EFFECTIVENESS OF USING THE TIKTOK APPLICATION AS A DIGITAL DAKWAH MEDIA FOR GENERATION Z (STUDY OF TIKTOK ACCOUNTS @Basyasman00)

Nur Hafifah Rochmah
Institut Agama Islam Negeri Ponorogo
hafifahrahma2018@gmail.com

Abstract: *In this modern era, the existence of the use of social media has a significant influence on people's daily lives, especially Generation Z. This paper aims to determine the extent of the role of the Tiktok application as one of the platforms favored by Generation Z on the spread of values. Islamic values through the creator of the da'wah Husain Basyaiban. This research is included in the type of library research with a qualitative descriptive approach. The research data was obtained through direct observation on the TikTok account @Basyasman00 as well as documentation on uploaded posts to see the activities of netizens including the number of followers, likes, comments, shares and video views. Furthermore, the data collected was analyzed using a content analysis approach (content analysis). The results show that da'wah through the TikTok application is quite effective in reaching generation Z. The TikTok application is a surefire way to spread Islamic values today, especially for generation Z because of the great interest in knowledge about religion which is presented in a unique, interesting, and interesting way. and contemporary. The content that is in great demand by Gen Z is about solving the current issues that are booming as well as light topics that are closely related to the daily lives of teenagers.*

Keywords: *TikTok, Generation Z, Digital Da'wah, Husain Basyaiban.*

INTRODUCTION

Today the use of social media is growing quite rapidly along with technological advances. Ease of exchanging information and communicating without being limited by space and time,[1] making social media a medium that cannot be separated from people's lives today, including generation Z. This is marked by the increasing number of internet users from year to year, the birth of sites that provide various types of information, and the shift of various types of information. media that are starting to be packaged in digital form, these three things are examples of the characteristics of the information society that are currently being realized. Another characteristic of the digital generation can be seen in the identity status, they tend to reveal their identity to show that they exist. This openness can be observed through the presence of various types of social media that they use on the internet such as Facebook, Instagram, Twitter, YouTube, TikTok, and so on.[2]

Based on data from the Association of Indonesian Internet Network Providers (APJII), the

---

[1] Shiefti Dyah Alyusi, *Media Sosial: Interaksi, Identitas Dan Modal Sosial*, cetakan 1 (Jakarta: Kencana, 2016), p. 27.
[2] Iis Rodiah, *Menjadi Guru Bagi Generasi Z* (Tasikmalaya: Edu Publisher, 2019), p. 6.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

55

amount of internet traffic in Indonesia has increased by 15-20 percent.[3] This is due to the Covid-19 pandemic since its emergence in early 2020, where people spend more of their time at home due to the implementation of social restrictions in order to prevent the transmission of the Covid-19 virus. Changing social activities force people to be able to adapt to current conditions, such as doing Work From Home (WFH) and social distancing. This condition shifts all or part of community activities that were originally carried out offline to become completely online or online, ranging from work activities to the teaching and learning process.

One of the most widely used social media by Gen Z is the TikTok application. Quoted from Kompas.com, 42 percent of TikTok application users come from generation Z with an age range ranging from 18-24 years. From the end of July 2020 to October 2020, the TikTok application managed to register more than 14 million active users every month. In fact, as explained by Apptopia, globally in 2020 TikTok became the most popular application with a total of 850 million downloads beating YouTube, Tinder, Disney Plus, and other similar applications. In Indonesia, TikTok users are among the highest in the world. Reporting from Statista in June 2020, the number of users of this application reached 30.7 million users. This figure puts Indonesia in 4th place with the largest TikTok users in the world following India with 99.8 million users, the United States with 45.6 million users, and Brazil with more than 35 million users.[4]

---

[3] "Asosiasi Penyelenggara Jasa Internet Indonesia," accessed February 21, 2022, https://apjii.or.id/survei2019x/kirimlink.

[4] Yosepha Pusparisa, "Negara Pengguna TikTok Terbesar, Indonesia Bukan Yang Pertama | Databoks," databoks.katadata.co.id, 2020, https://databoks.katadata.co.id/datapublish/2020/07/06/negara-pengguna-tiktok-terbesar-indonesia-bukan-yang-pertama.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

56

Jumlah Unduhan TikTok (30 Juni 2020)
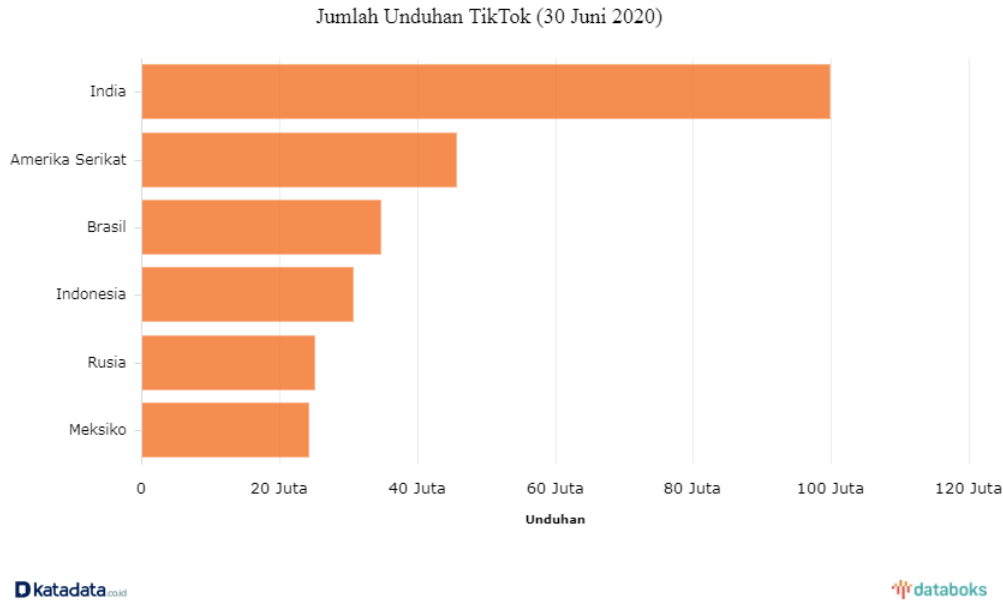
Source: (Pusparisa, 2020)

Picture 1: TikTok Download Count

Like a social media platform in general such as Facebook, Instagram, YouTube, Twitter, and the like, TikTok is also an option for users to interact and exchange information. At first TikTok is a combination of two applications, namely Douyin and Musically. In China, TikTok was better known as Douyin before it was officially launched in 2016 under the name TikTok. Zhang Yimin as the founder of TikTok said that his mission to create TikTok was as a medium to present creativity and capture precious moments through the grip of a cellphone.[5] The features provided by TikTok include sound, Voice Changer Function, stickers and effects, filters, timer, beautify,[6] presents the convenience of sharing videos with a duration of 3 to 5 minutes that are unique, simple, and interesting and also allows users to express their hobbies and activities through these short videos. Content created through TikTok has its own characteristics that do not exist on other social media, this is one of the reasons TikTok is loved by Generation Z.[7]

The motives for using TikTok are now very diverse, including entertainment, educational facilities, promotional media, and creator marketplaces. In addition, TikTok is often used as a

---

[5] Chusnul Rofiah and Rica Sanpuspita Rahayu, *Analisis Manual Data Kualitatif Dampak FYP TikTok pada Pemasaran Digital*, Cetakan 1 (Malang: CV Literasi Nusantara Abadi, 2021), p. 14.

[6] "Apa Itu TikTok Dan Apa Saja Fitur-Fiturnya? - Trikinet.Com," accessed March 3, 2022, https://trikinet.com/post/apa-itu-tik-tok/.

[7] Umi Safitri and Albert Muhammad Isrun Naini, "PENGGUNAAN APLIKASI TIKTOK PADA GENERASI Z DI MASA PANDEMI COVID-19," n.d.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

57

medium to seek fame by making videos that contain controversy and attract the attention of netizens. However, this comes back to the individual who uses it. Like a tool when used for positive things it will feel the benefits, and vice versa if it is used for negative things it will invite madrasa.[8] Likewise with the TikTok application, therefore the freedom to express oneself is utilized by content creators to create quality content, including making TikTok as a digital da'wah medium that is very open to generation Z. Now there have been many da'wah nuanced accounts that have sprung up in Indonesia. TikTok like @Basyasman00, @syam_elmarusy, @abanovall2, @yudhidarmawan, and many more.

As we know that da'wah is a very important aspect of Islam. Da'wah must be done with the right media and in accordance with the principles of Islamic law.[9] It is time for Islamic da'wah to be packaged with a new style that follows the times and is closely related to the intended da'wah target and the life of society in general. If da'wah only relies on pulpits, then perhaps in the future da'wah will experience significant degradation.[10] For this reason, TikTok as a medium that is currently an alternative to da'wah for young da'i will be able to provide the true essence of da'wah for generation Z?

The purpose of writing this article is to find out whether the call for da'wah conveyed through the TikTok application can be accepted by Generation Z who are the largest TikTok users today, and what kind of content is in great demand by Generation Z so as to make the meaning of da'wah able to be understood and conveyed properly through video. short made by young da'wah creator Husain Basyaiban on his TikTok account @Basyasman00. The focus of the study in this research is to analyze the interest of Gen Z in serving da'wah content on the @Basyasman00 account through the activities that occur in uploading posts.

The results of previous research that the authors found related to the use of the TikTok application as a propaganda medium were research conducted by Rismaka Palupi, et al with the theme "Analysis of the Use of TikTok Applications as a Da'wah Media in the Modern Era." This study analyzes netizen responses related to Islamic da'wah content through the TikTok application with a focus on taking data from comments on one of the posts of a young TikTok preacher, Husain Basyaiban with the discussion title Fujo and Fudan. The researcher reads every comment on Fujo and Fudan's posts to examine and see the response to the da'wah content presented. The results of

---

[8] Rismaka Palupi et al., "ANALISIS PENGGUNAAN APLIKASI TIKTOK SEBAGAI MEDIA DAKWAH DI ERA MODERN," *Academica: Journal of Multidisciplinary Studies* 5, no. 1 (2021): p. 99.

[9] Puput Puji Lestari, "DAKWAH DIGITAL UNTUK GENERASI MILENIAL," *Jurnal Dakwah* 21, no. 1 (June 2, 2020): p. 42, https://doi.org/10.14421/JD.2112020.1.

[10] Lestari, p. 5.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

58

the study show that TikTok is a promising platform for da'wah in the era of globalization, as evidenced by the many positive comments rather than negative ones on Husain Basyaiban's account because in his da'wah it is interesting and pays attention to the rules of Islamic law.[11]

The next research is Dinda Rizky Hayati's thesis with the title "Utilization of TikTok Media as a Da'wah Media by Ikhwan Mukhlis." This study discusses the reasons why Ikhwan Mukhlis chose TikTok as a da'wah application, the process of creating da'wah content, and how to determine the topics to be discussed in his da'wah. The results show that TikTok is the right medium for preaching because it can reach all circles, the process of making TikTok videos uses recordings from cellphones and the help of video editing applications, while the topics discussed by Ihkwan Mukhlis are about religious issues that are being discussed (viral).[12]

METHOD

This research includes library research using a qualitative descriptive approach. Qualitative research seeks to describe the phenomenon that occurs based on the interpretation made by the author of the phenomenon under study.[13] In qualitative research, the data used are natural and descriptive without involving measuring instruments or mathematical numbers.

The method that the author uses in this research is a virtual ethnographic approach. Virtual ethnographic studies are steps taken to examine activities in the virtual environment (online) such as applications, websites, online communities, and the like.[14] In this case, to be able to obtain accurate data needed in the research, the author uses online data in the form of visual and textual material obtained from Husain Basyaiban @Basyasman00's TikTok account posting. In virtual ethnographic research, the interview and survey process can be replaced with available archives or collections, the source comes from written or unwritten information originating from the virtual environment under study, in order to identify behavioral patterns, and social relations in cyberspace and social media.[15]

Sampling used a random sampling technique, where the researcher took randomly the

---

[11] Palupi et al., "ANALISIS PENGGUNAAN APLIKASI TIKTOK SEBAGAI MEDIA DAKWAH DI ERA MODERN," p. 90.

[12] Rizky Hayati Dinda, "Pemanfaatan Media Tiktok Sebagai Media Dakwah Oleh Ikhwan Mukhlis," 2021.

[13] Fitrah Muh. and Luthfiyah, *Metodologi Penelitian* (Sukabumi: CV Jejak, 2017), p. 43.

[14] Bagong Suyanto and Sutinah, *Metode Penelitian Sosial Berbagai Alternatif Pendekatan*, edisi ketiga (Kencana, 2005), p. 257.

[15] "METODE ETNOGRAFI VIRTUAL TREND DALAM PENELITIAN MEDIA SOSIAL," November 2029, https://communication.binus.ac.id/2020/11/09/metode-etnografi-virtual-trend-dalam-penelitian-media-sosial/.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

59

post of TikTok @Basyasman00 with four content topics, including: the law of wishing you a Merry Christmas uploaded on December 16, 2021, Zihar uploaded on January 8, 2022, Satan khinzib uploaded January 25, 2022, and slander uploaded on February 2 2022. Researchers read comments on the four selected posts by prioritizing user responses that indicate generation Z to analyze their responses. The indications of generation Z here can be seen from the user's greeting to the content creator, such as calling 'Kak' or 'Akhi' and other relevant indications.

Data analysis techniques in virtual ethnography can be done by looking at media objects (media objects) or also called level objects, namely analyzing interactions that occur between users through the comments column, as well as other activities such as views, likes, and shares.[16] The data collection technique is through direct observation on account uploads and documentation through content activities in the form of reading netizen comments with indications of Generation Z, the age range is between 10-25 years. Data collection through documentation is obtained from a collection of written information that informs about the object of study, for that data from the @Basyasman00 account which includes the number of comments, likes, views, followers, and other activities as primary data, as well as books, journals, articles, theses, and the like as secondary data. The data that has been collected is then analyzed using the method of content analysis (content analysis, then the results are concluded as answers to research problems.

THE DIGITAL DAKWAH

Etymologically, da'wah is defined as a call or invitation, call, and prayer. While da'wah in terminology, Muhammad Abu al-Futuh in his book entitled al-Madkhal ila ad-Da'wah explains that da'wah is conveying (tabligh), and explaining (al-bayan) what the Prophet SAW brought. In a general sense, it can be concluded that da'wah is an activity to convey and practice Islamic teachings in everyday life. Muhammad Abu al-Futuh in the same book also explains about the nature of da'wah, he mentions three phases in the implementation of da'wah, namely delivery, formation, and coaching. In contrast to al-Futuh, Sheikh Muhammad ar-Rawi defines da'wah as a moral and ethical basis, regardless of social, cultural, and religious status because da'wah according to him is universal in nature covering all levels of society.[17]

Da'wah is the process of delivering information or messages that are planned with the hope of creating a society that is blessed by Allah SWT. It should be noted in advance that da'wah has elements that must be met, as stated by Ali 'Aziz that the elements of da'wah consist of the

---

[16] "METODE ETNOGRAFI VIRTUAL TREND DALAM PENELITIAN MEDIA SOSIAL."

[17] Faizah, *Psikologi Dakwah*, Edisi pertama, cetakan ke-3 (Rawamangun, Jakarta: Kencana : Rahmat Semesta, 2012), p. 7.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

60

following 6 elements, including:

1. Da'i, namely people who convey da'wah material both verbally and non-verbally, and provide good examples

2. Maddah, namely the material that will be conveyed by a da'I to the recipient of the da'wah (mad'u)

3. Tariqah, namely the method or method applied by a da'i in conveying da'wah so that mad'u can understand the message of da'wah well.

4. Wasilah, which is a tool or media used as a means of preaching

5. Mad'u, namely people who get or receive da'wah material

6. Atsar, namely the response or effect of da'wah.[18]

Digital da'wah is actually something new in the Islamic world. Therefore, it is not surprising that in the early days of its emergence there were differences of opinion among the scholars. There are those who think that da'wah with digital media is a good thing to do, and vice versa, there are those who don't mind it. In fact, there are also those who strongly encourage and provide support, because it is appropriate for da'wah through digital media to be applied to keep up with the pace of development of the times, meaning that digital da'wah is not something that should be contested or avoided.[19]

Reflecting on the six elements of da'wah that have been mentioned by Ali 'Aziz above, it can be said that digital da'wah has been able to meet the requirements for effectiveness in preaching. The concept of digital da'wah in general can be described as a da'i called a content creator, mad'u is a warganet or community in a virtual environment, maddah is the content of content, wasilah can be a website or application such as Instagram, YouTube, Facebook, TikTok , and the like, while tariq here is a method taken by a da'i in conveying his da'wah message in digital media itself. The Qur'an has given instructions related to methods or methods of preaching, including the comparative method, the dialogue method, and the fundamental method that forms the basis of the da'wah methodology, such as the al-hikmah method, the al-maw'izah hasanah method, and the al-hikmah method. -good luck.[20] The method of digitally preaching is quite simple, a da'i can do it anywhere without having to come all the way to where the congregation is. Da'i don't need to spend a lot of money to travel out of town, just by lecturing in front of the camera and

[18] Abdul Pirol, *Komunikasi Dan Dakwah Islam* (Deepublish (Grup Penerbitan CV BUDI UTAMA), 2018), p 3-11.

[19] Nur Kholis, "Dakwah Virtual, Generasi Z Dan Moderasi Beragama," *IQTIDA: Journal of Da'wah and Communication* 1, no. 02 (2021): p. 159.

[20] Pirol, *Komunikasi Dan Dakwah Islam*, p 31.
QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

61

then uploading it to digital media, in a matter of minutes they can reach congregations of tens to hundreds of thousands of congregations from various places.

In addition to the many conveniences mentioned above, da'wah in this virtual environment does not always have a positive impact, but also creates new problems in society, aka has a negative impact. Quoting from the muidigital site, this method of preaching opens wide opportunities for bad people to easily manipulate content using pieces of video, audio, images, or writing to be used inappropriately. This is the reality of evil that has happened and is difficult to avoid. The opening of a wide da'wah space also allows slander to arise if the da'wah material delivered reaches the wrong person. Apart from that, the spread of radical ideas and acts of terrorism are also a real threat in cyber activities. In this case, the Indonesian Ulema Council (MUI) has tried to reduce this problem to minimize the impact that arises by issuing fatwa number 24 of 2017 concerning Law and Guidelines for Bermuamalah Through Social Media.[21]

In the fatwa, the MUI explained the guidelines for muamalah in social media, ranging from general rules to rules for distributing content. Among the things that are prohibited in muamalah on social media are such as doing backbiting, bullying and hostility between groups, spreading hoax news, pornography, and spreading content that is considered true but does not match the time or place is also prohibited. MUI urges that when we muamalah on social media we always increase our faith and devotion to Allah SWT, strengthen brotherhood between Muslim brothers (ukhuwah Islamiyah), between nations (ukhuwah wasathiyah), and humanity (ukhuwah insaniyah), as well as suggestions to always participate in strengthening harmony between religious communities and with the government or ulil amri.[22]

USE OF TIKTOK APPLICATIONS IN GENERATION Z

Generation Z is the term for the generation born between 1995 and 2010. Another definition refers to generation Z born between 1996 and 2015.[23] This means that at this time Generation Z is between 6 to 25 years old. David Stillman and Jonah Stillman in their book

---

[21] "Fatwa Bernomor 24 Tahun 2017 Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial. - Penelusuran Google," accessed February 24, 2022, https://mui.or.id/wp-content/uploads/files/fatwa/Fatwa-No.24-Tahun-2017-Tentang-Hukum-dan-Pedoman-Bermuamalah-Melalui-Media-Sosial.pdf.

[22] "Fatwa Bernomor 24 Tahun 2017 Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial. - Penelusuran Google."

[23] Suci Kurnia Putri, *Gagasan Millenial & Generasi Z Untuk Indonesia Emas 2045* (Atambua Barat: Fianosa Publishing (Yayasan Nusa Timur), 2020), p. 21.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

62

'Generation Z' mention the seven most dominant traits possessed by Generation Z, including:[24]

1. Figital (a combination of physical and digital), where this generation was born in the physical world where all aspects have an equivalent form in the virtual world. They live in the midst of technological advancements that remove the barrier between physical and digital.

2. Hyper-Customization, Gen Z tries to customize themselves with a unique identity, ranging from likes, hobbies, and so on.

3. Realistically, Gen Z tends to have a pragmatic mindset in making decisions and planning for the future

4. FOMO (Fear of Missing Out), they don't want to miss updates and tend to always want to be at the forefront of the latest trends and competitions

5. DIY (Do it Yourself), using the internet as a source of seeking knowledge to teach them to learn many things so as to make Gen Z grow into a more confident person

6. Competitive, all-digital life makes Gen Z motivated and active in being competitive. They believe in winners and losers, and they want to be winners.[25]

The characteristics of Generation Z are in line with their choice of using the TikTok application. The use of the TikTok application among generation Z is interpreted in various ways, first generation Z sees that the TikTok trend is moving quickly, they believe TikTok is an addictive application so they feel that they are always updated all the time.[26] Second, TikTok as a free time filler is often used as a medium for seeking entertainment. Third, TikTok's content varies greatly, allowing each user to choose content that matches their hobbies, TikTok's algorithm will adjust the content they watch most often, fourth, interest in certain types of content if they continue to be watched for a long duration will bring up a larger and varied number of updates. Fifth, TikTok has become a new style of educational tool that displays concise, concise, and straightforward videos. Sixth, the appeal of TikTok is even greater if the content presented relates to the daily life of Generation Z.

Born as a generation that is attached to technology, Generation Z has a high dependence on smartphones and the internet. Realities like this are actually an opportunity for da'i to take part

---

[24] "Resensi Buku: Generasi Z Karya David Stillman Dan Jonah Stillman," *Rumah Inspirasi* (blog), May 27, 2019, https://rumahinspirasi.com/resensi-buku-generasi-z-berbeda-dengan-millennial/.

[25] Diah Ajeng Purwani and Rama Kertamukti, "Memahami Generasi Z Melalui Etnografi Virtual," *Berkarya Tiada Henti*, 2020, p. 67.

[26] Andita Raras Putri Wiwoho, "Makna Penggunaan Aplikasi Tik Tok Pada Generasi Z (Studi Fenomenologi Terhadap Pengguna Aplikasi Tik Tok)," 2020.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

63

in da'wah activities on TikTok to attract Gen Z as one of their da'wah targets. The use of a TikTok account cannot be done with modest content, it must be designed as attractive as possible and adapted to the tastes of Gen Z so that they want to continue watching and following accounts, especially if the content is interesting, the TikTok algorithm can read it as FYP (For You Page) content.), where the reach of content is wider to reach the homepage of TikTok users. TikTok users can choose what videos they like, content that is regularly shared, commented on and followed. from here the TikTok algorithm will read the most relevant content to display on each user's FYP homepage by referring to three main categories, which consist of frequent interactions, related video information, and user account settings.[27]

Attention to the use of the TikTok application has an influence on the creativity of Generation Z's mindset.[28] This means that Generation Z must be selective in choosing the content they want to watch. Often what we think begins with something we have seen and known about. It's like we often watch educational content about religion, how to pray for example, so when we want to pray we will think about new knowledge that has never been known before, from what we hear and then want to immediately put it into practice. The use of TikTok as a medium in producing Islamic nuanced content becomes more strategic because it can affect the creativity of Generation Z in thinking according to their attention and appreciation of what they see.

GENERATION Z'S INTEREST IN DAKWAH CONTENT ON TIKTOK

One of the most famous da'wah accounts from Generation Z is @basyasman00, this account belongs to a young man from Bangkalan, Madura named Husain Basyaiban. The young man who was born in Makkah, August 12, 2022, is a student of UIN Sunan Ampel Surabaya. Husain is currently the most popular young preacher on TikTok with a total of 4.7 million followers and a total of 239.7 million likes from all his uploads.

---

[27] Kompas Cyber Media, "Apa Itu FYP di TikTok dan Bagaimana Cara Kerjanya? Halaman all," KOMPAS.com, August 26, 2021, https://tekno.kompas.com/read/2021/08/26/10410017/apa-itu-fyp-di-tiktok-dan-bagaimana-cara-kerjanya-.

[28] Amalia Ferniansyah, Siti Nursanti, and Luluatu Nayiroh, "Pengaruh Media Sosial Tiktok Terhadap Kreativitas Berpikir Generasi Z," *Syntax Literate; Jurnal Ilmiah Indonesia* 6, no. 9 (2021): p. 4296.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

64
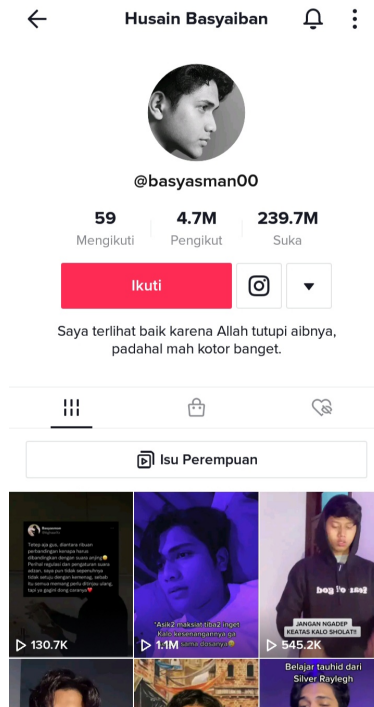
Source: (@basyasman00, Februari 2022)

Picture 2: Husain Basyaiban's TikTok Account Profile

The characteristics of Husayn's da'wah are his light, easy-to-understand nature, wrapped in a contemporary style that is closely related to Generation Z. His broad insight is able to answer the questions of his fans by citing relevant arguments from the Qur'an and Hadith. Husain also often responds to current issues regarding religious issues that have not been resolved or are still creating confusion in the community. TikTok users' trust in Husain Basyaiban's da'wah content can be seen from the activities of netizens on each of his uploads. Almost all content created by this @basyasman00 account gets high engagement and is often read as FYP content on the TikTok homepage.

The emergence of content creators such as Husain Basyaiban has received positive responses from TikTok netizens. The Islamic da'wah presented is able to provide new knowledge to Muslims, especially to study knowledge about the Islamic religion that may have never been known before, such as studies on fiqh, Islamic aqidah, sirah nabawiyah, Islamic history, and so on. This widely spread content is also very possible to reach many people out there who are non-Muslim (non-Muslim). Of course, this is expected so that everyone who hears the da'wah can get an open-minded guidance that Islam is a religion that loves peace and unity, a religion that is polite, and does not contain violence, unlike what they know through the media out there that create an

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

65

image. Islam became bad so that the term Islamophobia emerged. Da'wah on social media such as TikTok is expected to be able to restore the image of Islam that is polite and far from elements of terrorism.

Generation Z's tendency to access TikTok can be seen from the type of content they like. In da'wah, for example, generation Z tends to choose creators whose age is not far from their age, like Husain Basyaiban. Because if they are not far apart in age, the message conveyed will be easier to digest with the typical languages of young people in general. Even so, Generation Z doesn't really like heavy and long-winded discussions. They tend to choose creators who are unique, interesting, and easy to understand. The use of TikTok features such as the selection of sounds that are becoming a trend can also be used by creators in packaging their content to get more attention from TikTok users, considering that Generation Z really likes things that are updated or viral. However, in the context of da'wah here, not all sounds on TikTok are relevant to the material brought by the creator, therefore the creator must also be careful in choosing the sound that is most relevant to the material or message of the da'wah to be conveyed.

ANALYSIS OF DAKWAH ACTIVITIES ON TIKTOK ACCOUNTS @basyasman00

In this section the author will analyze Husain Basyaiban's da'wah activities on his TikTok account @basyasman00, the author describes the number of engagements from uploads on that account by randomly selecting posts with different material discussions. The data that is the focus of the analysis is about netizens' comments in response to Husain Basyaiban's da'wah message.

First, an upload dated December 16, 2021, with a discussion regarding the response to Abu Janda's statement who questioned the argument about the prohibition of wishing Christians Merry Christmas. The upload has been viewed by more than 3.4 million views, and received 326 thousand likes, 3549 shares and 8759 comments on February 26, 2022. The message of da'wah conveyed by Husain in the video is that the law of wishing me a Merry Christmas does have differences of opinion among scholars This is based on the results of the istidlal of the scholars who rely on the Qur'an and Hadith, some allow it with certain rules, some prohibit it.[29] Husain himself chose not to say, but what must be underlined is that when a Muslim does not wish me a Merry Christmas, it will not make him an intolerant person. Husain also challenged Abu Janda to show a textual argument about the permissibility of using a mobile phone or using the Facebook application, because such cases could not exist. Suddenly the post reaped many comments from netizens who showed support for Husain's statement in response to Abu Janda, who was known to

[29] Husain Basyaiban, "Hukum Mengucapkan Selamat Natal," n.d., https://vt.tiktok.com/ZSeT2hphq/.

often make religious and controversial narratives. "This brother (Husain) is smart and wise," "fixed young people who like this (Husain) must go viral," "smart young people," "MashaAllah you are cool," "keep going, good language," and many more comments another positive.
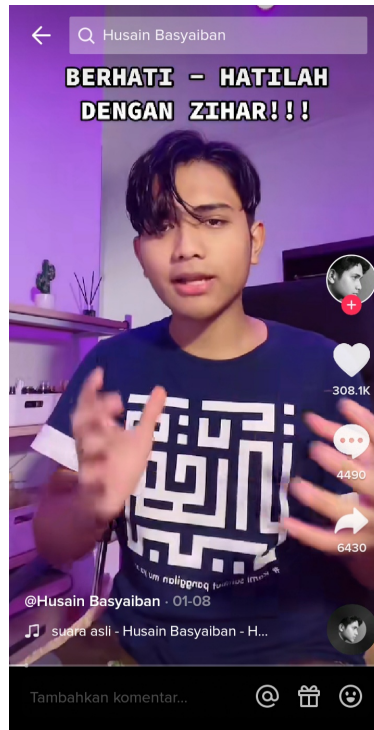

Source: (@basyasman00, Februari 2022)

Picture 3: Husain Basyaiban's Post on the Law of Saying Merry Christmas

Second, an upload dated January 8, 2022 with a discussion about zihar, that what is meant by zihar is the imitation of a husband to his wife with one of his mahrams. Similarity here is a visible physical appearance, for example the shape of a certain body part. As for the punishment for a husband, if he has already done zihar, he is obligated to free the slave, if he is unable, then he must fast for two consecutive months, if he is still unable to do so then he is obliged to feed 60 poor people, where each person gets a share of 1 mud or equivalent to 0.6 kg.[30] This post has been watched 1.7 million times, 308 thousand likes, 6430 shares and 4489 thousand comments, including: "Alhamdulillah, thank you very much, Sis, for reminding me," "Yesterday I learned about this but didn't understand it because there was a vd (this tiktok video, I understand," "why, if he (Husain) says it's really cool, like that," "yes, I've studied before, the explanation is exactly the same as what ucen (Husain's nickname) explains," " I really like the explanation of this cake, it doesn't

---

30 Husain Basyaiban, "Zihar," January 2022, https://vt.tiktok.com/ZSeT2hphq/.
QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

67

seem like it's patronizing, but my friend is still talking at a hangout."

Source: (@basyasman00, Februari 2022)

Picture 4: Husain Basyaiban's post about Zihar

Third, a post dated January 25, 2022 with a discussion about the demon khinzib who tempts humans when performing prayers. In this short video with a duration of 2 minutes 11 seconds, Husain and one of his friends practice how the devil's temptations are often experienced by people who are praying and then provide an explanation of the temptation. The message of da'wah conveyed by Husain in the video is that such an incident (devil's temptation during prayer) is not the first time this has happened, it is narrated from Imam Muslim that it happened to one of his friends, one day he complained to the Messenger of Allah, "O Messenger of Allah, I have experienced interference like this when praying," the Messenger of Allah replied "it is a devil called khinzab (some scholars say khanzab, some also call khinzib), then if you feel in your prayer, then take refuge in Allah from him, say 'Auudzubillahiminasyaitonirrojim' or similar readings , then spit to the left three times." The video got 1.1 million views, 200.2 thousand likes, 1556 shares and 2049 comments, including "thank you, Sis, you've been told," "Very cool, sis, the preaching is not boring and fun," "Thank you for the knowledge. Husain," "Isn't it (so) nice if there is an illustration," "I feel like I see a treasure trove with illustrations, but there are advertisements, after the advertisements

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

68

continue with the explanation haha," Great, great education."

Source: (@basyasman00, Februari 2022)

Picture 5: Husain Basyaiban's post about Satan Khinzib

Fourth, a post dated February 2, 2022 with a discussion about slander. In the short video, Husain explains that when he is being slandered and there is no evidence, we can learn from the story of Sayyidatuna Maryam, the mother of Prophet Isa a.s. When Maryam's stomach grew when she was pregnant with Prophet Isa a.s. everyone thought that Maryam was an adulteress and impure even though in fact everything was beyond the facts. But when the road was deadlocked, everyone hated it, so at that time Allah allowed Maryam to make a vow "I made a vow today to fast and will not talk to anyone" (because everyone at that time did not believe in Mary). And this is the only solution when we are being slandered, which is to be quiet and leave everything to Allah SWT, then Allah makes a little baby who actually cannot speak, can easily speak and prove everything.[31]

---

[31] Husain Basyaiban, "Fitnah," n.d., https://vt.tiktok.com/ZSeTbahRW/.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

69

Source: (@basyasman00, Februari 2022)

Picture 6: Husain Basyaiban's post about Slander

The lesson that can be drawn from Maryam's story is that when we get slander we should be quiet and leave everything to Allah, the Almighty, because He is the best of planners. The short 59-second video was successfully watched by 2.7 million viewers, with 559.2 thousand likes, 8011 shares and 2982 comments. Among netizens' responses; "Oh God, it's cool to hear that even though yesterday I was slandered," "thank you Akhi Husain for all the advice, very useful for everyone for all the lectures," "Masha Allah Bang, thank you for encouraging me, Bang, thank you very much Bang Ya Allah," "Thank you, Bro, for the knowledge," "thank you for sharing," "I'm really happy, I'm really getting knowledge from Sis Husain,"Bang, I like the preaching, really serious about educating," "Speaks quickly but immediately catches it," and many more comments of a similar tone.

The effectiveness of da'wah on social media can be measured based on the number of likes and shares received, these two things embody how many people like content to share it with others.[32] In addition, what is no less important is to look at the responses or comments from netizens. Positive comments will further show that the da'wah really has attention and benefits for

---

[32] Rahayu Ramadani, "Efektivitas Dakwah Dalam Media Digital Untuk Generasi Z," 2020.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

70

the audience or mad'u who are the targets of da'wah, this comment can also be used as a benchmark for how far the da'wah can be accepted and anyone who likes the da'wah.

From the results of reading netizen comments and seeing other activities such as the number of views, shares and likes, the author can conclude that the upload of the @basyasman00 account belonging to Husain Basyaiban has many fans, especially generation Z, this is triggered by the characteristics of creating unique, interesting, relevant content to everyday life. Today's young people, the style of delivery has the weight of knowledge that netizens need, short, concise, and easy explanations for all circles. Husain Basyaiban's intelligence in answering questions and responding to an issue that is currently viral is also one of the reasons why his preaching is so popular. Husayn's Da'wah.

In this era of disruption, there are many people's problems in everyday life, both in the individual and community spheres, of course, a person who is able to be a role model in solving a problem clearly is needed. Apart from scholars or religious leaders, influencers are needed who are not only good at speaking but can also be an example for many people to always stick to the Koran and the Hadith of the Prophet SAW in every word and action they take. Generation Z basically has a passion for learning religious knowledge, this can be proven from their response to the da'wah content itself, especially when it is packaged in a contemporary style and delivered by people who have something in common with them, namely both from generation Z.

In this case, Husain Basyaiban as one of the young preachers who is currently actively broadcasting his da'wah through the TikTok application gets a plus and a positive response among Generation Z and society in general. The figure of Husain is considered qualified with his educational background, which is from an Islamic boarding school environment, showing that every da'wah message he conveys has a clear scientific chain, as evidenced by the way he explains a topic, always mentions the arguments and rules of the Shari'ah. This is important considering that Islam is a religion based on evidence from the Qur'an and the Hadith of the Prophet SAW, as the word of Allah SWT "So hold fast to the religion that has been revealed to you. Verily, you are on a straight path." (Surah az-Zukhruf: 43).[33]

CONCLUSION

Based on the results of the author's research from looking at the activity on Husain Basyaiban's account posts, @Basyasman00, it can be concluded that the da'wah delivered through the TikTok

---

[33] "Berpegang Teguh Dengan Al-Qur'an Dan as-Sunnah," accessed February 28, 2022, https://www.islammessage.org/id/article/4772/Berpegang-Teguh-Dengan-al-Qur'an-Dan-as-Sunnah.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

71

account can be received very well by generation Z, even the author finds the reality that appears today, the da'wah content in the @Basyasman00 account is not only enjoyed by Generation Z, but also millennials. The da'wah content that is in great demand by the majority of Generation Z is about light topics about everyday life and discussions about current issues that are being discussed. Producing da'wah content on the TikTok application is a surefire way to spread Islamic values today, especially for generation Z. Preaching on TikTok is quite strategic in creating a better social media ecosystem by spreading positive content with unique Islamic nuances, interesting and up to date. That way, generation Z as the largest user of the TikTok application gets a greater opportunity to benefit from social media, not just for entertainment. The author is aware of the limitations in this study because in this study the author only took data randomly (random sampling) from each uploaded comment on the posting of da'wah content without directly interviewing the entity, in this case the user, to ensure the validity in question. For this reason, it is important that this study is further deepened by presenting a different model.

REFERENCES

Alyusi, Shiefti Dyah. *Media Sosial: Interaksi, Identitas Dan Modal Sosial*. Cetakan 1. Jakarta: Kencana, 2016.

"Apa Itu TikTok Dan Apa Saja Fitur-Fiturnya? - Trikinet.Com." Accessed March 3, 2022. https://trikinet.com/post/apa-itu-tik-tok/.

"Asosiasi Penyelenggara Jasa Internet Indonesia." Accessed February 21, 2022. https://apjii.or.id/survei2019x/kirimlink.

Bastian, Oni Arizal, Hayatul Khairul Rahmat, A Said Hasan Basri, Deni Dadang Ahmad Rajab, and N Nurjannah. "Urgensi Literasi Digital Dalam Menangkal Radikalisme Pada Generasi Millenial Di Era Revolusi Industri 4.0." *Jurnal Dinamika Sosial Budaya* 23, no. 1 (2021): 126–33.

Basyaiban, Husain. "Fitnah," n.d. https://vt.tiktok.com/ZSeTbahRW/.

———. "Hukum Mengucapkan Selamat Natal," n.d. https://vt.tiktok.com/ZSeT2hphq/.

———. "Setan Khinzib," January 2022. https://vt.tiktok.com/ZSeTXcgYV/.

———. "Zihar," January 2022. https://vt.tiktok.com/ZSeT2hphq/.

Majelis Ulama Indonesia. "Beda Cara Dakwah, Metode, Dan Media Di Era Digital: Meminimalkan Dampak Negatif," August 5, 2021. https://mui.or.id/opini/30900/beda-cara-dakwah-metode-dan-media-di-era-digital-memi nimalkan-dampak-negatif/.

"Berpegang Teguh Dengan Al-Qur'an Dan as-Sunnah." Accessed February 28, 2022. https://www.islammessage.org/id/article/4772/Berpegang-Teguh-Dengan-al-Qur'an-Dan-as-Sunnah.

Chusnul Rofiah, and Rica Sanpuspita Rahayu. *Analisis Manual Data Kualitatif Dampak FYP TikTok pada Pemasaran Digital*. Cetakan 1. Malang: CV Literasi Nusantara Abadi, 2021.

Conney, Stephanie. "Jumlah Pengguna Aktif Bulanan TikTok Terungkap." kompas.com, April 2021. https://tekno.kompas.com/read/2021/04/19/14020037/jumlah-pengguna-aktif-bulanan-tiktok-terungkap.

Dinda, Rizky Hayati. "Pemanfaatan Media Tiktok Sebagai Media Dakwah Oleh Ikhwan Mukhlis," 2021.

Faizah. *Psikologi Dakwah*. Edisi pertama, Cetakan ke-3. Rawamangun, Jakarta: Kencana : Rahmat Semesta, 2012.

"Fatwa Bernomor 24 Tahun 2017 Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial. - Penelusuran Google." Accessed February 24, 2022. https://mui.or.id/wp-content/uploads/files/fatwa/Fatwa-No.24-Tahun-2017-Tentang-Hukum-dan-Pedoman-Bermuamalah-Melalui-Media-Sosial.pdf.

Ferniansyah, Amalia, Siti Nursanti, and Luluatu Nayiroh. "Pengaruh Media Sosial Tiktok Terhadap Kreativitas Berpikir Generasi Z." *Syntax Literate; Jurnal Ilmiah Indonesia* 6, no. 9 (2021): 4287–98.

Kholis, Nur. "Dakwah Virtual, Generasi Z Dan Moderasi Beragama." *IQTIDA: Journal of Da'wah and Communication* 1, no. 02 (2021): 155–68.

Lestari, Puput Puji. "DAKWAH DIGITAL UNTUK GENERASI MILENIAL." *Jurnal Dakwah* 21, no. 1 (June 2, 2020): 41–58. https://doi.org/10.14421/JD.2112020.1.

Media, Kompas Cyber. "Apa Itu FYP di TikTok dan Bagaimana Cara Kerjanya? Halaman all." KOMPAS.com, August 26, 2021. https://tekno.kompas.com/read/2021/08/26/10410017/apa-itu-fyp-di-tiktok-dan-bagaimana-cara-kerjanya-.

"METODE ETNOGRAFI VIRTUAL TREND DALAM PENELITIAN MEDIA SOSIAL," November 2029. https://communication.binus.ac.id/2020/11/09/metode-etnografi-virtual-trend-dalam-penelitian-media-sosial/.

Muh., Fitrah, and Luthfiyah. *Metodologi Penelitian*. Sukabumi: CV Jejak, 2017.

Palupi, Rismaka, Umi Istiqomah, Fella Vidia Fravisdha, Nur Lail Septiana, and Ailyn Maharung Sarapil. "ANALISIS PENGGUNAAN APLIKASI TIKTOK SEBAGAI MEDIA DAKWAH DI ERA MODERN." *Academica: Journal of Multidisciplinary Studies* 5, no. 1 (2021): 89–104.

Pirol, Abdul. *Komunikasi Dan Dakwah Islam*. Deepublish (Grup Penerbitan CV BUDI UTAMA), 2018.

Purwani, Diah Ajeng, and Rama Kertamukti. "Memahami Generasi Z Melalui Etnografi Virtual." *Berkarya Tiada Henti*, 2020.

Pusparisa, Yosepha. "Negara Pengguna TikTok Terbesar, Indonesia Bukan Yang Pertama | Databoks." databoks.katadata.co.id, 2020. https://databoks.katadata.co.id/datapublish/2020/07/06/negara-pengguna-tiktok-terbesar-indonesia-bukan-yang-pertama.

Putri, Suci Kurnia. *Gagasan Millenial & Generasi Z Untuk Indonesia Emas 2045*. Atambua Barat: Fianosa Publishing (Yayasan Nusa Timur), 2020.

Ramadani, Rahayu. "Efektivitas Dakwah Dalam Media Digital Untuk Generasi Z," 2020.

Raras Putri Wiwoho, Andita. "Makna Penggunaan Aplikasi Tik Tok Pada Generasi Z (Studi Fenomenologi Terhadap Pengguna Aplikasi Tik Tok)," 2020.

Rumah Inspirasi. "Resensi Buku: Generasi Z Karya David Stillman Dan Jonah Stillman," May 27, 2019. https://rumahinspirasi.com/resensi-buku-generasi-z-berbeda-dengan-millennial/.

Rodiah, Iis. *Menjadi Guru Bagi Generasi Z*. Tasikmalaya: Edu Publisher, 2019.

Safitri, Umi, and Albert Muhammad Isrun Naini. "PENGGUNAAN APLIKASI TIKTOK PADA GENERASI Z DI MASA PANDEMI COVID-19," n.d.

Suyanto, Bagong, and Sutinah. *Metode Penelitian Sosial Berbagai Alternatif Pendekatan*. Edisi ketiga. Kencana, 2005.

QAULAN, Vol. 3, No. 1, Juni 2022
Nur Hafifah Rochmah, Effectiveness of....

73