



Content Analysis of Moral Da'wah Messages on @basyasman00 TikTok Account

Mubaddilah Rafa'al^{1*}, Syaifuddin², Burhan³, Rakhmat⁴ & Timo Kartinen⁵

^{1,2,3,4}IAIN Ternate, Indonesia

⁵University of Helsinki, Finlandia

*mubaddilab.rafaal@iain-ternate.ac.id

ABSTRACT

This study aims to analyze the moral da'wah message on the TikTok @basyasman00 account by focusing on three categories of morals, namely morality to Allah, morality towards fellow creatures, and morality towards the environment. This study uses a quantitative approach with Scott's content analysis method. The research data was in the form of 27 da'wah videos uploaded in the January-July 2022 period and analyzed through a coding sheet. The encoding process is carried out by three coder, while the inter-coder reliability is tested using Scott's Pi. The results of the reliability test showed a value of 0.52 which was in the moderate category. The findings of the study show that moral messages to Allah are the most dominant category with 11 videos or 41%, followed by moral messages towards fellow creatures as many as 10 videos or 37%, and moral messages towards the environment as many as 6 videos or 22%. These results show that moral da'wah on @basyasman00 account emphasizes strengthening human spiritual relationships with God, while social and ecological messages emerge as supporting themes. This research confirms that TikTok can be a space for the distribution of short video-based moral da'wah, but digital da'wah practices need to expand the balance of themes to include spiritual, social, and environmental dimensions in a more proportionate manner.

Keywords: Content analysis; digital da'wah; moral message; TikTok.

INTRODUCTION

The development of digital communication technology has changed the way people obtain, produce, and disseminate religious information. Da'wah that previously took place more through the pulpit, taklim assembly, or face-to-face meetings is now moving to an open and cross-border digital space. This change not only shows a shift in media, but also a change in the pattern of communication between the public and the audience. Through the internet, Islamic messages can be conveyed in the form of writing, images, videos, and live broadcasts to diverse groups of people more quickly and flexibly (Muzayanah & Lubis, 2023; Rustandi, 2020).

In this context, cyber da'wah can be understood as the practice of conveying Islamic messages by utilizing digital technology and internet networks. Social media such as TikTok, Instagram, Facebook, and YouTube provide space for Muslim dai and creators to convey Islamic values creatively and interactively. Its advantages lie in its wide reach, ease of access, and open two-way communication through comments, direct messages, and live broadcasts. However, the digital space also brings challenges in the form of identity openness, information flooding, and the tendency of content to follow the logic of popularity (Jima'ain, 2023; Laleno et al., n.d.).

One of the prominent platforms in the development of digital da'wah is TikTok. TikTok characters that are based on short, visual, fast, and follow recommendation algorithms make them close to the information consumption patterns of the younger generation. On the one hand, this format allows da'wah messages to be packaged in a concise, attractive, and easy-to-understand manner. On the other hand, the limitation of duration requires that dai choose the most core message without losing the depth of meaning. Therefore, TikTok needs to be understood as a religious communication space that has both opportunities and risks in popular digital culture (Husna et al., 2025; Novarita et al., 2024).

In Islamic teachings, moral messages have an important position because they are directly related to the formation of Muslim character in relation to Allah, fellow living beings, and the environment. In the digital space, the delivery of moral messages has become increasingly relevant considering that social media is often filled with spontaneous expressions, debates, entertainment, and information flows that are not always accompanied by ethical considerations. Morality-based da'wah is needed so that Islamic moral values are not only present as knowledge, but also as a guideline for behavior (Ilham & Madum, 2025; Marzuki et al., 2025; Nurhayati et al., 2025; Salarian & Salarian, 2025). Therefore, the delivery of morals through digital media requires a creative, communicative strategy, and still maintaining the substance of Islamic teachings (Wahyuni, 2023).

This phenomenon can be seen on the TikTok @basyaman00 account managed by Husain Basyaiban. Before being active on TikTok, Husain had started da'wah activities through Instagram since 2018, then took advantage of TikTok because this platform is increasingly used by the younger generation. The account attracted attention because it raised issues close to the lives of young people, then explained them through relaxed, straightforward, and easily accepted language. With a large number of followers, this account shows how da'wah can adapt to digital communication patterns without completely abandoning the foundations of Islamic teachings (Andani, 2022; Maulana, 2024; Satria et al., 2023).

Although studies on digital da'wah have developed, research that specifically discusses moral messages in TikTok da'wah is still relatively limited. Some

previous studies have focused more on da'wah on conventional media or digital platforms that were previously popular, such as YouTube, Instagram, and Facebook. In fact, TikTok has a different communication character because it prioritizes short videos, distribution speed, message visualization, and audience engagement through interactive features. This is where the gap in this research lies, namely in the lack of studies that read how moral messages are constructed in a fast-paced media format (Alawi & Halim, 2025; Wahyu et al., 2023).

In order not to become a term that is only decorative, the concept of *digital religion* in this study is positioned operationally as a way of understanding religious practices mediated by digital technology. That is, the analysis sees TikTok not only as a tool for spreading messages, but also as a space where religious messages are packaged, negotiated, and accepted by digital audiences. This framework is used in a limited way to read the relationship between media forms, delivery styles, and categories of moral messages, so that it remains in line with the research focus on TikTok's da'wah content.

METHODS

Based on this description, this study aims to analyze moral messages conveyed through the TikTok account @basyaman00. The focus of the study is directed at the grouping of moral messages to Allah, fellow living beings, and the environment, as well as how these messages are packaged in a short video format that is close to a young audience. This formulation is important because digital da'wah is not only judged by the breadth of reach, but also by the ability to convey Islamic values precisely, ethically, and communicatively. Thus, this research is expected to contribute to the development of morality-based digital da'wah studies.

This study uses a quantitative approach with the Scott's content analysis (Scott, 1955). The term in this study is understood as quantitative content analysis used to identify, classify, and calculate message trends in a systematic, objective, and measurable manner. Content analysis was chosen because it is suitable for studying the content of messages in communication media, including video content on digital platforms (Eriyanto, 2011a; Krippendorff, 2018). With this method, da'wah messages in TikTok accounts @basyaman00 analyzed based on predetermined moral categories, so that the results of the research are not only descriptive, but also have an empirical measurement basis.

Scott's content analysis in this study is not used as a free interpretation approach, but rather as a content analysis procedure that emphasizes clarity of categories, units of analysis, coding processes, and reliability testing. Therefore, this research focuses on the content of the message seen in the video, both through oral narratives, visual text, and the context of message delivery. This approach is in line with the principle of quantitative content analysis which

demands that categories be made explicit in order to be used consistently by different coders (Neuendorf, 2017; Riffe et al., 2019). Thus, the research is directed to map the distribution of moral messages, not to assess the quality of dai normatively.

The object of this research is da'wah content on the TikTok account @basyaman00. The account was chosen because it actively conveys Islamic messages with a communication style that is close to the younger generation. The selection of one account was done deliberately because this study wanted to read the tendency of moral messages in one specific digital da'wah practice, not to compare all TikTok da'wah accounts. TikTok itself has a short, visual, fast communication character, and is influenced by algorithms and digital audience responses, so it is relevant to be studied as a new space for delivering da'wah messages (Musdalifah & Hadiati Salisah, 2022).

The research period is limited to uploads from January to July 2022. This time restriction is done so that the analyzed data is in a clear, consistent range, and allows the encoding process to be carried out in a more controlled manner. In content analysis, time-based population restriction is important to avoid immeasurable data expanse and to maintain consistency between the object, focus, and objectives of the research (Neuendorf, 2010). Therefore, the results of this study are not intended to represent all TikTok da'wah, but describe the tendency of moral messages on @basyaman00 accounts in that period.

The population in this study is all da'wah videos on the TikTok @basyaman00 account uploaded from January to July 2022 and contain moral messages. Based on the search for uploads in that period, 27 videos were obtained that were in accordance with the focus of the research. Because all videos that meet the criteria are analyzed, the sampling technique used is total sampling or census. This technique was chosen because the population is relatively limited and the entire unit is reachable by the researcher. Thus, the 27 videos were not the result of random selection, but the whole of data that met the limits of the account, period, and theme of the research (Bungin, 2010; Riffe et al., 2019).

The inclusion criteria in this study include videos uploaded on @basyaman00 TikTok account from January to July 2022, accessible at the time of data collection, and contain moral messages verbally, visually, or a combination of both. Meanwhile, videos that do not contain moral messages, are inaccessible, are duplicative, or only contain technical information without da'wah content are not included as units of analysis. The determination of this criterion is necessary so that the data analyzed is truly in accordance with the research objectives and does not expand to all types of content contained in the account (Eriyanto, 2011a; Neuendorf, 2017).

The unit of analysis in this study is one TikTok video as a unit of

observation. Each video is coded based on the most dominant category of moral message. If a video contains more than one moral category, the coder determines the main categories based on the core of the narrative, the emphasis of the message, and the most powerful parts that appear in the video. The research instrument was in the form of a printed coding sheet containing the identity of the video, the date of upload, the content summary, the message category, the category indicator, and the coder's notes. The clarity of the unit of analysis is important because it determines the limits of the data that are encoded and affects the consistency of the research results (Krippendorff, 2018; Riffe et al., 2019).

The first category is morality to Allah, which is a message that emphasizes man's relationship with God as God. Operationally, this category includes messages about faith, monotheism, worship, gratitude, patience, tawakal, sincerity, repentance, prayer, and obedience to Allah's commandments and prohibitions. Videos fall into this category if the core message directs the audience to improve their spiritual relationship with God or to judge human behavior based on religious obligations. This operational definition is created so that coders have the same limits in grouping message content (Eriyanto, 2011a; Neuendorf, 2017).

The second category is morality towards fellow creatures, which is a message that emphasizes human ethical behavior in dealing with other humans and living beings. Operationally, this category includes messages about respecting parents, guarding the verbal, not hurting others, helping others, respecting differences, honesty, humility, empathy, and loving living beings. Videos are included in this category if their main focus is on the formation of social attitudes and moral responsibility in interactions between beings. Clarity of category indicators is necessary to reduce differences in interpretation between coders (Krippendorff, 2018; Neuendorf, 2017).

The third category is morality towards the environment, which is a message that emphasizes human responsibility in protecting nature, living space, and environmental cleanliness. Operationally, this category includes messages about not damaging nature, maintaining cleanliness, avoiding wasteful behavior, caring for public facilities, and understanding the environment as a mandate that must be maintained. Videos are categorized as morals towards the environment if the core message highlights the relationship between humans and nature or social-material space. This definition is important to distinguish environmental categories from morality towards Allah and morality towards fellow creatures (Eriyanto, 2011a; Krippendorff, 2018).

The coding process is carried out by two coders using the same coding guidelines. Before major coding, the coder first reads the operational definitions and indicators of each category to have a uniform understanding. After that, each coder observes the entire video separately and assigns the code according to the

most dominant category. The encoding results are then compared to determine the level of compatibility between the coder. In Scott's content analysis, the existence of more than one coder is important to ensure that categories can be applied consistently and not solely rely on the subjectivity of the researcher (Neuendorf, 2010).

The inter-coder reliability in this study was tested using Scott's Pi. In the framework of Scott's content analysis, Scott's Pi is used to measure the level of agreement between coders by considering the possibility of a deal that happens by chance (Feng, 2013, 2014). This formula is suitable for use because the research category is nominal, namely morality to Allah, morality towards fellow creatures, and morality towards the environment. A reliability value of 0.52 indicates a moderate level of agreement, so the results of the study need to be read carefully and supported by a more assertive operational definition.

The data analysis technique used was univariate analysis with descriptive statistics. The data from the coding results are calculated in the form of frequency and percentage to show the tendency of each category of moral messages. This analysis was not used to test the relationship between variables, but to describe the most dominant categories of messages in the da'wah videos studied. Descriptive statistics are suitable to be used when the research focuses on mapping a single variable or category distribution in a limited population (Daulay & Khatibah, 2025; Rambe & Simamora, 2025). The results of the analysis are then presented in the form of a frequency distribution table.

RESULTS AND DISCUSSIONS

The discussion in this study is directed to interpret the findings regarding the message of moral da'wah that appears in the TikTok content of @basyasman00 account. After the data is classified through content analysis, this section explains the most dominant message tendencies, the form of delivery used, and its relevance to the characteristics of digital da'wah on social media. TikTok as a short video-based platform is not only a space for the distribution of religious messages, but also shapes the way moral messages are packaged to suit the communication patterns of young audiences. Therefore, this discussion not only displays the results of the categorization of messages, but also describes how moral values to Allah, fellow creatures, and the environment are represented in the practice of digital da'wah.

Result

This section presents the results of the content analysis of moral da'wah messages uploaded on the TikTok account @basyasman00 from January to July 2022. The data consisted of 27 video contents that had been transcribed and coded based

on three categories of moral messages: morality towards Allah, morality towards the environment, and morality towards fellow creatures. Before the coding process, the research instrument was reviewed by two validators with expertise in da'wah studies, namely Prof. Dr. M. Djidin, M.Ag. and Ustadz Achmad Dardirre, S.H.I., M.Ag. The validation result indicated that the coding instrument was suitable for use.

The coding process involved three coders who classified each video according to the dominant moral message. Inter-coder reliability was tested using Scott's Pi, which is appropriate for measuring agreement in nominal categories within content analysis. In this study, Scott's content analysis refers to a quantitative content analysis procedure that applies Scott's Pi to assess the consistency of coding among coders. The reliability test was conducted to ensure that the categories were not interpreted solely based on individual judgment, but were applied with a measurable level of consistency.

Table 1.
Coding Results by Coder

Category	Coder 1	Coder 2	Coder 3	Total Coder Decisions	Proportion	Proportion Squared
Morality towards Allah	12	14	14	40	0.494	0.244
Morality towards the environment	5	5	6	16	0.198	0.039
Morality towards fellow creatures	10	8	7	25	0.309	0.095
Total	27	27	27	81	1.000	0.378

Source: Data processed by the researcher, 2024.

Based on Table 1, the total number of coder decisions was 81, derived from 27 videos assessed by three coders. The largest number of coder decisions appeared in the category of morality towards Allah, with 40 decisions. This was followed by morality towards fellow creatures, with 25 decisions, and morality towards the environment, with 16 decisions. These results indicate that, at the coding stage, spiritual moral messages were more frequently identified by coders than social and environmental moral messages.

The observed agreement among the three coders was calculated from the number of units coded into the same category by all coders. There were 19 agreed units out of 27 video units. Therefore, the observed agreement was calculated as follows:

$$P_o = \frac{19}{27} = 0.704$$

The expected agreement was calculated by summing the squared proportions of each category:

$$P_e = 0.244 + 0.039 + 0.095 = 0.378$$

The Scott's Pi reliability coefficient was then calculated using the following formula:

$$\begin{aligned} \pi &= \frac{P_o - P_e}{1 - P_e} \\ \pi &= \frac{0.704 - 0.378}{1 - 0.378} \\ \pi &= \frac{0.326}{0.622} = 0.524 \approx 0.52 \end{aligned}$$

The calculation produced a Scott's Pi value of 0.52. This value indicates a moderate level of inter-coder reliability. Methodologically, this means that the coders showed a sufficient level of agreement in identifying moral da'wah messages, although differences in interpretation still appeared in several units of analysis. The moderate reliability score also shows that the operational definitions of the categories need to be made more precise, especially for categories that may overlap, such as morality towards fellow creatures and morality towards the environment.

Table 2.

Inter-Coder Reliability Summary

Component	Value
Number of video units	27
Agreed units	19
Observed agreement	0.704
Expected agreement	0.378
Scott's Pi	0.52
Reliability level	Moderate

Source: Data processed by the researcher, 2024.

The reliability result should not be interpreted as the percentage distribution

of moral messages. Therefore, the previous table that converted reliability coefficients into percentages was removed to avoid conceptual confusion. Reliability coefficients explain the consistency of coding among coders, while frequency distribution explains how often each category appears in the final coded data. Separating these two measurements is important because a high or low reliability value does not directly represent the dominance of a message category.

After the reliability test, the final distribution of moral da'wah messages was calculated based on the final coded frequency of the 27 videos. The corrected distribution is presented in Table 3. This table replaces the previous inconsistent presentation in which the environmental category appeared as 24% in one table and 22% in another. In this revised version, the percentage is calculated only from the frequency distribution of the final coding results.

Table 3.

Frequency Distribution of Moral Da'wah Messages

Category	Frequency	Percentage
Morality towards Allah	11	41%
Morality towards the environment	6	22%
Morality towards fellow creatures	10	37%
Total	27	100%

Source: Data processed by the researcher, 2024.

Table 3 shows that moral messages towards Allah were the most dominant category, appearing in 11 videos or 41% of the analyzed content. The second most frequent category was morality towards fellow creatures, appearing in 10 videos or 37%. Meanwhile, morality towards the environment appeared in 6 videos or 22%. These findings indicate that the moral da'wah messages on the TikTok account @basyasman00 during January–July 2022 were mainly oriented toward spiritual morality, followed by social morality, while ecological morality received the least emphasis.

The dominance of morality towards Allah suggests that the account places strong emphasis on strengthening the relationship between humans and God. The messages in this category include reminders about faith, obedience, sincerity, patience, gratitude, repentance, and awareness of Allah in everyday life. One example is a video discussing the Prophet Muhammad's patience and wisdom when facing rejection during da'wah. This content was categorized as morality towards Allah because the central message encourages viewers to follow prophetic examples, remain faithful, and practice religious patience in responding to hostility.

The category of morality towards fellow creatures also appeared prominently. This category includes messages related to human interaction, social ethics, respect, empathy, and responsibility toward other living beings. The relatively high proportion of this category shows that the account does not focus only on individual spirituality, but also discusses moral conduct in social life. However, the number remains lower than morality towards Allah, indicating that social ethics function as a supporting theme rather than the central emphasis of the account during the observed period.

The least frequent category was morality towards the environment. Only 6 videos, or 22% of the analyzed content, were coded into this category. This finding indicates that environmental morality was present but not central in the da'wah messages examined. The low frequency does not mean that environmental morality is unimportant in Islamic teachings, but it shows that, within this dataset, environmental concerns were not as strongly emphasized as spiritual and social morality. This result provides an important basis for the discussion, especially in relation to the need for broader moral themes in digital da'wah content.

From these results, it can be concluded that the da'wah messages contained on the TikTok account @basyasman00 the period from January to July 2022 were dominated by moral messages towards Allah. This dominance shows that the main focus of the da'wah content conveyed emphasizes more on strengthening the spiritual relationship between humans and Allah SWT, such as increasing faith, piety, and the invitation to always remember Allah in every aspect of life. This reflects that the theological aspect is the main priority in delivering the message of da'wah through the digital media. Furthermore, the second order is dominated by moral messages towards fellow creatures. This category shows that da'wah content also pays considerable attention to social relations between humans and other creatures, such as teachings about mutual respect, help, maintaining ethics in interaction, and social care. Meanwhile, moral messages towards the environment are in the last position with the lowest percentage, which shows that the aspect of caring for the environment is still relatively underemphasized in the content of da'wah on the account.

Thus, as a whole, it can be understood that the structure of the da'wah message in the TikTok account @basyasman00 more focused on the spiritual dimension (*hablum minallah*), then followed by the social dimension (*hablum minannas*), and finally the ecological dimension related to the environment. This pattern shows a certain tendency in the priority of conveying moral messages packaged through social media. In terms of the form of da'wah, the activities carried out by Husain Basyaiban in the account can be categorized as oral bil da'wah, which is a method of da'wah that is delivered through speech or verbal recorded in the form of a video. In the context of TikTok social media, this oral

bill da'wah is packaged in the form of short videos uploaded through @basyasman00 accounts, so that it allows da'wah messages to be received audio-visually by users. This da'wah model is considered effective because it is able to reach a wide audience, especially the younger generation who actively use social media, and present Islamic messages in a more attractive, concise, and easy-to-understand format.

When analyzed, the da'wah message conveyed by Husain Basyaiban is in accordance with the teachings of Islam, namely morality. This is proven through video uploads on his account, namely:

"Do you think that the Prophet PBUH at that time was not blasphemed, not cursed? At that time, the Quraysh hated the Prophet Muhammad, the Jews hated the Prophet Muhammad because the Prophet PBUH was never selective in spreading the truth. Yes, certainly in the best way, in a wise way that conveys it."

The da'wah message in the upload of the TikTok social media account @basyasman00 about the attitude of the Prophet Muhammad SAW when preaching in the midst of the evil of mankind. As Allah SWT says in Q.S Al-Ahzab verse 21. Meaning: *Indeed, in the Messenger of Allah there is indeed a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah much. (Q.S Al-Aẓḥab: 21).*

TikTok social media users @basyasman00 uploaded 27 videos of da'wah content in January – July 2022. From the results of the analysis of the da'wah message category using *the content analysis method* (quantitative content analysis) on the TikTok social media account, @basyasman00 it was found that the percentage of the category of moral messages towards Allah was 41% (11 videos), moral messages towards the environment 22% (6 videos) and moral messages towards fellow creatures were 33% (9 videos).

Discussion

Inter-Coder Reliability in the Study

TikTok social media users @basyasman00 uploaded 27 videos of da'wah content in January – July 2022. From the results of the analysis of the da'wah message category using *the content analysis method* (quantitative content analysis) on the TikTok social media account, @basyasman00 it was found that the percentage of the category of moral messages towards Allah was 41% (11 videos), moral messages towards the environment 22% (6 videos) and moral messages towards fellow creatures were 33% (9 videos).

Inter-coder reliability is crucial in maintaining the quality and objectivity of content analysis research. In this study, the reliability of the coding process was

assessed using Scott's Formula, yielding a reliability score of 0.52, which falls into the moderate category. This result reflects a substantial level of agreement between the coders, yet some discrepancies in the interpretation of certain categories remain. As noted by (Krippendorff, 2011), achieving high inter-coder reliability ensures that the categories used are interpreted consistently, allowing the results to be generalized. In this case, the discrepancies suggest that more precise definitions of the categories used in the research are necessary to improve consistency and reduce variability between coders (y Lillo, 2013).

While the reliability score of 0.52 signifies a moderate level of agreement, it still provides a strong foundation for the study's conclusions. The level of agreement between the coders confirms that the categories in question are understood reasonably well but could benefit from further refinement. According to (Holsti, 1969), establishing clear and unambiguous category definitions is crucial for ensuring high reliability in content analysis. In this study, the moderate reliability score indicates that although the researchers were able to systematically categorize the data, there is room for further clarification and harmonization of the coding process to enhance future research efforts (Cofie et al., 2022; Schneijderberg et al., 2026).

Efforts to improve reliability could include revising the category definitions and providing additional training for coders to ensure a uniform understanding of the coding scheme. This approach is consistent with recommendation that researchers should engage in pre-test training sessions to standardize the coding process before applying it to the full data set (Peter & Lauf, 2002). Furthermore, as content analysis can often involve subjective interpretation, ensuring that coders share a common understanding of the categories will improve the overall reliability of the study. While this study achieved moderate reliability, future work should seek to improve the clarity of the categories and enhance coder calibration through iterative training and feedback (Neuendorf, 2010).

Finally, the process of enhancing reliability is vital for maintaining the credibility of the research findings. The observed level of agreement, though moderate, indicates that the content was analyzed in a consistent manner across coders, which strengthens the validity of the conclusions drawn from the data. As noted by (Eriyanto, 2011b), reliability is a cornerstone of content analysis, as it ensures that the data analyzed reflects the true meaning of the content, rather than individual interpretations. By focusing on improving coder reliability, researchers can ensure that the findings are more accurate and reflect a more comprehensive understanding of the moral messages conveyed on TikTok.

Moral Message Analysis in Da'wah Content

The study found that the moral messages conveyed through the TikTok account @basyasman00 primarily focus on the relationship between humans and Allah, accounting for 41% of the analyzed content. This highlights the central role of spirituality in the da'wah messages presented. The predominance of messages related to *hablum minallah* (the relationship between humans and God) reflects Islam's emphasis on faith and devotion. As Cissna & Anderson (2013) argue, spiritual messages are often at the core of meaningful intercultural communication, particularly in contexts where the primary goal is to reinforce religious principles. By emphasizing the connection between humans and Allah, the content fosters a deeper sense of piety, encouraging viewers to engage with their faith in everyday life (Adnan et al., 2023; Faturohmi et al., 2022).

Moreover, the success of these spiritual messages on TikTok illustrates the power of social media as a platform for conveying moral and religious teachings. As Nissenbaum (2015) points out, social media platforms are not only tools for entertainment but also serve as powerful means for transmitting religious content to large audiences, particularly younger generations. The use of TikTok for spreading Islamic messages demonstrates how effectively these platforms can engage users and deliver content that resonates with their daily lives. TikTok's short-form video format is ideal for delivering concise, impactful messages about faith, making it an effective channel for da'wah that speaks directly to today's digital audience.

However, the analysis also highlights the underrepresentation of other important aspects of moral teachings, such as social and ecological responsibility. Despite the emphasis on spiritual messages, only 33% of the videos focus on moral teachings towards fellow creatures, and a mere 22% address environmental concerns. This reflects a broader trend in digital da'wah where spiritual themes tend to dominate, often overshadowing the equally important social and environmental dimensions of Islamic morality. McLuhan (1964) argues that media platforms have the power to shape public discourse, and this trend on TikTok reflects the priority given to spiritual over ecological or social concerns in many Islamic messages online.

There is substantial potential to broaden the scope of da'wah on TikTok to include more content addressing social relationships and environmental stewardship, consistent with Islamic principles of justice and care for the earth. Lestari & Pradipta (2024) suggest that media platforms have the power to drive social change, particularly in raising awareness about environmental issues. TikTok's capacity to reach millions of users globally makes it an ideal platform for disseminating messages that address not only spiritual growth but also social cohesion and ecological balance. Future content on TikTok can benefit from a

more inclusive approach that integrates moral teachings about the environment and social ethics alongside spiritual messages.

The Importance of Moral Messages Towards Fellow Creatures and the Environment

The study found that moral messages directed towards fellow creatures and the environment were present but less emphasized in the analyzed content. Specifically, messages about fellow creatures, including human interactions and relationships with animals and plants, accounted for 33% of the content, while environmental messages made up only 22%. This imbalance highlights a missed opportunity to integrate ecological responsibility more fully into digital da'wah. Islam, which teaches the importance of preserving both human dignity and environmental balance, is well-suited to address these issues, as highlighted in Surah Al-Baqarah (2:164), which calls on humanity to care for the earth and all living creatures (Malik & Sami, 2025; Nur et al., 2025).

McLuhan (1964) asserts that media shapes the way audiences perceive messages. In this case, TikTok, as a visually-oriented platform, can serve as a powerful tool to raise awareness about environmental issues in a format that resonates with young audiences. By leveraging TikTok's format, da'wah content could be used to highlight the Islamic teachings related to environmental care, such as the importance of reducing waste, conserving water, and protecting wildlife. Furthermore, Lestari & Pradipta (2024) emphasize that media platforms are uniquely positioned to influence collective behavior, particularly in fostering a shared understanding of global challenges like climate change and sustainability.

Incorporating more environmental content into da'wah on TikTok would not only increase the range of moral messages but also align the content with the growing global concern for sustainability. Islam teaches that humans are stewards of the earth, and this responsibility extends to future generations. As highlighted by Gunningham (2021), there is an increasing need for environmental justice in Islamic discourse, which can be amplified through social media. Therefore, by integrating ecological messages into TikTok content, the platform can contribute to building a more environmentally-conscious society while maintaining its spiritual and social teachings (Kamsir et al., 2025; Khan et al., 2025; Muhriningsih et al., 2024).

Moreover, the underrepresentation of ecological concerns suggests that there is significant potential for improvement. TikTok can be a space where both spiritual and ecological aspects of Islamic morality are addressed together. As media continues to evolve, integrating environmental messages into the fabric of da'wah content will ensure that future generations are not only spiritually enlightened but also socially and ecologically responsible. This holistic approach

would reflect Islam's comprehensive worldview, which emphasizes harmony between spiritual, social, and environmental well-being.

The Influence of Social Media in Spreading Da'wah

TikTok has emerged as a key platform for spreading da'wah messages, providing a unique opportunity to reach large audiences with concise and engaging content. Husain Basyaiban's approach of using oral bil da'wah in the form of short videos effectively captures the attention of a young, digitally-savvy audience. McLuhan (1964) highlighted the idea that the medium itself shapes the message. In this case, TikTok's short-form video content allows for the rapid dissemination of moral teachings that are both visually and audibly engaging, making the message more likely to resonate with viewers. The use of video also helps convey emotional and spiritual undertones that are often absent in purely written forms of communication (Faozi & Maselena, 2025; Novarita et al., 2024; Satria et al., 2023).

The success of TikTok as a platform for spreading da'wah reflects a broader shift in the way religious content is consumed in the digital age. According to Castells (2009), social media platforms have transformed communication by making it more decentralized and interactive, allowing for more personalized and targeted messages. For instance, TikTok allows da'wah to be delivered in a format that appeals to the younger generation, who are more likely to engage with short, dynamic content. This highlights the effectiveness of TikTok in reaching younger audiences, particularly in disseminating spiritual messages that resonate with their lifestyle and online habits (Alawi & Halim, 2025; Faozi & Maselena, 2025).

However, while TikTok is an effective tool for engaging young audiences, there is a need to maintain the depth and integrity of the messages being shared. As Rheingold (2002) suggests, social media can foster a sense of community, but it also requires careful curation of content to ensure it does not prioritize viral trends over substance. In the case of da'wah, while TikTok offers the opportunity to spread messages quickly and widely, it is crucial to ensure that these messages remain consistent with Islamic values and are not reduced to mere entertainment. The balance between engagement and substance is essential for maintaining the authenticity of the da'wah content.

The future of da'wah on platforms like TikTok lies in the ability to use these tools not only for engagement but also for deepening the understanding of Islamic teachings. By combining the appeal of digital platforms with the substance of traditional Islamic values, TikTok can become an even more powerful tool for promoting moral teachings. As the research indicates, there is a significant opportunity to integrate more comprehensive moral messages, including those related to social ethics and environmental stewardship. By doing so, TikTok can help create a more holistic and balanced approach to digital da'wah, making it a

vital tool for future generations of Muslims.

CONCLUSION

This study concludes that the moral da'wah messages on the TikTok account @basyasman00 during January–July 2022 were dominated by messages of morality towards Allah, followed by morality towards fellow creatures and morality towards the environment. This finding indicates that the account places stronger emphasis on spiritual morality, particularly messages related to faith, obedience, patience, sincerity, and awareness of Allah in daily life. Meanwhile, social and environmental moral messages appeared less frequently, showing that the moral scope of the content was not yet fully balanced across the three categories analyzed.

Theoretically, this study contributes to the development of digital da'wah studies by showing that TikTok can be examined not only as a social media platform, but also as a space where religious messages are selected, simplified, and represented through short-form audiovisual content. The findings support the view that digital media shape the form and emphasis of religious communication. In this case, TikTok's brief and visual format tends to favor concise spiritual messages that are direct, emotionally accessible, and easily adapted to the communication style of young audiences.

Practically, the findings suggest that digital da'wah practitioners need to design content more strategically by balancing spiritual, social, and environmental moral themes. Da'wah creators should not only focus on reminders about worship and faith, but also strengthen messages about social ethics, empathy, responsibility toward others, and care for the environment. The use of short videos, clear language, relevant examples, and consistent moral framing can help make da'wah content more meaningful without reducing its substance to entertainment or viral trends.

This study has several limitations. First, the analysis was limited to one TikTok account, namely @basyasman00, so the findings cannot be generalized to all digital da'wah practices on TikTok. Second, the study only covered videos uploaded from January to July 2022, which means the results represent a specific period. Third, the inter-coder reliability score was moderate, indicating that some categories still allowed different interpretations among coders. Future research should involve more accounts, a longer observation period, clearer operational definitions, and additional audience-response data to produce a more comprehensive understanding of moral da'wah on TikTok.

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