muktar et al., demonstrates that individuals with high levels of *neuroticism* are more likely to experience anxiety, depression, anger, fear, and feelings of insecurity, especially in public or open situations. Those with stable emotions generally approach problems calmly and do not easily exhibit nervousness, restlessness, worry, or fear. If such feelings arise, they tend to manage them internally without expressing them openly. Conversely, individuals with unstable emotions are more vulnerable to stress, nervousness, anxiety, and worry when confronted with challenges, often expressing these feelings overtly (Muktar, Syaharizatul Noorizwan Bt, 2016).

Da'wah Media

Da'wah activities have existed since the time of the Prophet and have continued to evolve. Over time, da'wah activities have expanded into cyberspace by utilizing information technology, no longer being confined to face-to-face meetings. The development of social media in the modern era has opened new avenues for da'wah, while also presenting challenges. Social media provides many opportunities for preachers to express their da'wah, making it an accessible option for anyone (Yuna & Sikumbang, 2023).

Ustadzah Halimah Alaydrus exemplifies a da'i who utilizes various da'wah media, including TikTok, Instagram, YouTube, and other platforms. In addition to online preaching, Ustadzah Halimah Alaydrus actively conducts offline studies and frequently collaborates with Muslim preachers from various countries. During her offline studies, she often livestreams via her YouTube channel, allowing those unable to attend in person to access the study through YouTube live streaming.

YouTube is an easily accessible platform for watching various types of videos and broadcasting live events, making it an effective medium for preaching through video lectures. This medium allows da'wah messages to be conveyed more effectively with engaging visual and audio content. Consequently, YouTube has become a successful medium for expanding the reach of da'wah and making it easier for people to access beneficial preaching content (Hamdan & Mahmuddin., 2021).

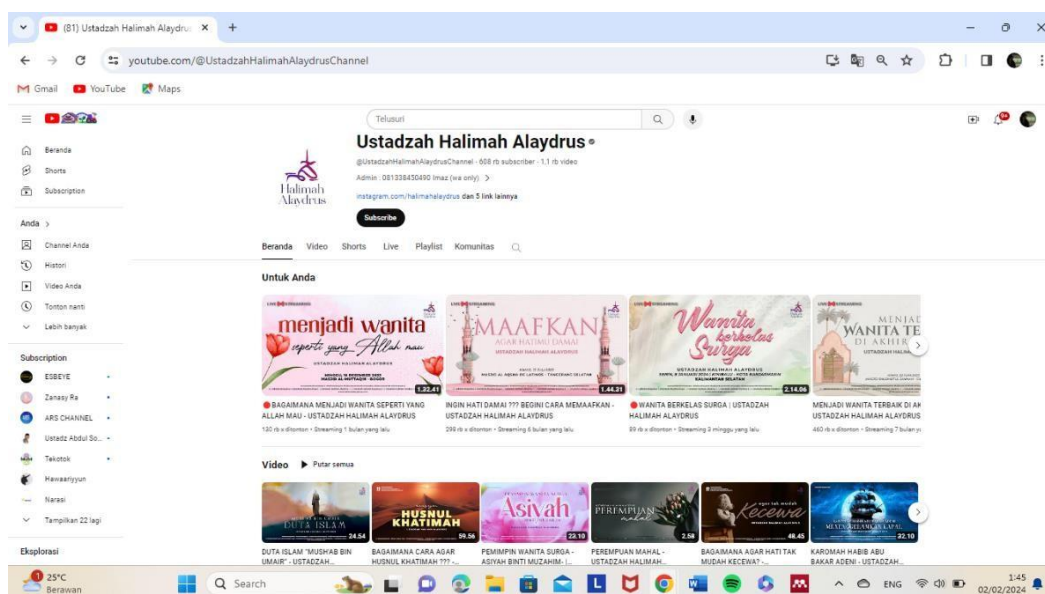


Figure 1 Ustadzah Halimah Alaydrus' YouTube channel account

On her YouTube channel, Ustadzah Halimah Alaydrus presents content primarily on religious topics, such as interpretations of the Quran, hadith, fiqh, and more. Additionally, she encourages and inspires her audience to strengthen their faith and improve their daily lives. Ustadzah Halimah Alaydrus' videos are of high quality, with clear audio. She uses language that is easy to understand and relates religious issues to everyday life (Puji, 2023). Moreover, Ustadzah Halimah Alaydrus is considered credible in delivering lectures and da'wah due to her solid educational background and extensive experience lecturing at various events.

The results of the author's research indicate several components of social interaction in Ustadzah Halimah Alaydrus' preaching on her YouTube account, @UstadzahHalimahAlaydrusChannel:

1. Imitation Factor

In social interaction, imitation involves copying the actions or thoughts of another person or group. Humans often imitate others because they aspire to be like them. To imitate, individuals must have an interest in the object of imitation, admire it, hold it in high social regard, and understand it. Ustadzah Halimah Alaydrus, who frequently preaches via YouTube, exemplifies imitation. She often uses pictures of animals, flowers, or landscapes with beautifully written da'wah messages (Yuna & Sikumbang, 2023). For instance, a follower, @isriisri7120, commented on her YouTube content "Tips for Making Knowledge Become Light," expressing admiration by writing, "Assalamualaikum, my dear Hubabah is healthy, always loved by Allah SWT and His Messenger, Ameen - ameen yra."

2. Suggestion Factor

Suggestion occurs when the recipient of a view or influence is swayed by emotions, often preventing rational thought. When someone has authority or power, the suggestion process becomes easier. In da'wah, the suggestion factor involves how the preacher stimulates, influences, and shapes the attitudes and behaviors of the audience. As a communicator, Ustadzah Halimah Alaydrus influences her audience's thoughts, attitudes, and actions through her YouTube communication. For example, followers of her Instagram account who monitor her posts and live broadcasts may adopt wiser behaviors and relate the teachings to their daily lives. Another example is her choice to wear a veil or niqab on social media, influencing her followers to consider similar decisions (Hakim, 2023).

3. Sympathy Factor

Sympathy occurs when someone is attracted to another person, wanting to understand and cooperate with them. This attraction often stems from an interest in the other person's behavior, appearance, and achievements. The sympathy process can deepen, resulting in admiration, satisfaction, and closeness (Yuna & Sikumbang, 2023). Ustadzah Halimah Alaydrus often uses beautiful and heartfelt words in her YouTube sermons, evoking empathy from her audience. Additionally, she uses an empathetic approach to understand her followers' problems better. By interacting with them through Instagram stories and using the question feature, she tailors her preaching content on Instagram and YouTube to address their specific issues.

These factors demonstrate that the interaction between Ustadzah Halimah Alaydrus and her Mad'u on YouTube is characterized by regular live broadcasts. Ustadzah Halimah Alaydrus consistently shares video recordings on her personal Instagram account after these live broadcasts. These videos are accessible anytime and anywhere, allowing the da'wah message to reach and be appreciated by a wider audience. An interesting aspect of this social media platform is that Ustadzah Halimah Alaydrus does not feel constrained in

communicating her da'wah or interacting with her supporters. With its diverse and flexible communication capabilities, this platform serves as an effective tool for Ustadzah Halimah Alaydrus to convey her preaching messages and build harmonious relationships.

Biography of Ustadzah Halimah Alaydrus

Halimah bint Usman Alaydrus, more commonly known as Ustadzah Halimah Alaydrus, is a well-known figure in Indonesian society today. Born on April 2, 1979, in Indramayu, West Java, she is now 44 years old. She is the fifth of six children, with her parents, Usman Alaydrus and Nur Assegaf, both being religious scholars who emphasized the importance of religion. Ustadzah Halimah Alaydrus is a descendant of the Prophet Muhammad, a lineage evident through her parents (Amy, 2020).

From a young age, Ustadzah Halimah Alaydrus pursued religious education at several Islamic boarding schools before completing formal schooling. She first enrolled at the Darullughah wadda'wah Islamic boarding school in Bangil, Pasuruan, East Java, where she studied for four years before leaving her extended family in Indramayu. She then attended At-Tauhidiyah in Tegal and Al-Anwar in Rembang, Central Java, although she studied at At-Tauhidayah for only one year. Her final education took place at DaruzZahro Tarim in Hadhramaut, Yemen, under the leadership of Habib Umar bin Hafidz. From 1998 to 2002, she not only participated in the learning process but was also recognized as capable of teaching (Aulia, 2019).

According to Setiawan (2008), Ustadzah Halimah Alaydrus returned to Indonesia in 2002 with the permission of her teacher and married Habib Ahmad Al-Hadar, also a descendant of the Prophet Muhammad. She preached at various Islamic boarding schools in East Java with her husband before traveling to Tarim in 2003 to teach. Ustadzah Halimah Alaydrus remains active in preaching at various locations in Indonesia and abroad, even after returning to Indonesia the same year. She frequently lectures in Bekasi, Depok, Bandung, Ternate, Ambon, and Pontianak, as well as Jakarta. Every two weeks, she visits East Java, and four times a year, she embarks on a week-long preaching tour, visiting seventeen cities from Gresik to Banyuwangi. Additionally, she visits Cirebon twice a year and travels to Malaysia and Singapore three to four times annually. Furthermore, Ustadzah Halimah Alaydrus successfully established al-Wafa, a network of female scholars from Egypt's Al-Azhar University and Daruz Zahro. She is the only speaker associated with al-Wafa in Indonesia (Setiawan, 2008).

With extensive experience, Ustadzah Halimah Alaydrus has produced many works, ranging from preaching through social media content to authoring several well-known books. One notable book is "Earth Bidadari," which discusses nine noble women who can serve as role models, especially for Muslim women in search of such figures today. The author presents beautiful, dramatic, and touching life stories. This book recounts her experiences as a student in Tarim, Hadramaut, Yemen, where she met many extraordinary individuals. Readers feel as if they are directly engaging with these noble women and can draw important lessons from their life experiences. This book provides inspiration and examples for readers to improve themselves and become pious women (Alaydrus, 2023).

The book "Pillars of Light" narrates the stories of the first four companions of the Prophet who embraced Islam. "Disasters of Love" explains every phase of marriage. "Our Morals," written by Habib Umar bin Hafidz and translated by Ustadzah Halimah Alaydrus, discusses proper behavior towards Allah SWT, other people, and oneself. "O My Son," written by Ayyuhal Walad and translated by Ustadzah Halimah Alaydrus, conveys the advice Imam

Al-Ghazali gave to his students. "Tutur Hati" is a collection of Ustadzah Halimah Alaydrus' blog posts, tweets, and Facebook entries from 2009 to 2012, compiled for easy reading without using media. "Assalamu'alaikum Tarim" tells her personal journey of self-discovery. "Bidadari Bumi 2" discusses virtuous women who should be emulated in daily life. Lastly, "Our Book" offers soul-enlightening notes.

Language Style and Personality

In the realm of da'wah on social media, particularly on platforms like YouTube, social interaction plays a crucial role. Effective communication necessitates relational dynamics, where preaching on YouTube involves reciprocal relationships influencing each other. Ustadzah Halimah Alaydrus assumes the role of communicator, while her followers (mad'u) act as recipients, with the objective of influencing them towards attitudinal change in accordance with the da'wah's goals (Yuna & Sikumbang, 2023). Followers perceive Ustadzah Halimah Alaydrus's conduct and messages as guiding principles for leading a devout life. Her positive demeanor and viewpoints on social media encourage followers to integrate religious values into their daily routines.

In the era of globalization, characterized by increasing critical thinking, da'wah focuses on global transformation aimed at enhancing contemporary conditions and technological advancements through awareness, education, discourse, and science (Helga, Nazar, 2023). Effective preaching strategies and a clear language style are essential for facilitating structural and cultural improvements. Research on Ustadzah Halimah Alaydrus's YouTube channel, @UstadzahHalimahAlaydrusChannel, indicates that her language style is not only straightforward but also highly accessible to her followers. Videos on her channel are noted for their excellent quality and clear audio. She employs language that is easily comprehensible and relates religious issues to everyday experiences (Puji, 2023).

According to Helga et al., Ustadzah Halimah consistently upholds her dignity in both personal and preaching contexts. Despite never appearing publicly, her followers readily grasp and accept her messages conveyed through her firm yet gentle voice. Furthermore, Ustadzah Halimah frequently engages in specialized studies with Muslim women, both locally and internationally, either in person or through online platforms. Presently, she is a prominent religious figure among teenagers, particularly Muslim women, admired for her direct approach. Her discussions often address contemporary issues regarding Muslim women's roles within their families and communities, often interweaving narratives of prophets, their companions, and scholars (Helga, Nazar, 2023).

The act of preaching is inherently intertwined with psychological dynamics, as it involves understanding the character and behavior of both the preacher and their audience, known as the mad'u (Fabriar, 2019). Preachers often encounter challenges in persuading their audience to attentively listen to and apply the preached message in real-life situations. This difficulty arises from the diverse nature of the audience, each responding uniquely to the preaching material presented. The ultimate goal of preaching is to inspire a change in attitudes and behaviors, which serves as a gauge of the preaching's effectiveness. Da'wah aims for the mad'u to comprehend, contemplate, and internalize the message conveyed by the preacher, leading to conscious implementation of the teachings (Fabriar, 2019).

Ustadzah Halimah Alaydrus exemplifies a popular preacher known for her resolute and straightforward approach. Her YouTube preaching videos reflect her firm principles and assertive delivery style. Despite not showing her face, which she consciously avoids for reasons of personal dignity, Ustadzah Halimah Alaydrus's unique presentation remains

compelling. Her lectures attract a significant following, especially among young people eager to participate in her teachings. These sessions, typically exclusive to women, strictly prohibit video recordings to uphold Ustadzah Halimah Alaydrus's preference for privacy and maintain her dignity as a woman.

4. Conclusion

Ustazah Halimah Alaydrus exemplifies a da'i who utilizes various da'wah media, including TikTok, Instagram, YouTube, and other platforms. In addition to online preaching, Ustazah Halimah Alaydrus actively conducts offline studies and often collaborates with Muslim preachers from different countries. During her offline sessions, she consistently provides live streaming via her YouTube channel, enabling those who cannot attend in person to follow along through the live broadcast.

Ustazah Halimah Alaydrus employs a language style in her preaching that is easily understood by her audience (mad'u). Her delivery is straightforward, firm, and uncomplicated, accompanied by her soft voice, which enhances clarity. The videos she uploads are of high quality, with clear audio. She uses simple language and relates religious issues to everyday activities, making her messages relatable. Teenagers, particularly Muslim girls, frequently listen to Ustazah Halimah Alaydrus due to her clear delivery and exemplary personality. She often addresses current topics on how Muslim women should interact within their families and communities, incorporating stories of the Prophet, his companions, and the scholars (ulama) to illustrate her points.

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