

## TARGETING THE SWIPE GENERATION IN ISLAMIC COMMUNICATION: ADAPTATION OF DIGITAL CAMPAIGNS ON THE @MILLENIAL\_HIRO ACCOUNT IN THE POLITICAL CONSTELLATION OF MEDAN CITY YOUTH

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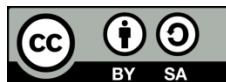
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### ABSTRACT

*This study aims to analyze the adaptation of digital campaigns carried out by the Instagram account @millennial\_hiro in attracting the swipe generation in Medan City, through the approach of Islamic political communication and symbolic interactionism theory. The swipe generation, as a representation of productive-age youth, shows characteristics of critical, fast, and responsive information consumption to social media. The @millennial\_hiro campaign strategy does not only use digital media to convey political programs, but also builds an interaction space based on the values of honesty, trustworthiness, justice, and benefit. This study uses a qualitative approach with descriptive methods, observation techniques, documentation, and content analysis based on the Klaus Krippendorff model. The findings show that various forms of content such as online game tournaments, educational microblogs, narrative talk, flow-talk, social experiments, and parody videos are used to create emotional resonance, strengthen political involvement, and form collective meanings rooted in Islamic values. Symbolic interactionism theory is used to read how digital symbols in the campaign build shared political meanings between candidates and youth. This study offers novelty by combining the perspectives of Islamic communication and symbolic interactionism in understanding the dynamics of digital political campaigns. The results of the study indicate that socio-political da'wah in the new media era can run effectively through a creative approach based on Islamic values, building a participatory, just, and civilized political culture among the younger generation. This study also opens up space for further studies on the transformation of Islamic political communication in the context of the development of digital technology.*

**Keywords:** Islamic Political Communication, Swipe Generation, Digital Campaign, Social Media

## 1. INTRODUCTION

Medan City as one of the centers of urban growth on the island of Sumatra shows a very strategic demographic dynamic in the context of contemporary political communication based on Islamic values. Based on data from Databoks, it is known that the majority of the population of Medan City is of productive age, namely in the age range of 15 to 59 years, which reaches 1.7 million people or equivalent to 66.86% of the total population (Darmawan, 2025). In more detail, the age group that is often referred to as part of the "swipe generation" - namely those who grew up with digital culture and social media - is recorded in the following data: 15-19 years old as many as 220.54 thousand people (8.68%), 20-24 years old as many as 218.54 thousand people (8.6%), 25-29 years old as many as 204.66 thousand people (8.06%), and 30-34 years old as many as 198.99 thousand people (7.83%). This proportion shows that young people with a digital communication style dominate the demographic structure of Medan City.

In the local political map, this demographic fact is the main concern of the candidates competing in the regional elections, including the Hidayatullah and Yasir Ridho pair who carry the "HIRO" branding. By launching the Instagram account @millenial\_hiro, this pair shows their understanding of the importance of building emotional relationships with young voters within the framework of polite and civilized socio-political preaching. Attracting the swipe generation is an inevitable strategic agenda, considering that the potential votes from this age group are not only large quantitatively, but also determine the direction of victory in political contestation. (Vijay & Gekker, 2021; X. Wang et al., 2022). In this context, social media-based political communication becomes one of the contemporary preaching fields to convey the values of just, trustworthy, and welfare-oriented leadership.

The swipe generation, as a representation of Generation Z and late Millennials, has unique characteristics in consuming political information (Dass et al., 2021). They are more responsive to personal narratives, attractive visuals, and fast and interactive communication. In addition, they tend to rely on social media as the main source of information, including in assessing and selecting prospective leaders. Therefore, conventional campaigns such as billboards or radio advertisements are less effective for this segment. Political communication strategies from an Islamic perspective also need to adopt a da'wah bil hikmah approach - using wise, interesting, and non-patronizing methods - to be able to penetrate the attention of the younger generation amidst the flood of digital information (Salikhova & Vyugina, 2022).

In this landscape, the @millenial\_hiro account becomes an important instrument in compiling a constellation of political communication that is relevant to Islamic principles. Through various contents such as memes, short videos, reels, to direct interactions through comments and Q&A, this account seeks to build

emotional connection with Medan's youth. This approach is not only aimed at introducing HIRO's political vision and mission, but further seeks to create a digital community that feels involved in the political journey of the candidate pair. This is a new form of participatory politics that is rooted in the culture of swipe and like, but remains within the corridor of media etiquette according to Islamic values.

In addition, it is important to understand that the swipe generation tends to identify themselves as swing voters — a group of voters who are not loyal to a particular candidate or party, but rather choose based on issue factors, personal image, and emotional resonance (Davies et al., 2021; Palestrino, 2022). A study shows that young voters in Indonesia often determine their choices towards the end of the campaign period, after seeing the dynamics of social media and online discussions. In this context, contentization in the strategy of building a campaign through the production and distribution of digital content — is a strategic step in shaping the perceptions and political choices of the young generation of Medan City, which must be directed to fighting for the values of truth and justice as taught in Islam.

The contentization carried out by @millenial\_hiro not only focuses on promoting candidate figures, but also attempts to build a political narrative that is relatable to the daily lives of young people. For example, the use of relaxed language, themes related to career aspirations, education, the creative economy, to concerns about the cost of living in Medan City. This kind of approach shows a deep understanding of the communication psychology of the swipe generation which demands authenticity and relevance in every political message conveyed, as well as being a means of social preaching to raise collective awareness of the importance of choosing a just and trustworthy leader (Sagiv & Schwartz, 2022; Yin & Nhung, 2022).

Furthermore, digital campaigns such as those conducted by HIRO in Medan City also show a major shift in the paradigm of local political communication. If in the past politics was approached with a top-down approach — where leaders spoke and the people listened — now there has been a shift to a horizontal communication pattern. Young people want to feel heard, involved, and treated as dialogue partners, not just campaign objects. From an Islamic perspective, this pattern is in line with the principle of deliberation (*shura*), where communication between leaders and the people must be open, egalitarian, and mutually respectful.

However, adapting to the digital world is not without challenges. The swipe generation is very critical of the content they consume. They easily identify campaigns that are manipulative or seem to be small talk. Therefore, authenticity is key in building trust among the youth of Medan City. In the framework of Islam, maintaining honesty (*shidq*) and the conformity between words and deeds (*tawazun*) are absolute requirements for a leader in conveying messages to his people, including through digital media.

The success of this digital campaign strategy is not only determined by the number of likes or followers, but by the extent of the change in the perception and political behavior of young people (Lane et al., 2023; Suhadak & Utama, 2024). Effectiveness can be measured through the level of engagement, the number of conversations about HIRO on social media, and the growth of support confirmed through electability surveys among young voters. From an Islamic perspective, this change shows the extent to which political da'wah messages are able to shape a society that is more aware of the importance of choosing leaders who are oriented towards the public interest and uphold the values of social justice.

Through this approach, HIRO is not only trying to win votes, but also building an image as a candidate pair that is progressive in social innovation and remains steadfast in Islamic values. This is important because the swipe generation is not just a political "market target", but also an agent of social change that has great potential to build a civil society based on the values of justice, honesty, and trustworthiness. The ability to read their aspirations is one of the key factors in achieving victory in the increasingly competitive and Islamic-oriented regional elections.

Research conducted by Akihary, Marta, and Panggabean (2023) used a qualitative approach with a framing analysis method to examine how the media shapes political identities through prejudice and stereotypes ahead of the 2024 General Election. Their research results show that the media tends to frame issues of identity politics in a biased manner, reinforcing societal polarization through negative representations of certain groups. Meanwhile, Khaidir, Malik, and Akbar (2022) in their research used a descriptive-qualitative approach to examine the ethics of government public communication on social media in the context of COVID-19 management in Makassar City. They found that the government's use of social media was still unethical, marked by a lack of transparency of information and ambiguity in building public trust. Meanwhile, research by Wang and Tsai (2023) used a quantitative approach through a survey to analyze the role of social media in political mobilization and demobilization in Taiwan. The results show that social media can function dually: as a tool for political mobilization but also as a means of causing political fatigue among young people.

The difference with this study lies in the focus and theoretical approach. The three previous studies focused more on media framing, government communication ethics, and the impact of digital mobilization in general, without specifically integrating the perspective of Islamic communication or symbolic interactionism theory in their analysis. This study presents novelty by examining the adaptation of political campaigns based on Islamic values on social media, while simultaneously reading the process of forming political meaning of the younger generation through symbolic interaction. Thus, this study not only examines digital communication strategies, but also links them to the transformation of Islamic political culture in the era of the swipe generation.

Adapting the digital campaign on the @millenial\_hiro account is not just a trend following the times, but a strategic need in building authentic Islamic political resonance amidst changes in community communication patterns. By paying attention to the dynamics of the political constellation of Medan City youth, this content-based campaign strategy can be a great force in winning local political battles, while forming a more inclusive, participatory, and Islamic-value-based digital democratic culture in the future.

## 2. RESEARCH METHOD

This study uses a qualitative approach with a descriptive research type (Creswell & Creswell, 2022; Edmonds & Kennedy, 2020). This approach was chosen to understand in depth how the adaptation of digital campaigns is carried out through the Instagram account @millenial\_hiro in building political involvement among young people in Medan City. This study attempts to interpret the phenomenon of political communication contextually and dynamically in the digital space, in accordance with the characteristics of qualitative studies that emphasize subjective meaning, social experience, and the construction of reality built through interactions between political actors and their audiences.

The data sources in this study are divided into two, namely primary data sources and secondary data sources (Weyant, 2022). The primary data source comes from direct observation of the activities and content published by the Instagram account @millenial\_hiro, including the types of posts, user interactions, and visual narratives developed. Meanwhile, secondary data sources were obtained through literature studies of books, scientific journals, and media reports (reportage) that are relevant to the theme of digital political communication, the younger generation, and voter behavior in the context of social media. Data collection techniques were carried out through non-participatory observation of the account and systematic documentation of the digital content analyzed.

The data analysis technique used in this study is content analysis by referring to the model developed by Klaus Krippendorff (Krippendorff, 2022). This analysis was carried out to identify patterns, categories of meaning, and communication strategies used in building connectedness with Medan youth through the Instagram platform. To maintain the validity and reliability of the data, a validity test was carried out through source triangulation, namely comparing data obtained from observation results with data available in secondary references, so that the resulting interpretation is more accurate, consistent, and academically accountable (Flick, 2022).

### 3. RESULT AND ANALYSIS

#### Youth Political Representation: The Urgency of Attracting the Swipe Generation in the Medan City Youth Constellation

The swipe generation that dominates the demographic structure of Medan City has complex and dynamic political characteristics, thus requiring a communication approach that is no longer conventional. They are not only the majority quantitatively, but also qualitatively determine the direction of political change through critical attitudes and active participation in the digital space. In this context, it is important to understand how their political preferences are formed, the types of issues that are their main concerns, and the forms of communication that most resonate with their values and aspirations. To describe the political representation of Medan City youth more systematically, the following is a tabulation of the main dimensions that influence the political behavior of the swipe generation in the local political constellation.

Table 1. Political Representation of the Swipe Generation in Medan City in the Context of Islamic Communication

No.	Dimensions	Explanation
1	Main Concerns	Social injustice, limited access to education, unemployment, high cost of living, and lack of creative space.
2	Political Attitude	Critical, independent, rejects money politics, prioritizes the values of justice, trustworthiness, and siding with the people.
3	Expected Value	Honesty, justice, openness, youth aspirations, and development based on the interests of the community.
4	Media Preferences	Visual and interactive digital platforms (Instagram, TikTok, YouTube) to receive socio-political preaching.
5	Favorite Communication Patterns	Storytelling based on anxiety, interactive dialogue, narratives that emphasize Islamic manners and morals.
6	Political Participation Patterns	Online discussions, issue-based community participation, spreading political preaching content through social media.
7	Barriers to Engagement	Skepticism towards political promises without morals, minimal representation of Muslim youth in the political process, and the rise of pragmatic politics.

Source: Interview with Secretary of Millennial Sector Hiro

One of the main concerns surrounding the swipe generation in Medan City is various social issues that directly intersect with the principles of Islamic justice, such as social injustice, limited access to education, high unemployment rates, high cost of living, and lack of creative space for young people. From an Islamic communication perspective, fighting for these issues is part of social preaching that aims to uphold justice ('adl) and the welfare of the people (maslahat). Therefore, political communication directed at this generation must start from their real concerns, not just normative promises.

In terms of political attitudes, the swipe generation shows a tendency to be very critical, independent, and resistant to pragmatic, transactional politics. From an Islamic communication perspective, this attitude reflects human nature to seek leaders who are trustworthy, just, and have moral integrity. They demand clarity of the candidate's political position on issues that have a direct impact on the welfare of society, and judge leaders not only from rhetoric, but from their exemplary morals as emphasized in the Qur'an Surah Al-Ahzab verse 21 regarding the importance of *uswah hasanah* (good role models) (Aenul & Nandang, 2024).

The values expected by this young generation are inseparable from the main principles of Islamic communication: honesty (*shidq*), justice (*'adl*), openness (*tabligh*), and the aspiration to create a civilized society. The swipe generation of Medan City is looking for a leader who is able to bring benefits to all groups, especially those who have so far received less attention (Dilinar Adlin & Nugrahaningsih, 2019). Therefore, in communicating a political vision, an approach based on Islamic values is the key to building credibility and emotional attachment with this generation.

In terms of media, the swipe generation prefers visual and interactive digital platforms such as Instagram, TikTok, and YouTube as their means of receiving political information. In the view of Islamic communication, media is a *wasilah* (tool) to spread goodness. Therefore, the use of social media by candidates must be directed at delivering political messages that are educational, inspiring, and raise collective awareness, not just entertainment or black campaigns that spread slander (*backbiting*) and hostility.

The communication patterns preferred by this generation are anxiety-based storytelling, interactive dialogue, and narratives that emphasize Islamic manners and morals. They appreciate communication that invites them to think, not to preach; to build a discussion space, not to force choices. In Islam, the principle of this kind of communication is in line with the approach of *bil hikmah wal mau'idhatil hasanah* (with good wisdom and lessons), as mentioned in the Qur'an Surah An-Nahl verse 125.

In terms of political participation, the swipe generation is active in various forms of online activities: discussions on social media, sharing political preaching content, to joining issue-based communities (Akihary et al., 2023). This activity shows that they are not apathetic, but are looking for new forms of political participation that are more in line with Islamic values, namely participation that is *amar ma'ruf nahi munkar* - calling for good and preventing evil - through digital media.

Despite the high spirit of participation, obstacles remain. Skepticism towards political promises without morals, disappointment towards politicians who ignore the value of justice, and minimal representation of Muslim youth in decision-making are factors that hinder deeper involvement. In the context of Islamic communication, this shows the need for a *tabligh* approach (honest and

transparent delivery) so that there is reconciliation between youth hopes and political reality.

When viewed as a whole, the political representation of the swipe generation in Medan City illustrates the great potential to build a clean, critical, and civilized political culture. However, this potential can only be optimized if the political communication developed is based on Islamic values: building trust with honesty, building solidarity with justice, and building participation with compassion (rahmah). Politics in the view of this generation is not just about power, but about how Islamic values color the governance of society.

From the perspective of Islamic communication theory, the success of political campaigns in the era of the swipe generation must be read as a success in building collective meaning about the role of youth in upholding social justice. The interaction between digital content and youth participation becomes an arena for joint interpretation of the concepts of justice, trust, and leadership in Islam. Thus, the campaign is no longer just a matter of persuasion, but also a process of political preaching that forms critical reasoning based on Islamic values.

Thus, the Islamic communication approach becomes not only an alternative, but a strategic need in attracting the swipe generation of Medan City. A successful political campaign is a campaign that is able to combine media innovation with the principles of akhlakul karimah, form a fair dialogue space, and encourage the birth of a young generation that is not only politically aware, but also adheres to Islamic values in every political choice.

### **Cultural Reconstruction: The Effectiveness and Evaluation of RMB UINSU's Communication in Projecting the Culture of Wasathiyah**

In an effort to build political communication that is relevant to the characteristics of the swipe generation, the @millennial\_hiro account has developed various types of content designed to raise awareness, encourage participation, and shape the political opinions of young people in Medan City. Each content is compiled based on real concerns experienced by young people in the city, then packaged with a creative approach that is neither patronizing nor explicitly directing to choose a particular candidate pair. This strategy shows an orientation towards forming critical thinking in young people through strong arguments and presenting issues that are close to everyday reality. The following are details of the forms of digital campaign content used by the @millennial\_hiro account along with its strategic objectives:

Table 2. Campaign Form on the @millennial\_hiro Account

No.	Content	Objective
1	Online Game Tournaments	Building youth communities, increasing engagement, and creating emotional bonds based on shared interests
2	Microblog (Educational Slide Feed)	Providing data-based political education in an interesting and easily digestible way for the younger generation.

3	Narrative Talk (Youth Monologue)	Delivering political information through personal narratives to strengthen the sense of emotional connection
4	Flow-Talk (Youth Dialogue)	Inviting open discussion about the concerns of Medan city and building a space for critical dialogue in the comments column
5	Social Experiment (Field Interview)	Raising the authentic voice of youth as a representation of public concerns and strengthening the credibility of content
6	Hook Parody Video	Grab attention with light humor, build virality, and deliver social criticism in a subtle way.

One of the creative approaches used by the @millenial\_hiro account in attracting the attention of the swipe generation is holding an online game tournament. From an Islamic communication perspective, this activity is a form of actualization of the principle of da'wah bil hikmah, namely approaching people in wise ways and according to their interests. By building a youth community based on shared interests, @millenial\_hiro not only increases digital engagement but also creates an emotional communication space based on ukhuwah (brotherhood), an important value in building moral political participation (Zahri et al., 2021).

In addition, microblog content in the form of educational feed-slides is another strategy implemented to convey political information effectively. This microblog presents data, infographics, and concise narratives that are designed to be attractive and easy to digest by the younger generation. From an Islamic communication perspective, the presentation of this data-based information is in line with the principle of tabligh, namely the obligation to convey the truth clearly and responsibly. By educating young people about important issues in their city, @millenial\_hiro carries out the mission of amar ma'ruf in contemporary politics. Narrative talk content, where a young person appears personally to convey political information or concerns, is a form of communication that is very relevant to the concept of Islamic communication. Through this approach, political messages are not conveyed authoritatively, but rather through a narrative of personal experience that is more soulful and popular. In Islam, this method is in line with the strategy of the Prophet Muhammad's preaching which prioritizes a persuasive approach, full of examples, and touches the emotional aspects of the people.

Furthermore, the flow-talk format — a conversation between two young people about various issues and concerns in the city of Medan — is one of the important innovations in digital communication. Flow-talk not only opens critical discussions, but also forms a space for deliberation on social media, which in Islamic communication is highly emphasized as shura (deliberation) in managing public affairs. By involving the audience to comment, discuss, and share views, @millenial\_hiro builds a dialogical tradition in political communication, not a one-way monologue.

@millenial\_hiro's efforts to go into the field through social experiments are also a form of social preaching based on the reality of the people. Through interviews

with young people in Medan City, they raise real concerns of the community that often escape the attention of political elites. In Islamic communication, listening directly to the voice of the community is part of the mandate of leadership, as well as a form of respecting *maqashid sharia* (the noble goals of sharia), namely maintaining the welfare and dignity of the community.

The hook parody video, although packaged in a humorous format, still carries out the principles of Islamic communication which emphasize teaching values in a non-patronizing manner. Humor in Islam is permitted as long as it does not contain lies, insults, or gossip. In this context, the parodies made by @millenial\_hiro become a means to convey social criticism in a subtle way, without losing manners, and while maintaining the honor of others.

The variety of content developed by @millenial\_hiro shows that political campaigns do not have to be trapped in a rigid instructive approach. Instead, by adopting Islamic communication principles — such as *hikmah*, *maw'izhah hasanah* (good advice), and *jadilhum billati hiya ahsan* (arguing in the best way) — political messages can be packaged creatively, politely, and raise the collective consciousness of the younger generation.

Through real-life anxiety-based content, the @millenial\_hiro digital campaign has succeeded in showing that Islamic political communication is not only about the substance of the message, but also about how the message is delivered ethically and politely. Every effort to build emotional involvement, every invitation to discussion, and every delivery of criticism is based on the principle that politics must be a path of *amar ma'ruf nahi munkar*, not just a struggle for power (Romanov & Novoselova, 2020).

Within the framework of symbolic interactionism theory, these contents form new political meanings among the youth of Medan City. Digital symbols such as educational microblogs, dialogical flow-talk, and personal narrative talk, become a means of negotiating values between the people (youth) and candidates. In the perspective of Islamic communication, this negotiation of meaning must always be directed at forming a collective consciousness based on justice, trust, and common good.

Thus, the digital campaign model implemented by @millenial\_hiro not only meets the engagement needs of the swipe generation, but also becomes a concrete reflection of the application of Islamic communication in the digital era. This approach proves that socio-political preaching can go hand in hand with new media innovation, as long as it remains rooted in the universal values of Islam: justice, honesty, trustworthiness, and compassion for the people.

### ***Discussion***

The phenomenon of digital campaign adaptation carried out by the @millenial\_hiro account in the constellation of Medan City youth shows a major transformation in the practice of Islamic political communication in the new media

era. The swipe generation which is the main target, with critical, adaptive, and dynamic characteristics, demands a communication pattern that is not only persuasive, but also dialogical and value-based. In this context, @millennial\_hiro is not only tasked with informing political programs, but also building a space for negotiating meaning based on Islamic values such as honesty (shidq), justice ('adl), trustworthiness, and maslahat (Daud et al., 2018; Fadila, 2019).

The digital campaign carried out by HIRO shows that political communication is no longer top-down, but must take the form of a symbolic exchange between political actors and their audiences (Kuzyk, 2023; Stahl & Literat, 2023). Referring to the theory of symbolic interactionism, political meaning is formed through interactive symbols such as microblog content, narrative talk, and social experiments. In the framework of Islamic communication, each of these symbols must contain social preaching, call for goodness, and invite young people to participate in building a just and civilized society.

In using media, the @millennial\_hiro account shows that Instagram is not only a promotional tool, but a digital da'wah space. Every post, story, and video is not only aimed at increasing electability, but also building political awareness of the younger generation through the bil hikmah wal mau'idhatil hasanah approach. This proves that Islamic political communication in the digital era demands high creativity in wrapping noble values into a light, relatable, and emotional format. In terms of communication patterns, the approach taken by @millennial\_hiro emphasizes narratives based on real concerns. Every concern about employment, education, and the creative economy becomes an entry point for political preaching. In the theory of symbolic interactionism, this concern functions as a shared symbol that builds the collective identity of the young generation of Medan City (Mead, 2014; Silvern & Cojocaru, 2022). Meanwhile, in the framework of Islamic communication, this is a form of amar ma'ruf nahi munkar that is contextual and based on the reality of the community.

One of the novelties in the @millennial\_hiro campaign is how they structure political communication based on active participation without having to use explicit verbal invitations such as "choose HIRO". This approach is in line with the principles of Islamic communication that prioritize exemplary behavior (uswah hasanah) rather than just commands. By building a critical narrative that invites the audience to think and discuss, this campaign shows that the transformation of Islamic political communication can run effectively in the digital space of the swipe generation.

Flow-talk is a real example of how deliberation communication (shura) is adapted into social media. Two young men talk about the concerns of the city of Medan in a relaxed style, inviting the audience to share their opinions, thus opening up an egalitarian discussion space. From the perspective of Islamic communication, this is the application of the principle of deliberation in political life, where the people are actively involved, not just passive recipients of messages.

The social experiment conducted by @millennial\_hiro is also a concrete form of how the voice of the people is raised as part of socio-political preaching. By inviting young people to express their concerns directly, this campaign emphasizes that Islamic political communication must be based on reality, listen to the voices of the mustadh'afin (weakened groups), and strive to voice their aspirations in the political arena.

Within the framework of symbolic interactionism, every content produced forms a dynamic arena for symbol exchange. Likes, shares, comments, and reposts carried out by young people are not merely mechanical activities, but rather forms of active participation in building shared political meaning. In Islamic communication, this participation has the value of preaching if it is directed to fight for the value of justice, improve the condition of the people, and uphold the truth in society.

Another novelty that emerged was how humor through parody hook videos was used to convey social criticism politely. In Islam, humor is allowed as long as it does not contain lies or insults. @millennial\_hiro packaged criticism in an entertaining yet meaningful way, showing that in Islamic political communication, creative methods can still be used as long as they do not violate the principles of manners. This digital campaign also proves that Islamic values and new media innovation are not two opposing poles. On the contrary, both can be synergized to form a new political communication pattern that is more humanistic, just, and participatory. Interaction in the digital space becomes a vehicle for building a civil political culture based on the value of rahmatan lil 'alamin - compassion for all nature.

By colliding the theory of symbolic interactionism and Islamic political communication, it can be concluded that the @millennial\_hiro campaign is not just a technological phenomenon, but a political da'wah movement that builds collective awareness of the younger generation through digital symbols. They not only encourage electoral participation, but also form a new mindset about how politics should be a way to fight for the common good, not just a struggle for power. Therefore, the innovation of social media-based Islamic political communication carried out by @millennial\_hiro is an important model in understanding the future of political campaigns in Indonesia. Value-based campaigns, speaking through down-to-earth symbols, and building a fair dialogue space are the main strategies in reviving Islamic political principles in the modern, digital world.

#### 4. CONCLUSION

This study shows that the adaptation of the digital campaign carried out by the @millennial\_hiro account in attracting the swipe generation in Medan City has succeeded in integrating the principles of Islamic political communication with a symbolic approach in the social media space. Through various creative content such as online game tournaments, educational microblogs, narrative talks, flow-

talks, social experiments, and parody videos, this campaign builds an interaction space that not only increases political engagement, but also strengthens the values of honesty, justice, and trustworthiness as the foundation of digital political preaching. This finding strengthens that communication symbols based on Islamic values can be an effective means of enlivening a participatory and civilized political culture in the digital era.

The limitations of this study lie in the focus of observation on only one social media account and a certain campaign period, so it has not fully captured the long-term dynamics of changes in political perceptions of Medan City youth. Therefore, further research is recommended to expand the scope by comparing several social media platforms, conducting longitudinal studies on changes in young voter behavior, and examining more deeply the integration of Islamic communication principles with other digital strategies in various regions to enrich the theory and practice of Islamic political communication in Indonesia.

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