Filter Bubble: Consumption Gen Z of Da'wah Content on YouTube

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Abstract

Indonesia, as a multi-religious country with the most significant number of Muslims in the world, is a country that adheres to a democratic system of government by always holding elections. However, issues and hoaxes about religion in election contests are often raised as topics in political campaigns, primarily through social media, which have the potential to trigger conflict. At the same time, Gen Z's penetration of social media use as novice voters can be relatively high. Today, the popularity of YouTube on social media among Gen Z is a priority reference for accessing religion. Ironically, this phenomenon indicates the existence of a filter bubble that limits the opportunities for Gen Z's exploration of religious issues.

This picture encourages researchers to find out the existence of a bubble filter of da'wah content on social media consumption—YouTube on Gen Z. Using new media, bubble filters, and da'wah content as a theoretical framework, this research uses a case study research method involving three informants who are Gen Z with their respective religious interests and preferences.

The findings of this study reveal that the existence of bubble filters Z is real. Gen Z has consumed da'wah content through YouTube for 1-3 hours daily, so the content history appears homogeneous (*homophily*). Hash has been considered a necessary and crucial means for users to increase faith, expand knowledge, and gain inspiration, primarily through da'wah content such as short studies, Prophet stories, and short lectures. However, the filter bubble phenomenon exposes users only to content that matches the interests and

views of social media users, thus reducing the diversity of information received. Moreover, the bubble filter can narrow perspectives and create an isolated community where users only interact with people who share similar views, limiting opportunities for dialogue with dissenting views.

Abstrak

Sebagai negara multi religi dengan penganut agama Islam terbesar di dunia, Indonesia juga merupakan negara yang menganut sistem pemerintahan demokrasi dengan selalu melaksanakan pemilu. Namun dalam kontestasi pemilu, isu dan hoaks mengenai agama sering kali diangkat menjadi topik dalam kampanye politik terutama melalui media sosial yang berpotensi memicu konflik. Disaat yang bersamaan penetrasi penggunaan media sosial oleh Gen Z sebagai pemilih pemula dapat dikatakan tergolong tinggi. Popularitas media sosial Youtube dewasa ini dapat dijadikan rujukan untuk mengakses informasi yang berkaitan dengan religi bagi Gen Z. Hal ini menjadi sebuah ironi dengan keberadaan fenomena filter bubble yang memberikan peluang Gen Z untuk selalu terekspos dengan isu-isu keagamaan.

Gambaran inilah yang mendorong peneliti untuk mengetahui adanya filter bubble sebagai konsumsi konten dakwah Youtube pada Gen Z. Dengan menggunakan new media, filter bubble, dan konten dakwah sebagai kerangka teori. Penelitian ini menggunakan metode studi kasus dengan melibatkan 3 orang informan yang merupakan Gen Z.

Hasil penelitian ini menemukan bahwa keberadaan filter bubble sebagai konsumsi konten dakwah Youtube pada Gen Z nyata adanya. Gen Z telah mengonsumsi konten dakwah melalui Youtube rata- rata selama 1-3 jam per hari sehingga histori konten tampak homogen. YouTube telah dianggap menjadi sarana penting bagi pengguna untuk meningkatkan iman, memperluas pengetahuan, dan mendapatkan inspirasi, terutama melalui konten dakwah seperti kajian singkat, cerita Nabi, dan ceramah pendek. Namun, fenomena filter bubble membuat pengguna hanya terpapar pada konten yang sesuai dengan minat dan pandangan pengguna media sosial, sehingga mengurangi keragaman informasi yang pengguna media sosial terima. Hal ini dapat mempersempit perspektif dan menciptakan komunitas yang terisolasi, di mana pengguna hanya berinteraksi dengan orang-orang yang memiliki pandangan serupa, membatasi kesempatan untuk berdialog dengan pandangan yang berbeda.

Kata Kunci: *Da'wah Consumption, Filter Bubble, Homophily, Social Media*

A. Introduction

Apart from being known as a multi-religious country, Indonesia adheres to a democratic system of government and always holds general elections. Based on these guidelines, Indonesia conducts regional and national elections. During the election contestation period, issues and topics regarding religion are often raised in public forums and become topics in political campaigns, primarily through social media, which have the potential to trigger conflict. Rumours of identity politics, in this case, religion, always appear in election campaigns. Some phenomenal political campaign cases in the last decade intersected with religion, such as that experienced by Basuki Tjahaja Purnama or Ahok, who was accused of blasphemy in one of his campaign speeches ahead of the DKI Jakarta regional head election (Pilkada) in 2017 (Debora, 2016). Furthermore, there was an emergence of accusations directed at Prabowo as a supporter of the ideology of the caliphate state during the 2019 presidential election (Riana & Widiastuti, 2019).

Research findings indicate that YouTube ranks as the second most visited and utilized platform by Indonesians for accessing information, including religion-related content (Riyanto, 2022). A country with a population that predominantly follows Islam, with a percentage of 86.93% country with a population that is primarily Muslim, with a rate of 86.93% (Kusnandar, 2022). Information containing da'wah is ubiquitous and easy to find. The popularity of YouTube social media for Gen Z today can be a practical source to access religion, such as da'wah content. When accessing da'wah content through YouTube, it is essential to be highly vigilant. Because of the many types of da'wah content on YouTube, it is not uncommon for it to contain problematic narratives and trigger controversy in the multicultural Indonesian society. For instance, a preacher known for his unconventional style. He faced backlash after making inappropriate jokes with an iced tea seller at a religious gathering. The audience laughed, as did other prominent preachers on stage. This incident resurfaces criticisms of his approach, highlighting the challenges of balancing engaging da'wah content with respect for societal norms (Noor & Taufek, 2025). A study titled Islamic Radicalism in Social Media (YouTube Channel Context) reveals that there are still YouTube channels that share radicalized content with the characteristics of teaching puritanism, anti-state system, and intolerance (Harianto, 2018).

Karl Mannheim defined a generation as a group that significantly impacts their society in the same period (Lubis & Mulianingsih, 2019). Generation. Multiple names, such as iGeneration, Net Generation, or Internet Generation, often refer to the generation born between 1995 and 2010. Numerous names, such as iGeneration, Net Generation, or Internet Generation, often refer to the generation born between 1995 and 2010. Gen Z is known for managing their ability to multitask and manage multiple activities simultaneously. They rely heavily on internet technology and cyberspace in their daily lives. Their early

and extensive interaction with the internet is seen as having a significant impact on shaping their personalities (Suteja, 2020).

The penetration of social media by Gen Z users as first-time voters is relatively high. A survey by Alvara Research Center about internet addicts shows that most of them are from Generation Z. (Annur, 2022). This is something to be aware of, especially with the existence of the filter bubble phenomenon. The filter bubble effect can be a driving factor in realizing a condition that allows Gen Z to constantly be exposed and confined by exposure to information or content that is religiously charged, without regard to the diversity of views.

While there is a lot of useful, valuable, applicable da'wah content on YouTube, some of it is problematic and controversial in Indonesia's multicultural society. As a country with ethnic, religious, and cultural diversity, Indonesia is highly vulnerable to divisive issues, especially those involving religion. In this context, YouTube is one of the most popular. It is often a means of spreading proselytizing that contains problematic narratives. Research on Islamic Radicalism in Social Media (Harianto, 2018) It was revealed that some YouTube channels often spread content with radical narratives. These contents have distinctive characteristics, such as spreading extreme Puritanism, rejecting the legitimate state system, and spreading intolerance by alluding to SARA issues, which can trigger social tensions.

In addition to containing controversial narratives, da'wah content on YouTube has also been proven to influence the attitudes and behavior of its audience. A study shows that da'wah videos on YouTube can lead to changes in a person's perspective and behavior (Suhartini, 2021). It is essential to observe, considering that radical or intolerant da'wah has the potential to strengthen extreme attitudes among the community, especially the younger generation who are active users of social media. Thus, there needs to be an effort to balance da'wah content on digital platforms to align with the values of tolerance and diversity embraced by Indonesian society (Fauziah, 2020).

As a social media platform, YouTube allows users to access a broad range of content. However, this diversity is often constrained by the filter bubble effect on social platforms like YouTube. These filter bubbles arise from algorithms that curate content based on user preferences (Mia, 2024; Wulandari et al., 2021), resulting in timelines filled with repetitive or similar topics (Paramita et al., 2019; Ramli, 2022). Consequently, users find themselves in a restricted content loop where they are exposed only to familiar categories, limiting their exposure to diverse perspectives.

The bubble filter algorithm also leads to the emergence of the echo chamber phenomenon, where users with similar interests are grouped and constantly shown content that supports the preferences of digital media users (Namira, 2020). As a result, this can trigger cognitive bias as users are only exposed to similar viewpoints, narrowing their perspective on issues. The

underlying risk of this phenomenon is the reduction of exposure to diverse opinions, leading people to become trapped in their beliefs and mindsets without opportunities to engage with or contemplate alternative viewpoints (Adam, 2017).

At first glance, these algorithms may seem harmless, making it easier for users to find content that matches their interests online. However, behind this convenience, this algorithm isolates users' information flow and knowledge within their information bubble. Users are not exposed to broader perspectives as the bubble filter invisibly filters or blocks other information that may be more important and relevant to them. As a result, users do not develop intellectually and remain in a limited sphere of knowledge.

The existence of the filter bubble phenomenon is increasingly worrying in the era of information flooding on the internet. At a time when information is so abundant, this algorithm narrows users' horizons and increases the risk of social fragmentation. In addition, bubble filters have the potential to amplify the spread of misinformation and disinformation as users are constantly exposed to content that supports their beliefs, with no room to reassess the truth from different perspectives. Moreover, it risks exacerbating social polarization and inhibiting dialogue between groups with diverse views.

Although many social media users may not be familiar with the term "filter bubble," many have unknowingly experienced its effects. In shaping an individual's online identity, one should consistently present content that aligns with their preferences and views, reinforce existing beliefs, and limit exposure to diverse perspectives (Indriani et al., 2020). It unconsciously limits one's understanding of broader perspectives and can even create dependence or addiction to certain types of content (Mustikaningtyas, 2018). It unconsciously limits one's understanding of broader perspectives and can even create dependence or addiction to certain types of content.

In addition, bubble filters also increase bias in news presentation(Haim et al., 2018). Hence, it narrows users' view of reality. Algorithm-generated web personalization also limits the perspective of information and encourages users to reject different ideologies or views. The personalization of the web through bubble filters urges the rejection of different ideological views, which can ultimately lead to bullying or abuse on social media (Hidayah, 2019).

A study demonstrated that the filter bubble is proven to affect users, namely, the digital ecosystem they inhabit and their internet usage behavior (Wulandari et al., 2021), a phenomenon. The bubble filter phenomenon and its impact affect many social media users when surfing digitally. In identity formation on the internet, bubble filters play a role in influencing how a person forms and presents their identity on a digital platform (Indriani et al., 2020). Concerning da'wah in the era of social media (Wahdiansyah & Zidny, 2024), Chairman of the Central MUI Da'wah Commission, Ahmad Zubaidi, stated that the bubble filter could present a challenge. MUI estimates that video-based da'wah content will

become even more unexpected (Triatmojo & Suhendi, 2022). It has the potential to be manipulated by irresponsible parties, where originally unproblematic videos can be cut and misused, turning them into uncontrolled and even radical content. This further raises concerns about the negative impact of filter bubbles on platforms such as YouTube, particularly in disseminating proselytizing content. Given these risks, this study highlights the urgent need to explore the **Filter Bubble of Da'wah Content in Social Media Consumption among Gen Z**. By examining how algorithm-driven personalization influences the religious narratives encountered by young audiences, this research offers a novel perspective on the intersection of digital media and spiritual discourse. Understanding this phenomenon is crucial for preventing radical risk and developing strategies to promote moderate or tolerant and responsible religious content in the digital space..

B. Methods

By involving three informants, this research seeks to explore information on the filter bubble phenomenon that occurs as a YouTube user, classified as Gen Z, Muslim, and often consumes da'wah content on YouTube. Qualitative research aims to describe social phenomena in a natural and in-depth manner (Kriyantono, 2014). Based on this, this research is not intended to make generalizations (Jaya, 2020).

The research method used is a case study, which is research that places the object of study as a case. The object of study is usually a contemporary phenomenon. This placement is based on the object's specifications, uniqueness, and distinctiveness as a case to be studied (Pujileksono, 2015). The case referred to in this study is the consumption of da'wah content in the trap of the social media bubble filter phenomenon. Case study research aims to analyse and obtain an in-depth description of a case of social phenomena by asking how and why through interviews, observation, and documentation (Yin, 2009).

C. Results and Discussion

1. Media Consumption in the New Media Era

Media consumption is the process of using and digesting information through the media, carried out by individuals or groups, and it is an activity of interacting with the media (Alzubi, 2023; Berg et al., 2007). Media consumption is also a process of active interaction between the audience (consumer) and the media. Consumers not only take an active role as those who choose the various media materials available to the audience but also actively use, interpret, and monitor (decode) the materials they consume. This means that media consumption is not just an activity of focusing on certain media, but is also multi-phased and rich in dimensions (Budiman, 2002). The concept of media referred to in this research relates to the contemporary communication media of new media. Based on

McLuhan's idea of new media, the new media in question are digital technologies such as computers, the internet, and social media (Littlejohn & Foss, 2010).

Platforms like social media, streaming services, and online news outlets have surged in popularity, causing a decline in the use of traditional media. This shift towards digital media has reshaped the media industry and transformed how the public consumes media. A significant phenomenon is that many consumers rely on social media as their primary source of content, which mentions social media-centric consumption (SMCC). Furthermore, consumption combined with social media usage may contribute to a relatively higher level of negative consequences of social media usage (Alzubi, 2023; Shah et al., 2023; Zulhazmi & Hastuti, 2018). In this context, consumers intentionally engage in consumption behavior, especially the consumption of proselytizing content, on social media platforms. Research has shown that digital religious engagement is rising, with platforms like YouTube and Instagram becoming key sources for spiritual education and guidance. Research has also shown that Gen Z audiences, particularly Gen Z Muslims, actively seek out da'wah content that matches their spiritual and social interests, further reinforcing their consumption patterns. Digital footprints (*figures 1, 2, and 3*) have shown how Gen Z uses platforms such as YouTube as a medium for religious information. It can be seen that da'wah content appears at the top of the list; this proves that Gen Z's activeness in searching for spiritual information relies heavily on social media platforms, including YouTube.

2. Filter Bubbles Social Media

In 2011, Eli Pariser introduced the phenomenon of The Filter Bubble through his book entitled The Filter Bubble: What the Internet Is Hiding from You. In his work, Pariser explains how the algorithms used by online platforms, such as social media and search engines, work (Ekström et al., 2022). Create a bubble of information customized to the user's preferences (Pariser, 2011a). The algorithms select and present content that is deemed relevant and interesting to social media users. An algorithm that creates a presentation of information or content on the internet based on what is liked or considered appropriate from a person's online behaviour in the digital ecosystem. This algorithm removes some information that internet users consider irrelevant (Pariser, 2011b). As a result, users are often only exposed to content that supports their views, without being exposed to different perspectives, potentially narrowing horizons and increasing polarization.

Filter bubbles have negative impacts, such as limiting access to diverse information, increasing polarization and fragmentation of society, and reducing the ability of individuals to make informed decisions. However, there are also benefits resulting from this phenomenon, such as increasing efficiency in finding relevant information and helping individuals find content that matches their interests on social media. In the face of the filter bubble phenomenon, it is essential to increase digital awareness and literacy, develop strategies to address it, and expand access to diverse and accurate information so that users can continue to have a broader view (Kitchens et al., 2020).

Filter bubbles are often identified as a result of a lack of diversity and confirmation bias on social media. This condition provides the possibility of homophily, which is the tendency to communicate with someone who is the same person or has specific attributes that are the same or similar.(Levine & Hogg, 2009). First, there is a lack of information diversity due to restrictions on information sources. In an echo chamber, individuals are only exposed to information from people with similar views, which confirms their previous beliefs (Geschke et al., 2019). Digital media users are not exposed to other viewpoints, so their opinions are never really challenged (Resnick et al., 2013). Meanwhile, filter bubbles are highly personalized information environments unique to each individual (Pariser 2011), where users only see content that aligns with their beliefs or attitudes. Both phenomena exacerbate confirmation bias, the tendency of individuals to seek out information that supports their existing beliefs.

The bubble filter is a powerful metaphor that reflects the widespread concern that the use of social media can limit the access to information that users receive online, thus failing to create a free and diverse information-sharing experience. The fear is that social media algorithms, combined with the natural human tendency to interact with like-minded people, create an environment where users are exposed to more content that pleases and supports their opinions. This excludes information that is more diverse and may challenge existing beliefs. This intuitive understanding of the concept of echo chambers and filter bubbles is already widely accepted by the public.

The filter bubble phenomenon also facilitates ideological groupthink, where people overvalue their collective beliefs. This is compounded by the pressure to achieve uniformity. (Liu et al., 2023). Lack of information diversity is a serious problem because exposure to different political views can increase one's understanding of the reasons behind other political perspectives and foster political tolerance (Ekström et al., 2024). Therefore, narrowing information sources can limit an individual's ability to see alternative viewpoints, ultimately reinforcing societal polarization and intolerance.

Filter bubbles have several key characteristics that illustrate how algorithms and social interactions shape an individual's information experience. One of its key features (Kitchens et al., 2020) Is (1) content personalization, where the content presented is tailored to prior preferences, interests, and behaviors. This makes users only see information that matches their views and desires. As a result, (2) a lack of information diversity occurs, where users tend to be exposed to similar information and do not get access to different perspectives or views, thus reducing the variety in sources of information consumed. In addition, bubble filters also cause (3) ideological segregation, where users often connect with individuals who share similar views and ideologies, amplifying exposure to content that aligns with their beliefs while ignoring dissenting views and opinions.

This phenomenon also exacerbates (4) confirmation bias, where users are more likely to seek and consume information that confirms their views and beliefs, ignoring information that contradicts them. As a result, assumptions that may not

be based on balanced facts are further reinforced. Furthermore, bubble filters can create. This reduces (5) a spiral of silent effects, where users feel their views are the norm. After all, they are not exposed to other viewpoints, reinforcing isolation and reducing tolerance for differences. In addition, non-transparent information is presented, often without users realizing it. Finally, the filter bubble also leads to (6) limited access to diverse information, resulting in users losing a comprehensive understanding of relevant issues. These characteristics demonstrate how bubble filters can affect how individuals access, understand, and interact with information in the digital world.

3. Da'wah Content on YouTube

Over time, da'wah has evolved from generation to generation, including in the da'wah medium. Hamza Ya'qub divides da'wah media into two types: traditional and contemporary (Rakhmawati, 2016). Da'wah through social media includes da'wah media in the modern era. It is done by creating a work containing a da'wah message and uploading or distributing it to a user on a social media page. Content is inherent in communication media. The word content in the Big Indonesian Dictionary of information available through electronic media or products (KBBI Online, 2022). These uploads can be called da'wah content resulting from media production such as video, audio, writing, etc. Da'wah is a form of persuasive communication. A process carried out by the perpetrator of da'wah against the target of da'wah to always live life in an Islamic manner and be in the way of Allah. Da'wah content is a media product that contains da'wah messages to invite moral goodness based on Islamic teachings rooted in the Al-Quran and hadith. Specifically, the da'wah content referred to in this study is a YouTube media product in the form of videos containing elements of da'wah messages.

In this case study research, researchers involved three informants who were selected based on criteria such as belonging to Generation Z (individuals born between 1995-2010, being Muslims, and quite often accessing da'wah content on social media. Informant identity data is also included in the following table.

Table 1. List of informant identities

No	Name	Age (years old)	Gender	Ustad/ Kyai/ Religious figure who is a favourite content
1.	ARR	23	Male	Rumaisho, Yufid, Yufid TV, Ustad Aminur Baid, dan Muslim Merapi TV.
2.	ND	22	Female	Buya Yahya, Habib Ahmad Al Hidrus, dan Habib Ja'far
3.	MYU	15	Male	Hanan Attaki, Ustad Khalid Basalamah, Habib Ja'far, Ustad Adi Hidayat, dan Ustad Abdul Shomad

Consumption of da'wah content on YouTube by Gen Z occurs with interactions that form specific patterns. The interaction between Gen Z and YouTube media occurs quite intensely and regularly in daily life. They watch da'wah content on YouTube for an average of 1 to 3 hours per day using the YouTube application on a smartphone. There are also underlying motives that come from within (internal) and external influences, such as habits and the ease of accessing YouTube. Gen Z does this to fulfil the desire for curiosity in knowledge or information about Islam, or as a means of education.

The results of the interviews with the three informants showed similar interaction patterns in consuming da'wah content on YouTube. They actively watch da'wah content with varying durations; informants ARR and MYU watch for 1-2 hours, informant ND watches for about 30 minutes per day, and informant ND watches for about 30 minutes daily. Consume varies from questions and answers, motion graphics, and Prophet stories to Islamic history. In addition, the three informants follow some popular da'wah channels on YouTube, such as Rumaisho, Yufid, Ustad Aminur Baid, and Ustad Adi Hidayat, respectively, with their experiences in learning about Islam.

Their interaction with YouTube algorithms is also significant in discovering new content. ARR and MYU mentioned that the algorithm's recommendations help tailor the content displayed to their preferences. They also actively interact with content through commenting and liking, and utilise the video download feature to save and share content with friends. Overall, YouTube is an essential platform for the three informants in accessing and learning about Islam and facilitating their interaction with the various features and da'wah content available.

From the results of the interviews, it is known that the informants' motives or drive to consume da'wah content on YouTube are influenced by several factors. First, the need for self-education is the main reason for ARR and MYU informants, who want to gain new knowledge and deepen their understanding of Islam. ARR also expresses the need for motivation and inspiration. MYU also expresses the need for motivation and inspiration, and they expect da'wah content to increase their faith and piety. In addition, informant ND watches da'wah content as a form of worthwhile entertainment, where he feels that da'wah content is entertaining and provides valuable knowledge about Islam.

Another motive that emerged was the enhancement of faith and insight. MYU asserted that he specifically watches da'wah content to strengthen his faith, while ND expressed his desire to broaden his horizons about Islamic teachings through da'wah content. Overall, the informants' primary motives for consuming da'wah content on YouTube include self-education, motivation, inspiration, faith enhancement, and insight enhancement, making YouTube a relevant platform to fulfil their religious and intellectual needs, strengthening your point throughout your paper.

Filter bubbles are created in social media pages due to algorithms that work by reading users' digital footprints, such as search history, location traces, and click history, which causes the creation of echo chambers. Then, it has implications for the exposure of content that appears on the social media homepage, which

becomes homogeneous or only presents content based on what is considered relevant and confirms the beliefs of its users; in other words, the content in the bubble filter is increasingly personalised.

Informant ARR's homepage shows that 19 27 content offerings contain da'wah messages. ND's informant shows that 14 of 18 content offerings have da'wah messages. MYU's informant shows that all content on the YouTube homepage is with da'wah messages. Da'wah content in the bubble filter on YouTube appears homogeneous or similar, dominated by Islamic da'wah content.
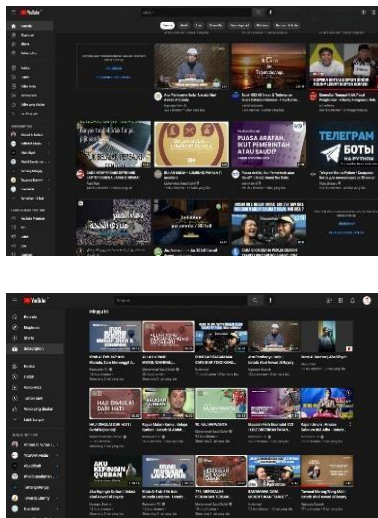

Figure 1. Screenshot documentation of content presentation on ARR's YouTube homepage
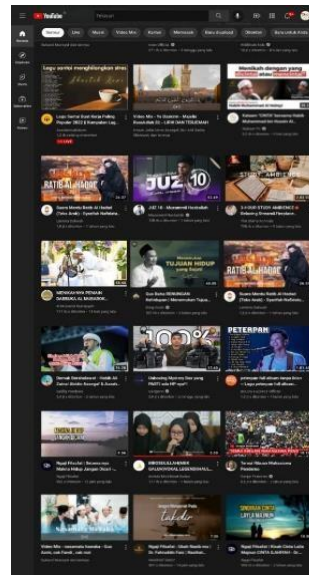

Figure 2. Screenshot documentation of content presentation on ND's YouTube homepage
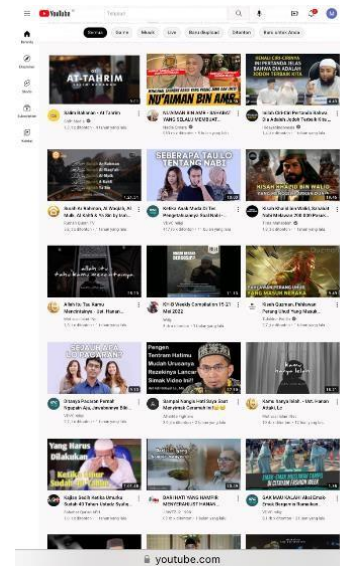

Figure 3. Screenshot documentation of content presentation on MYU's YouTube homepage

Informants consume various types of dakwah content on YouTube. The first type of content they enjoy is (1) short studies, such as question and answer sessions or lectures that are presented in a short duration, so they are easier to understand. In addition, (2) Prophet stories and Islamic history are favourite content that provide lessons on Islamic values and examples from the Prophets. (3) Motion graphic da'wah is also attractive to informants because lectures accompanied by animations or engaging visuals make the message easier to receive and understand.

Furthermore, (4) short lectures lasting between 7 and 10 minutes are preferred as they can be absorbed quickly. Informants also enjoy (5) live streaming, which allows them to interact directly with preachers or religious leaders in real-time. In addition, (6) inspirational content that motivates to increase faith and enthusiasm for worship is often consumed by informants.

Finally, they also consume (7) educational videos that discuss muamalah topics, Islamic law, and how to socialise according to the teachings of the Prophet.

Overall, the da'wah content consumed by informants is informative, educative, and inspirational, presented with an approach relevant to everyday life and easy to understand. However, from the informants' social media history, social media users can see that the algorithms and content that social media users consume are indeed related to users' preferences and interests. Informants consume da'wah content on social media such as YouTube and Instagram, and the preferences of social media users regarding this content are reflected in the social media histories of the three informants. In this case, social media algorithms identify informants' preferences and interests from the content they consume and recommend content that matches their preferences. This makes it easier for informants to find relevant and valuable content for social media users and allows users to communicate with people with similar interests. This can form a filter bubble, where informants only see content that matches their preferences and interests, and are not exposed to different content, or that can broaden the horizons of social media users. To overcome this, informants should endeavor to consume content from various sources and consider multiple perspectives so that social media users can broaden their horizons and knowledge.

Based on this, it becomes clear that the phenomenon of bubble filters on consuming Dawa content, where informants only enjoy content from the results of algorithmic recommendations and content selection that matches informants' preferences, can create boundaries of views on social media. Filter bubbles occur when digital platform algorithms tailor content based on users' interests and history so that informants are only exposed to information that reflects the views of social media users. In the informant's context, the informant continues to receive recommendations for da'wah content based on social media users' preferences, but is less exposed to different or conflicting viewpoints. Cultivation theory (Cheng et al., 2016; Shrum, 2017), proposed by George Gerbner, explains how repeated media exposure can shape users' perceptions of reality. In this case, if people are constantly exposed to uniform content, they tend to develop a narrow worldview and align themselves with frequently consumed content.

Therefore, the filter bubble phenomenon can have negative impacts. Firstly, users experience repetition of information because they only receive similar content, without gaining new insights. Secondly, the diversity of views is reduced as users are not exposed to different perspectives, which limits informants' opportunities to broaden their horizons. In addition, social interactions formed on social media become isolated, as users interact more often with individuals who have similar views, reducing the opportunity for dialogue with different groups.

Filter Bubbles in social media could lead to fanaticism, where individuals are increasingly convinced that the views held by social media users are the only correct ones, without considering other points of view. This can lead to a lack of

tolerance for different views, undermining the diversity of ideas and opinions. In the case of da'wah on social media, this risk of fanaticism can be further increased if the algorithm continues to reinforce existing preferences without allowing room for openness to broader perspectives.

As fanaticism grows, individuals can create opportunities for themselves or groups to move towards extremism. In this condition, a person becomes so attached to a particular belief or view that they are willing to do anything to defend it, including making personal sacrifices or even sacrificing others. Fanaticism rooted in the filter bubble further exacerbates the situation as individuals constantly receive information that reinforces their views without any counterbalance from other points of view.

The extremism that grows out of this fanaticism can lead to radical actions, where one considers that self-sacrifice, even in the form of violence or persecution, is justified in fighting for the beliefs reinforced by certain da'wah narratives on social media. Some YouTube da'wah content consumed by the informants in this research promotes conservative and rigid interpretations of religious teachings, which, in some cases, may contribute to exclusivist attitudes. However, other content emphasizes moderation and tolerance, reflecting a diverse spectrum of online religious discourse. These sacrifices, whether physical or ideological, often disregard humanitarian values and tolerance, as social media users only see the world in a narrow, black-and-white framework, without considering the complexity of different opinions or beliefs.

D. Conclusion

Based on the existing findings, it can be concluded that bubble filters, such as the consumption of YouTube da'wah content on Gen Z, are genuine. Gen Z has consumed da'wah content through YouTube using a smartphone for an average of 1-3 hours per day with the aim of education or to fulfil curiosity about their religion, in this case, Islam. The existence of bubble filters has implications for the exposure of content offerings on the home page and YouTube content recommendations of Gen Z that present content offerings that appear homogeneous or only dominated by one genre, namely da'wah content. As a social media platform with a video format, YouTube becomes a content platform that is awaited and enjoyed daily. YouTube content is material that is trusted as a means to increase faith, expand knowledge, and gain inspiration in everyday life. The existence of da'wah content is the reason for having strong preferences and interests in religion in various types of content, including short studies, Prophet stories, Islamic history, da'wah motion graphics, short lectures, live streaming, inspirational content, and educational videos. However, the filter bubble phenomenon supports social media consumption only tailored to their respective religious interests and preferences. This means that informants only see da'wah content that matches their views and interests, so they are not exposed to different content or content that does not match their views (*homophily*). This can be a potential negative because the repetition of information and reduction of content diversity will only trigger the cultivation of perception. The

danger is that this will limit informants to only interacting with people who share their views and interests, so they cannot interact with people with different views and interests (development of an isolated community).

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