



## **The Effectiveness of Da'wah Through TikTok Media: An Engagement Metrics Analysis *@managementtabligh***

**Yopi Kusmiati<sup>1\*</sup>, Musfiah Saidah<sup>2</sup> & Abdul Rauf Ridzuan<sup>3</sup>**

<sup>1,2</sup> UIN Syarif Hidayatullah Jakarta

<sup>3</sup> Universiti Teknologi MARA

*\*email. yopi.kusmiati@uinjkt.ac.id*

### **ABSTRACT**

The rapid growth of social media has created new opportunities for Islamic da'wah, particularly on TikTok, a platform widely used by younger audiences. Although TikTok is primarily known as an entertainment medium, studies examining its effectiveness as a digital da'wah platform remain limited, particularly those that employ quantitative engagement analysis. This study aims to analyze the effectiveness of da'wah dissemination on TikTok by examining audience consumption patterns and levels of interaction with da'wah content. The research adopts a quantitative approach using the Digital Action Research method. Data were collected through social media metrics analysis, including likes, comments, shares, saves, and views from da'wah content on the TikTok account *@managementtabligh*. The analysis was conducted descriptively and empirically, guided by Social Information Processing Theory. The findings reveal significant correlations among views, likes, comments, saves, and shares, indicating high audience engagement with da'wah content on TikTok. These results demonstrate that TikTok is an effective medium for digital da'wah due to its ability to generate active interaction and broaden the reach of religious messages. Practically, this study provides insights for da'wah practitioners in developing creative and adaptive digital strategies, while theoretically contributing to the discourse on da'wah communication in social media contexts.

**Keywords:** digital da'wah, TikTok, social media, Social Information, Processing Theory

## INTRODUCTION

The rapid advancement of information technology has reshaped how religious messages are conveyed, opening new spaces through which da'i (Islamic preachers) can reach audiences via diverse digital platforms. Each platform has distinct characteristics, affordances, and audience composition that can be strategically leveraged to reach broader, more heterogeneous publics. The integrated use of multiple platforms has made digital da'wah increasingly dynamic, creative, and responsive to contemporary life. As social media has become society's preferred space for interaction, an expanding share of social activity, including the dissemination of religious messages, has migrated into the digital sphere, offering a significant opportunity to extend the reach of Islamic da'wah more effectively and sustainably.

Among available platforms, TikTok has emerged as particularly influential. [Supratman \(2018\)](#) identifies TikTok as one of the most widely used social media platforms in Indonesia, making it promising for da'wah through both text-based captions and audiovisual short-form content. Data from the Indonesian Internet Service Providers Association (APJII, January 2023) indicate that 26.80 percent of Indonesian social media users are active on TikTok, positioning it as a dominant channel for disseminating messages of all kinds, including religious ones.

Despite being a comparatively recent platform, TikTok has built a strong appeal through its creative, easily consumable short-form video format, particularly among younger users. Features such as challenges, lip-sync content, trending audio, and accessible editing tools allow creators, including da'i, to deliver messages more innovatively than earlier media formats permitted. Because TikTok's user base skews toward adolescents and young adults, the platform represents a strategically important channel for da'wah; [Buana and Maharani \(2020\)](#) note that TikTok shares demographic characteristics with Instagram in this respect, reinforcing its potential as a vehicle for religious communication.

Da'wah is understood as an activity undertaken by individuals or groups to invite others toward goodness and to discourage conduct contrary to Islamic teachings ([Yusuf, 2020](#)). Because da'wah is inseparable from effective communication, the conveyed message must retain its doctrinal substance while remaining comprehensible to its audience, a point echoed by [Markarma \(2014\)](#), who characterizes da'wah as a process of transmitting Islamic values dependent on effective communication for the message to be fully received. [Abdul \(2008\)](#) further stresses that da'wah must continually adapt to societal development, since practices that fail to keep

pace with technological change risk losing relevance. The internet offers unprecedented opportunities for this transformation, as religious messages can now be disseminated without the constraints of space and time that once bound conventional preaching.

Da'wah through social media should not be understood merely as technological adoption; it is more accurately an adaptive strategy through which da'i respond to ongoing social change (Indrawan & Ilmar, 2020). Indonesia, as the country with the world's largest Muslim population and sustained societal interest in religious values, holds substantial potential for the development of digital da'wah. Within this landscape, TikTok accounts dedicated to religious and management-oriented tabligh (preaching) content, such as @managementtabligh, examined in this study, have proliferated, positioning themselves between classical religious instruction and the communicative conventions of short-form video. Rohman (2019) similarly identifies YouTube, Instagram, and TikTok as popular vehicles for disseminating da'wah, underscoring that this phenomenon is part of a broader, accelerating shift in Islamic communication practice. Understanding not merely how such accounts produce content, but also how effectively that content reaches, engages, and influences its audience constitutes a timely and consequential line of inquiry.

Prior research on social media as a da'wah medium converges on three interrelated themes: the transformation of da'wah practice under digital conditions, the theoretical mechanisms that sustain meaningful relationships through mediated communication, and platform-specific characteristics that shape religious content production and reception.

On the first theme, Rustandi (2019) shows that new media have substantially reshaped da'wah patterns and strategies, shifting activity once predominantly face-to-face into the digital sphere alongside the rapid development of information and communication technology. This has positioned social media as a primary da'wah channel capable of reaching wider, more diverse audiences without the constraints of space and time. Consequently, da'i must adapt their methods to the characteristics of digital media by presenting content that is creative, interactive, and communicative. Karim (2016) adds that media presence has broadened da'wah's scope and made it more adaptive to modern realities; da'wah delivered through media tends to encounter less resistance, since contemporary society is highly media-dependent, and messages conveyed through media are perceived as closer to lived realities, fostering emotional closeness and deepening understanding.

On the second theme, communication scholarship offers robust frameworks for understanding how meaningful relationships and influence can be sustained through mediated interaction rather than face-to-face contact. Social Information Processing (SIP) Theory, developed, explains how individuals form interpersonal impressions through text-based Computer-Mediated Communication (CMC), shaped by two elements: verbal cues (word choice and sentence structure) and temporal cues (response speed and interaction intensity) (Littlejohn & Foss, 2008). Griffin (2008) argues that online relationships form through the search for and reinforcement of similarities. Although deep closeness online typically requires more time than face-to-face interaction, strong relationships remain fully achievable.

Demonstrate that limited nonverbal cues in CMC do not prevent relationship formation, as users derive social meaning from verbal messages and recurring interaction patterns even in the absence of facial expressions or vocal intonation. Ruppel et al. (2017) add that relationships formed through CMC require greater message accumulation and longer duration to reach a depth comparable to that of direct interaction, though consistent, sufficient exchange makes durable engagement fully achievable. Complementary studies extend this logic to symbolic elements, shows emoticons function as paralinguistic cues reinforcing message content and expressing emotion; Setyawan (2024) finds emoji use has become conventional, serving a role analogous to facial expression in face-to-face conversation; and Khoiriyah and Hayati (2024), examining dating-application users, find individuals progress through gradual stages of textual exchange to build closeness, consistent with SIP theory's claim that intimacy is constructed progressively rather than instantaneously.

On the third theme, platform-specific studies examine what makes TikTok, Instagram, and YouTube attractive for da'wah content. TikTok, a short-form video application enabling users to create, edit, and share music- and effects-supported content, originated in China and launched in September 2016 (Putra et al., 2023). Its principal advantage lies in flexible video duration, from roughly fifteen seconds to several minutes, giving creators room to adjust message form and depth, while visual effects, background music, and accessible editing tools encourage creative content.

Though often perceived as an entertainment platform, TikTok holds meaningful potential for education and information dissemination, with informative content, including da'wah, packaged in a light, communicative style (Muslikhah & Taufik, 2022). Comparable observations apply to Instagram, whose visual communication affordances have made it a preferred medium for creatively engaging da'wah (Feroza & Misnawati,

2020), and to YouTube, long established as an effective da'wah medium for its reach and audiovisual format (Hamdan & Mahmuddin, 2003).

Read collectively, this literature demonstrates a consistent pattern: existing scholarship on TikTok-based da'wah has focused overwhelmingly on describing content characteristics, communication strategies, and general platform affordances, while comparatively little attention has been paid to how effectively such strategies achieve their intended da'wah objectives. Rustandi (2019) and Karim (2016) explain why da'wah has shifted to digital and what characteristics suit that medium, but neither empirically measures the extent to which digitally delivered religious content actually reaches, engages, or influences its audience. Similarly, platform-focused studies (Putra et al., 2023; Feroza & Misnawati, 2020; Hamdan & Mahmuddin, 2003) catalog technical and creative affordances without connecting them to measurable audience-response indicators such as likes, comments, shares, or sustained engagement over time.

A second gap concerns the underuse of established communication theory in interpreting engagement data on religious content. SIP theory offers a well-developed account of how verbal/symbolic cues combined with temporal interaction generate closeness and influence in mediated environments (Walther, 1992; Walther & Burgoon, 1992; Ruppel et al., 2017), yet this apparatus has predominantly been applied to interpersonal contexts, long-distance relationships, virtual teams, and dating applications (Mulyana & Vazza, 2023; Khoiriyah & Hayati, 2024), rather than to the one-to-many, broadcast-style communication characterizing a da'wah-oriented TikTok account addressing a large, diverse follower base. Whether SIP mechanisms translate into measurable engagement outcomes for religious content specifically remains empirically unexamined.

A third gap is methodological. Prior digital da'wah studies rely predominantly on descriptive or qualitative content analysis, examining what da'i posts and how audiences respond in general terms, rather than on systematic engagement-metrics analysis of a single, sustained account over time. No identified study has combined quantitative engagement indicators (views, likes, comments, shares, follower growth) with a theoretically grounded interpretive framework to assess da'wah effectiveness on a specific account such as @managementtabligh, which frames religious instruction through a management and leadership lens—an emerging subgenre that has not yet received scholarly attention.

Building on these gaps, this study offers three novel contributions. First, thematically, whereas prior research has predominantly described

TikTok as a da'wah platform in general terms, this study shifts the unit of analysis toward the effectiveness of da'wah dissemination on a specific, identifiable account, moving from a descriptive account of platform affordances toward an evaluative account of communicative outcomes.

Second, theoretically, this study applies SIP theory, previously confined largely to interpersonal and small-group contexts, to a one-to-many religious broadcasting context, examining how verbal/symbolic cues (captions, visual presentation, tone, religious narrative) and temporal interaction (accumulated comments, likes, shares, sustained participation) jointly shape da'wah content effectiveness, meaningfully extending the theory's explanatory scope. Third, methodologically, this study departs from the largely descriptive designs used in prior research by employing systematic engagement-metrics analysis to quantify and interpret views, likes, comments, shares, and follower growth as empirical evidence of effectiveness, rather than relying solely on qualitative impressions of content quality.

The justification for this study rests on two grounds. Theoretically, it contributes by testing SIP theory's core constructs in a religious, one-to-many broadcasting context that differs meaningfully from the interpersonal settings in which the theory has typically been examined, extending its relevance to digital religious communication. Practically, given TikTok's demonstrated popularity among Indonesian users (APJII, 2023) and its disproportionate reach among younger audiences, precisely the demographic segment for whom sustained religious engagement is often considered most consequential for long-term formation, an empirically grounded understanding of what drives engagement with da'wah content carries direct value for da'i and religious content creators seeking evidence-informed communication strategies rather than intuition-based imitation of general social media trends.

Drawing from the gaps and novelty identified above, this study pursues four interrelated objectives. First, to analyze the patterns and volumes of engagement metrics, views, likes, comments, shares, and follower growth associated with da'wah content published through @managemntabligh, thereby establishing an empirical baseline for assessing communicative reach and audience response. Second, to identify the verbal and symbolic cues employed within the account's content, caption style, visual presentation, tone, and the framing of religious narratives through a management and leadership lens, and examine how these cues relate to variation in audience engagement.

Third, to examine the role of temporal interaction, reflected in the accumulation and sustained pattern of audience response over time, in

shaping the depth and durability of engagement, consistent with SIP theory's emphasis on the gradual, cumulative construction of closeness and trust in computer-mediated communication.

Fourth, to evaluate the overall effectiveness of TikTok as a da'wah medium by converging these engagement indicators, providing evidence-based insight into which communicative strategies most successfully translate platform affordances into measurable audience reach, engagement, and potential influence. Collectively, these objectives are intended to yield both a theoretical contribution, extending SIP theory's applicability to one-to-many religious digital communication, and a practical contribution, offering concrete, empirically grounded guidance for da'i and religious content creators in designing more effective social media-based da'wah strategies.

## RESEARCH METHODS

This study employs a positivist paradigm, which views reality as objective and existing independently of the researcher. Within this paradigm, researchers are required to remain neutral and maintain distance from the research object so that the phenomena under investigation can be measured systematically and the results can be articulated as rational and testable scientific knowledge (Silalahi, 2009). The study employs a quantitative approach using the Digital Action Research method, which integrates the principles of action research with digital technology in the research process. This method is participatory and collaborative, in which digital technology is used to collect, analyze, and present data, while also supporting the implementation of corrective actions as part of a process of change.

This research method was implemented through two main stages. The first stage involved adapting social media metrics to analyze audience responses to da'wah content. Descriptive analysis was employed to measure user interaction through indicators such as the number of likes, shares, and comments. The collection of quantitative data was supported by social media metrics tools designed to measure the impact of virtual networking activities. This approach aligns with the research of Arturo Haro-de-Rosario, José Luis Sáez-Martín, and María del Carmen Caba-Pérez, who emphasize that social media can be utilized as an instrument to measure audience engagement in digital spaces.

The second stage of the study involved empirical analysis to evaluate the effectiveness of delivering da'wah messages through TikTok. This



analysis focused on the alignment of da'wah content with the framework of Social Information Processing Theory as well as audience consumption patterns and engagement. The level of engagement was measured using indicators such as the number of likes, shares, and comments, as well as overall engagement generated by each piece of content. This empirical assessment aimed to determine the extent to which the conveyed da'wah messages fostered sustained interaction and audience response. Through this analysis, it is possible to identify how the characteristics of da'wah content on TikTok influence message reception and users' engagement.

The research sample in this study was identified as the TikTok account @managementtabligh, which consistently produces and distributes da'wah content. The selection of this account was based on the view that its activities and content characteristics are well-suited to representing the use of TikTok as a medium for digital da'wah, particularly in reaching a broad audience and encouraging higher levels of audience engagement.

## RESULTS AND DISCUSSION

### Patterns of Da'wah Content Consumption on TikTok Social Media

Tabel 1. Da'wah content on TikTok

| NO  | LINK                                                                            | TANGGAL UNGGAH | LIKES | KOMEN | SAVE | SHARE | VIEWS  |
|-----|---------------------------------------------------------------------------------|----------------|-------|-------|------|-------|--------|
| 1.  | <a href="https://vt.tiktok.com/ZSFNf1dc/">https://vt.tiktok.com/ZSFNf1dc/</a>   | 23/10/2022     | 109   | 0     | 9    | 1     | 528    |
| 2.  | <a href="https://vt.tiktok.com/ZSFNycPJ9/">https://vt.tiktok.com/ZSFNycPJ9/</a> | 20/10/2022     | 78    | 0     | 5    | 0     | 567    |
| 3.  | <a href="https://vt.tiktok.com/ZSFNyKwvj/">https://vt.tiktok.com/ZSFNyKwvj/</a> | 19/10/2022     | 207   | 36    | 17   | 46    | 2255   |
| 4.  | <a href="https://vt.tiktok.com/ZSFNyw32m/">https://vt.tiktok.com/ZSFNyw32m/</a> | 19/10/2022     | 19    | 6     | 0    | 0     | 194    |
| 5.  | <a href="https://vt.tiktok.com/ZSFNypJqm/">https://vt.tiktok.com/ZSFNypJqm/</a> | 19/10/2022     | 78    | 5     | 7    | 16    | 636    |
| 6.  | <a href="https://vt.tiktok.com/ZSFNfRnWj/">https://vt.tiktok.com/ZSFNfRnWj/</a> | 19/10/2022     | 248   | 53    | 12   | 38    | 3539   |
| 7.  | <a href="https://vt.tiktok.com/ZSFNyGJm7/">https://vt.tiktok.com/ZSFNyGJm7/</a> | 19/10/2022     | 137   | 7     | 2    | 8     | 803    |
| 8.  | <a href="https://vt.tiktok.com/ZSFNysNAh/">https://vt.tiktok.com/ZSFNysNAh/</a> | 19/10/2022     | 65    | 14    | 1    | 2     | 726    |
| 9.  | <a href="https://vt.tiktok.com/ZSFNfe4G9/">https://vt.tiktok.com/ZSFNfe4G9/</a> | 19/10/2022     | 122   | 24    | 0    | 2     | 806    |
| 10. | <a href="https://vt.tiktok.com/ZSFNy7LGF/">https://vt.tiktok.com/ZSFNy7LGF/</a> | 19/10/2022     | 110   | 22    | 4    | 4     | 904    |
| 11. | <a href="https://vt.tiktok.com/ZSFNyq3R7/">https://vt.tiktok.com/ZSFNyq3R7/</a> | 19/10/2022     | 133   | 19    | 3    | 1     | 922    |
| 12. | <a href="https://vt.tiktok.com/ZSFNywcyU/">https://vt.tiktok.com/ZSFNywcyU/</a> | 19/10/2022     | 91    | 0     | 1    | 111   | 2224   |
| 13. | <a href="https://vt.tiktok.com/ZSFNfeG75/">https://vt.tiktok.com/ZSFNfeG75/</a> | 19/10/2022     | 141   | 37    | 9    | 8     | 1091   |
| 14. | <a href="https://vt.tiktok.com/ZSFNyoXDV/">https://vt.tiktok.com/ZSFNyoXDV/</a> | 19/10/2022     | 49    | 22    | 2    | 12    | 720    |
|     |                                                                                 | rata-rata:     | 113,4 | 17,5  | 5,1  | 17,8  | 1136,8 |

Source: processed from research results



Tabel 2. Results of the Da'wah Content Evaluation on TikTok

| Correlation Matrix |                |       |       | TT_Like | TT_Comm<br>TT_Share | TT_Save<br>TT_View |
|--------------------|----------------|-------|-------|---------|---------------------|--------------------|
| TT_Like            | Pearson's<br>r | 1     |       | —       |                     |                    |
| TT_Comm            | Pearson's<br>r | 0,24  | —     |         |                     |                    |
|                    | Pearson's<br>r | 0,002 |       |         |                     |                    |
|                    | Pearson's<br>r |       |       |         |                     |                    |
| TT_Save            | Pearson's<br>r | 0,728 | 0,538 | —       |                     |                    |
| TT_Share           | Pearson's<br>r | 0,003 | 0,047 | —       |                     |                    |
| TT_View            | Pearson's<br>r | 0,25  | 0,03  | 0,161   | —                   |                    |
|                    | Pearson's<br>r | 0,389 | 0,919 | 0,582   | —                   |                    |
|                    | Pearson's<br>r |       |       |         |                     |                    |

Source: processed from research results

The data obtained provides a clear overview of user interaction patterns with da'wah content on TikTok. The results of the analysis indicate a significant relationship between the number of comments and the number of likes. This finding suggests that content that stimulates discussion in the comment section tends to receive more appreciation in the form of likes, reflecting greater audience engagement.

Furthermore, the analysis reveals a strong association between content-saving activity (saves) and the number of likes and comments. Da'wah content selected by users to save is generally perceived as valuable, relevant, and appealing, thereby encouraging audiences to express additional forms of appreciation, such as liking and commenting in the comment section.

These findings indicate that saving content reflects a deeper level of audience interest and engagement with the da'wah message. The higher the saving rate, the greater the likelihood of subsequent interactions, demonstrating that such content is not merely consumed passively but is also processed and interpreted more thoughtfully by the audience.

The strongest relationship was observed between the number of views and the number of likes, with a correlation coefficient of 0.795. This result suggests that the higher the view count of a given piece of content, the greater its potential to receive audience appreciation in the form of likes. This demonstrates a close relationship between the level of content

exposure and positive user responses on TikTok.

As a short-form video-based platform, TikTok uses the number of views as a primary indicator of content popularity and viral potential. Content with a high view count tends to reach a broader audience more easily, thereby increasing the likelihood of further interaction. Thus, views not only reflect the content's initial appeal but also serve as a catalyst for increased user engagement.

In addition to influencing the number of likes, a high number of views correlates with increased interaction, such as comments, saves, and content sharing. This pattern indicates that higher exposure encourages more active audience engagement. An understanding of these relationships can serve as a basis for developing more effective content strategies to enhance audience engagement significantly.

### **Discussion on the Effectiveness of Da'wah Content on TikTok Social Media**

In the current digital era, social media has become a primary medium for disseminating da'wah messages to a broader audience (Faozi & Maselena, 2025). TikTok, as one of the most popular platforms among younger generations, offers significant opportunities for da'i (Islamic preachers) to convey religious messages rapidly and extensively through short-form video content (Alfianti et al., 2025). Although the duration of its content is relatively brief, interactive features such as duet and react enable audiences to participate directly, thereby creating intensive interaction and strengthening the dissemination power of da'wah content.

TikTok's advantage also lies in its algorithm, which can tailor content to users' interests. This feature allows da'wah messages to reach more targeted audiences and increases the potential for broader acceptance (Muvid & Arrosyidi, 2024). Visual elements such as filters, effects, and music further enhance the attractiveness and memorability of da'wah content. Previous analysis demonstrated significant relationships between comments and likes, and between saves and both comments and likes, confirming that da'wah content on TikTok can encourage active audience engagement.

To achieve optimal effectiveness in da'wah, a well-designed strategy in message packaging is essential. Such a strategy includes selecting a da'i with strong communication skills, identifying issues relevant to the audience's needs, and employing engaging, context-specific delivery techniques. The use of narratives closely related to daily life, compelling visuals, and simple language can enhance the appeal of da'wah content. Collaboration between da'i and other content creators also represents a

potential strategy for expanding audience reach.

Moreover, understanding audience characteristics is a crucial factor in digital da'wah. Younger generations tend to prefer dynamic, interactive, and creative content; therefore, animations, infographics, and innovative short videos can be effective approaches. Da'i who are active on social media and capable of fostering meaningful interactions with audiences have the opportunity to establish strong, sustainable digital communities (Romadlany & Hasibuan, 2025).

In general, TikTok possesses substantial potential to function as a medium for digital da'wah, supported by content creativity, algorithmic strength, and high viral potential. These characteristics enable da'wah messages to spread widely and rapidly across diverse audience segments through approaches more aligned with contemporary digital culture.

With careful strategic planning, adaptability to evolving trends, and a focus on audience needs, da'i can optimize TikTok as an effective medium for religious communication. Concise, engaging, and communicative message presentation becomes key to ensuring that da'wah values are well received by society.

Beyond serving merely as a channel for delivering religious teachings, TikTok can also function as a space for interaction that fosters collective awareness, inspiration, and positive social change. Through appropriate utilization, digital da'wah on TikTok holds the potential to make a tangible contribution to building a modern society grounded in religious values (Alawi & Halim, 2025).

### **TikTok: Creativity and Viral Potential in Digital Da'wah**

TikTok is one of the social media platforms that has experienced rapid growth and brought significant changes to patterns of digital content consumption within society (Hu & Qin, 2024). The platform adopts a short-form video format that enables users to convey messages concisely, clearly, and attractively. Given the relatively limited video duration, creators must design communicative content from the outset to capture audience attention quickly (Neto & Mota, 2022).

TikTok's short-video format encourages a more concise, direct communication style. In the context of da'wah, this presents a particular challenge, as religious messages are generally profound and require thorough explanation. However, on the other hand, this format also provides an opportunity to deliver Islamic values in a simple, contextual, and easily understandable manner to the broader public, especially younger generations (Anwar et al., 2025).

TikTok offers various creative features that support the content production process, such as visual filters, sound effects, background music, and accessible editing tools. These features enable creators, including da'i (Islamic preachers), to package da'wah messages in a more engaging manner and in alignment with current trends. Creativity in content presentation is crucial to ensure that da'wah messages are not only informative but also visually and emotionally appealing.

In addition to creative tools, TikTok provides interactive features such as Duet, Stitch, and React, which allow users to participate in others' content actively. These features foster two-way communication between creators and audiences, making da'wah not merely one-directional but dialogical. High levels of interaction can increase user engagement and enhance the potential for content to spread widely (Ibad, 2025).

TikTok's popularity among younger generations, particularly Generation Z, makes it a strategic medium for reaching productive-age groups. This generation is known for being dynamic, creative, and open to innovation. Therefore, delivering da'wah through TikTok requires adapting communication styles to the lives and experiences of young people so that the messages are optimally received.

Another advantage of TikTok lies in its algorithmic system, which displays content based on users' interests and behavior. This algorithm provides relatively equal opportunities for each creator to gain exposure, without relying entirely on follower counts. Engaging, authentic, and relevant content can reach large audiences, enabling da'wah messages to spread organically (Wahid et al., 2025).

In an era of rapid digital development, the ability to adapt to technology and media trends becomes highly important. Da'i are required not only to master religious knowledge but also to understand the characteristics of social media and audience preferences. Strategic utilization of TikTok enables da'wah to be delivered through more communicative approaches that align with contemporary developments.

An audience-oriented da'wah approach encourages da'i to present content that is relevant to everyday life realities. The use of real-life stories, personal experiences, and social phenomena can help audiences feel more connected to the messages conveyed. In this way, da'wah is not only cognitively understood but also capable of touching emotional and spiritual dimensions (Hanif & Agusman, 2023).

An audience-oriented da'wah approach encourages da'i to present content that is relevant to everyday life realities. The use of real-life stories, personal experiences, and social phenomena can help audiences feel more connected to the messages conveyed. In this way, da'wah is not only

cognitively understood but also capable of touching emotional and spiritual dimensions (Fithriyah et al., 2025).

Overall, TikTok holds considerable potential as a medium for da'wah in the digital era. With strategic use, the platform can be employed to disseminate religious messages broadly and effectively in ways relevant to modern society's needs. Digital da'wah through TikTok serves not only as a channel for conveying Islamic teachings but also as a means of fostering moral and spiritual awareness for a more harmonious life.

## CONCLUSION

This study demonstrates that TikTok is an effective platform for disseminating da'wah messages through its short-form video format, algorithm-driven content distribution, and interactive features that encourage audience engagement. High levels of user interaction, reflected in likes, comments, shares, and participation through duet and react features, indicate that TikTok facilitates not only the rapid dissemination of religious messages but also active communication between da'i and audiences.

From a theoretical perspective, the findings reinforce Social Information Processing (SIP) Theory, which argues that meaningful interpersonal communication can develop in computer-mediated environments despite the absence of face-to-face interaction. The interactive features available on TikTok enable users to exchange social cues, provide feedback, and construct shared understanding through repeated online interactions. Consequently, effective digital da'wah is influenced not only by message content but also by the platform's communication affordances that support relationship building and sustained audience engagement. These findings extend the application of SIP Theory to Islamic digital communication by demonstrating how social interaction on short-form video platforms contributes to the effectiveness of da'wah dissemination.

This study also contributes theoretically and practically. Theoretically, it broadens the application of Social Information Processing Theory in digital religious communication by providing empirical evidence that audience engagement is an important indicator of effective online da'wah. In practice, the findings suggest that da'i and Islamic communication practitioners should optimize TikTok's interactive features and produce concise, audience-oriented content to enhance message reach, engagement, and communication effectiveness in digital environments.

Nevertheless, this study has several limitations. First, the analysis was conducted using data from a single TikTok account, which may limit the generalizability of the findings across different types of da'wah creators and audience communities. Second, the observed dataset was limited to a specific collection of posts within a particular period, potentially overlooking changes in audience behavior over time. Third, although engagement indicators were analyzed, the study did not comprehensively examine causal relationships between content characteristics and audience responses using more advanced statistical techniques.

Future research should involve multiple TikTok accounts representing different da'wah styles, denominations, or audience segments to improve the generalizability of the findings. Comparative studies across social media platforms, such as Instagram Reels, YouTube Shorts, and Facebook, would also provide a broader understanding of the effectiveness of digital da'wah. Furthermore, future studies are encouraged to employ longitudinal designs and more rigorous statistical or mixed-method approaches to examine how specific content characteristics, platform algorithms, and audience interaction patterns influence the long-term effectiveness of online da'wah.

In addition, TikTok offers various interactive features, such as Duet and React, which enable users to engage directly and spontaneously with the content. These features create opportunities for active audience participation, transforming da'wah from a one-way communication model into a more interactive process between content creators and users. This dynamic strengthens the appeal of da'wah content and fosters greater emotional closeness with the audience.

The high intensity of interactions in the form of likes, comments, and content sharing indicates that da'wah messages delivered through TikTok are capable of attracting attention while effectively encouraging user engagement. Compared to other social media platforms, TikTok tends to demonstrate higher levels of audience responsiveness, with users more actively providing feedback and redistributing content. This condition positions TikTok as a highly potential medium for delivering da'wah messages in a concise, impactful, and engaging manner.

## REFERENCES

- Abdul, B. (2008). *Dakwah Antar Individu teori dan aplikasi*. Purwokerto: STAIN Press.
- Abdullah, M. Q., & Sos, M. (2020). *Pengantar ilmu dakwah*. Penerbit Qiara Media.

- Alawi, M., & Halim, S. (2025). Use of tiktok social media in content preaching tgh. lalu ahmad zaenuri. *Tasamuh: Jurnal Komunikasi Dan Pengembangan Masyarakat Islam*.  
<https://doi.org/10.20414/tasamuh.v23i2.13991>
- Alfianti, A., Widayanti, T., & Assidqiah, M. (2025). Klasifikasi dan analisis konten dakwah di aplikasi tiktok: tema dan bentuk penyampaiaan. *Mamba'ul 'Ulum: Jurnal Kajian Hukum Islam Dan Budaya Kependidikan*. <https://doi.org/10.54090/mu.933>
- Anwar, S., Hidayat, T., Marzuq, M., Istianah, Anwar, S., Hidayat, T., Marzuq, M., & Istianah. (2025). Peran Tiktok dalam Perkembangan Dakwah Islam di Kalangan Generasi Z. *Qulubana*, 6(1), 217–234.  
<https://doi.org/10.54396/qlb.v6i1.1520>
- Buana, D. M. T., & Maharani, D. (2020). Use of the Tiktok Application (Latest Version) and Children's Creativity. *Innovation Journal*.
- Fahrurrozi, F., Faizah, F., & Kadri, K. (2019). *Ilmu Dakwah*. Jakarta: Prenada Media Group.
- Faozi, S. A., & Maselena, A. (2025). The Role of Social Media in Enhancing The Effectiveness of Islamic Da'wah Among Millennial Generations.  
<https://doi.org/10.38035/ijphs.v3i4.1798>.
- Feroza, C. S., & Misnawati, D. (2020). Penggunaan media sosial instagram pada akun@ yhoophii\_official sebagai media komunikasi dengan pelanggan. *Jurnal Inovasi*, 14(1), 32–41.
- Fithriyah, D., Karima, A. A., Fuadiyah, C. N., & Kamal, M. R. (2025). Digital Da'wah: Analysis of Da'i Behavior and Social Interaction on Instagram. *IQTIDA: Journal of Da'wah and Communication*.  
<https://doi.org/10.28918/iqtida.v5i02.12640>
- Griffin, E. M. (2011). *A first look at communication theory*. McGraw-hill.
- Hamdan, H., & Mahmuddin, M. (2003). Youtube Sebagai Media Dakwah. *Palita: Journal Of Social Religion Research*, 6 (1), 63–80.
- Hanif, Muh., & Agusman, A. (2023). Innovative strategies in contemporary da'wah: initiating a technology-based approach. *Jurnal Da'wah: Risalah Merintis, Dakwah Melanjutkan*, 6(2), 59–71.  
<https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.212>.
- Hu, M., & Qin, W. (2024). Analysis of TikTok's brand communication strategy. *Frontiers in Humanities and Social Sciences*, 4(6), 264–267.  
<https://doi.org/10.54691/9k7zpc02>.
- Ibad, M. (2025). Strategi Literasi Dakwah Digital di Era Media Sosial TikTok: Tantangan dan Peluang. *Pelita*, 2(2), 145–156.  
<https://doi.org/10.38073/pelita.v2i2.2189>.



- Indrawan, J., & Ilmar, A. (2020). Kehadiran media baru (new media) dalam proses komunikasi politik. *Medium*, 8(1), 1–17.
- Iqbal, M., & Asman, A. (2021). Dakwah digital sebagai sarana peningkatan pemahaman moderasi beragama dikalangan pemuda. *Jurnal Ilmu Dakwah*, 41(2), 172–183.
- Karim, A. (2016). Dakwah melalui media: Sebuah tantangan dan peluang. *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam*, 4(1), 157–172.
- Khoiriyah, A. M., & Hayati, A. N. (2024). Menjalin Kedekatan Melalui Aplikasi Tinder. *Kinesik*, 11(2), 190–204.
- Littlejohn, S. W., & Foss, K. A. (2008). *Theories of Humman Communication*. Thomson Wardsworth.
- Lo, S.-K. (2008). The nonverbal communication functions of emoticons in computer-mediated communication. *Cyberpsychology & Behavior: The Impact of the Internet, Multimedia and Virtual Reality on Behavior and Society*, 11(5), 595–597. <https://doi.org/10.1089/cpb.2007.0132>
- Markarma, A. (2014). Komunikasi dakwah efektif dalam perspektif alquran. *HUNAFI Jurnal Studia Islamika*, 11(1), 127–151.
- Mulyana, A., & Vazza, A. P. (2023). Social Construction of New Media in Cyberspace. *PT Rekacipta Proxy Media*.
- Muslikhah, F. P., & Taufik, R. F. N. (2022). Penggunaan Media Sosial Tiktok sebagai Media Dakwah Terhadap Wawasan Keagamaan Bagi Mahasiswa Di Institut Agama Islam Sahid Bogor. *Jurnal Sahid Da'watii*, 1(2), 15–27.
- Muvid, M. B., Arnandy, D. A., & Arrosyidi, A. (2024). TikTok Social Media: A Breakthrough to the Moderation in Da'wah Education. *Al-Ishlah*, 16(2), 1193–1204. <https://doi.org/10.35445/alishlah.v16i2.4727>
- Nasrullah, R., & Rustandi, D. (2016). Meme dan Islam: Simulakra Bahasa Agama di Media Sosial. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 10(1), 113–128.
- Neto, J. de S. P., Santos, I. M. dos, & Mota, M. P. (2022). TikTok: Qual o Impacto do Crescimento da Plataforma? <https://doi.org/10.5753/waihews.2022.226367>.
- Putra, R. A., Adde, E., & Fitri, M. (2023). Pemanfaatan Aplikasi Tiktok Sebagai Media Dakwah terhadap Generasi Z. *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 07 (01), 58–71.
- Rohman, D. A. (2019). Komunikasi dakwah melalui media sosial. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 13(2), 121–133.
- Rohman, D. A. (2019). Komunikasi dakwah melalui media sosial. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 13(2), 121–133.
- Romadlany, Z., & Hasibuan, M. H. E. (2025). An Examination of Social

- Media as a Medium for Islamic Da'wah: The Role of YouTube as a Da'wah Strategy. *Journal of Educational Management Research*, 4(2), 754–765. <https://doi.org/10.61987/jemr.v4i2.1002>.
- Ruppel, E. K., Gross, C., Stoll, A., Peck, B. S., Allen, M., & Kim, S.-Y. (2017). Reflecting on connecting: Meta-analysis of differences between computer-mediated and face-to-face self-disclosure. *Journal of Computer-Mediated Communication*, 22(1), 18–34.
- Rustandi, R. (2019). Cyberda'wah: Internet as a New Media in the Islamic Da'wah Communication System. *Reason: Journal of Islamic Civilization and Thought*, 3(2).
- Setyawan, H. (2024). Contemporary issues in linguistics: A systematic literature review on emoji and emoticon. *Elsya: Journal of English Language Studies*.
- Silalahi, U. (2009). *Metode penelitian sosial*. Unpar press.
- Supratman, L. P. (2018). Penggunaan media sosial oleh digital native. *Jurnal Ilmu Komunikasi*, 15(1), 47–60.
- Wahid, M. S. F. A., Ridzuan, A. R., Ridzuan, N. L., Nasrin, N. A., Wahab, I. N. A. A., Djuyandi, Y., & Durani, N. (2023). The acceptance of tiktok as a da'wah and learning platform. <https://doi.org/10.33102/iiecons.v10i1.125>.
- Walther, J. B., & Burgoon, J. K. (1992). Relational communication in computer-mediated interaction. *Human Communication Research*, 19(1), 50–88.
- Yusuf, M. A. (2020). *Konsep Komunikasi Dakwah dalam Riset Kajian Kontemporer*. Guepedia.