

Islamic Da'wa in the Digital Age: Leveraging Tiktok for Religious Engagement and Education

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Abstract

In today's fast-paced digital era, the landscape of Islamic da'wa is undergoing a profound transformation. Social media platforms especially TikTok are emerging as vibrant tools for sharing religious teachings in ways that are engaging, accessible, and relevant to younger audiences. This study delves into how TikTok supports Islamic education, focusing on audience participation, the ease of accessing content, and the influence of algorithmic promotion. Using qualitative methods such as interviews, observations, and surveys, it uncovers key patterns in engagement and identifies the challenges Islamic educators face in this space. While TikTok enables wider outreach and facilitates lively religious discourse, concerns remain over theological accuracy, content authenticity, and potential misinformation. To address this, educators are encouraged to adopt storytelling approaches, host interactive Q and A sessions, and collaborate with verified scholars to enhance both credibility and impact. By proposing a structured framework for meaningful social media-based da'wa, this research contributes to a growing body of work on digital religious outreach. Looking ahead, future studies should explore how TikTok-based da'wa influences long-term faith development, the retention of religious knowledge, and the dynamic interplay between spirituality and technology.

Keywords: Digital Da'wa; Tiktok; Islamic Education; Religious Engagement; Social Media.

Abstrak

Di era digital yang bergerak cepat saat ini, lanskap dakwah Islam mengalami transformasi yang signifikan. Platform media sosial, khususnya TikTok, muncul sebagai sarana yang dinamis untuk menyampaikan ajaran Islam dengan cara yang menarik, mudah diakses, dan relevan bagi generasi muda. Penelitian ini mengkaji bagaimana TikTok mendukung pendidikan Islam dengan menitikberatkan pada partisipasi audiens, kemudahan akses terhadap konten, serta pengaruh promosi algoritmik. Penelitian menggunakan metode kualitatif melalui wawancara, observasi, dan survei untuk mengungkap pola keterlibatan pengguna sekaligus mengidentifikasi berbagai tantangan yang dihadapi para pendakwah dan pendidik Islam di ruang digital tersebut. Hasil penelitian menunjukkan bahwa TikTok mampu memperluas jangkauan dakwah serta memfasilitasi diskusi keagamaan yang lebih interaktif. Namun demikian, masih terdapat tantangan terkait akurasi teologis, autentisitas

konten, dan potensi penyebaran misinformasi. Oleh karena itu, para pendidik dan pendakwah disarankan untuk menerapkan pendekatan storytelling, menyelenggarakan sesi tanya jawab interaktif, serta berkolaborasi dengan ulama atau akademisi yang kredibel guna meningkatkan validitas dan daya pengaruh konten dakwah. Dengan menawarkan kerangka dakwah berbasis media sosial yang lebih terstruktur dan bermakna, penelitian ini berkontribusi terhadap pengembangan kajian dakwah digital kontemporer. Penelitian selanjutnya diharapkan dapat mengeksplorasi pengaruh dakwah berbasis TikTok terhadap perkembangan religiositas jangka panjang, retensi pengetahuan keagamaan, serta dinamika hubungan antara spiritualitas dan teknologi..

Keywords: *Dakwah Digital; Tiktok; Pendidikan Islam; Keterlibatan Keagamaan; Media Sosial.*

INTRODUCTION

The rapid expansion of digital technology has dramatically reshaped the landscape of contemporary religious discourse. No longer confined to traditional settings such as mosques, seminar halls, or printed media, spiritual teachings now permeate online platforms that accommodate a diverse and global audience. Among these platforms, TikTok has emerged as a particularly novel and dynamic space, offering short-form, visually appealing, and highly interactive content. With over a billion active users worldwide, TikTok presents religious educators and institutions with unprecedented opportunities to connect with younger demographics especially millennials and Generation Z who engage with digital content in ways distinct from earlier generations.¹

TikTok's appeal lies in its intuitive interface and distinctive features. The platform facilitates algorithm-driven content promotion, simplified video production, and interaction through tools such as duets, comments, and live sessions. These affordances empower creators to craft engaging religious messages that align with the aesthetic and communicative preferences of digital natives.² For Islamic educators, the platform opens new avenues for transmitting *da'wa* messages, fostering spiritual engagement in formats that are both accessible and emotionally resonant.

In the realm of Islamic *da'wa*, integrating digital tools has become more than an optional innovation, it is a strategic necessity. Traditional modalities of religious transmission, including mosque sermons and televised lectures, continue to hold cultural and spiritual value. Yet, a growing cohort of religious educators has turned to TikTok as a

¹ Pedro C. Valiño dkk., "Why Do People Return to Video Platforms? Millennials and Centennials on TikTok," *Media and Communication* 10, no. 1 (2022), <https://doi.org/10.17645/mac.v10i1.4737>.

² Ciera E. Kirkpatrick, "TikTok as a Source of Health Information and Misinformation for Young Women in the United States: Survey Study," *Jmir Infodemiology* 4 (2024): e54663, <https://doi.org/10.2196/54663>.

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complementary medium that amplifies outreach and captures audience attention more effectively. The platform's emphasis on brevity and visual storytelling appeals to modern viewers, many of whom favor content that is concise, creative, and emotionally compelling.³ By harnessing the interactive features built into TikTok, educators are able to foster real-time participation an essential element of religious engagement that promotes community interaction and collective reflection.⁴

Despite its benefits, TikTok-based *da'wa* is not without its challenges. The brevity of TikTok videos often makes it difficult to fully explain complex Islamic concepts. When messages are condensed into minute-long clips, important context and nuance may be lost, which can lead to misunderstandings among viewers. Moreover, the platform's emphasis on virality incentivizes creators to prioritize engagement metrics likes, shares, and comments over scholarly rigor. This phenomenon can result in a dilution of theological content, where the pursuit of popularity overrides the responsibility to convey authentic and meaningful messages.⁵

An additional barrier stems from platform-imposed content moderation and censorship policies. Although designed to maintain community standards, such measures may inadvertently restrict the visibility of religious content, especially when Islamic teachings are misclassified under broader guidelines governing sensitive or controversial material. As a result, digital *da'wa* efforts risk being marginalized or suppressed, limiting their reach and impact in the online sphere.⁶

To address these multifaceted challenges, scholars and practitioners have proposed several strategies that strike a balance between accessibility and theological integrity. One such approach involves the development of series-based content. Rather than attempting to distill intricate concepts into a single video, educators can create thematic series that gradually unpack topics across multiple installments. This format allows for a more nuanced exploration of Islamic teachings without sacrificing viewer retention.⁷

³ Faerozh Madli, "Remapping the Usage of TikTok Platform in the Education Context," *Journal of Advanced Research in Applied Sciences and Engineering Technology* 36, no. 2 (2023): 1–11, <https://doi.org/10.37934/araset.36.2.111>.

⁴ Matt Motta, "Influencing the Influencers: a Field Experimental Approach to Promoting Effective Mental Health Communication on TikTok," *Scientific Reports* 14, no. 1 (2024), <https://doi.org/10.1038/s41598-024-56578-1>.

⁵ Mohammed S. Hassan dkk., "Using Gamification to Enhance Sixth Grade Pupils' Motivation," 15, no. 44 (2023): 226–39, <https://doi.org/10.21608/sjsw.2023.288031>.

⁶ Fatima E. Sayed, "Exploring the Role of TikTok for Intersectionality Marginalized Groups: The Case of Muslim Female Content Creators in Germany," *Frontiers in Political Science* 6 (2024), <https://doi.org/10.3389/fpos.2024.1496833>.

⁷ Sayed, "Exploring the Role of TikTok for Intersectionality Marginalized Groups: The Case of Muslim Female Content Creators in Germany."

Another promising strategy emphasizes the importance of collaboration between traditional religious scholars and modern digital influencers. By working in tandem, these actors can ensure that *da'wa* content remains both culturally relevant and theologically sound. Such partnerships also help bridge the gap between scholarly expertise and digital communication norms, fostering a more credible and relatable presence on social media platforms.⁸

Moreover, institutions play a crucial role in supporting responsible content creation. Islamic organizations and academic institutions are encouraged to implement digital literacy programs that equip educators with the necessary skills to navigate online spaces ethically and effectively. These initiatives should emphasize theological accuracy, media responsibility, and audience sensitivity, thereby cultivating a generation of *da'wa* practitioners who can operate confidently within digital ecosystems.⁹

Audience engagement is another critical factor that contributes to the success of TikTok-based *da'wa*. Given TikTok's algorithmic preference for highly interactive content, educators must incorporate participatory elements to sustain viewer interest and promote community-building. Strategies such as live Q&A sessions, user-generated content campaigns, and responses to trending topics can enhance interactivity and deepen spiritual connection.¹⁰ This inclusive approach fosters a sense of belonging among online Muslim communities and elevates digital *da'wa* as a collective endeavor.

Beyond engagement, TikTok also serves as a vital platform for shaping public perceptions of Islam. In an era rife with misinformation and entrenched stereotypes, Muslim creators can leverage the platform to present authentic representations of their faith and lived experiences. Personal testimonies, cultural narratives, and scholarly insights contribute to a more multifaceted understanding of Islam and promote interfaith dialogue across diverse audiences.¹¹ This aspect of TikTok-based *da'wa* is particularly relevant in pluralistic societies, where accurate and empathetic religious education can foster social cohesion and mutual respect.

Nevertheless, academic inquiries into TikTok's long-term impact remain limited. Existing literature reveals significant gaps, particularly concerning the influence of digital

⁸ Madli, "Remapping the Usage of TikTok Platform in the Education Context."

⁹ Sabina Civila dkk., "Social Media and Otherness: The Case of #Islamterrorism on TikTok," *Politics and Governance* 11, no. 2 (2023), <https://doi.org/10.17645/pag.v11i2.6299>.

¹⁰ Valiño dkk., "Why Do People Return to Video Platforms? Millennials and Centennials on TikTok."

¹¹ Madli, "Remapping the Usage of TikTok Platform in the Education Context."

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da'wa on sustained spiritual development and personal faith journeys.¹² While short-form content may be effective in initiating religious reflection, its ability to cultivate deeper understanding and lasting transformation is still underexplored.¹³ Furthermore, comparative analyses between TikTok and other social media platforms such as Instagram, YouTube, or Facebook are sparse, hindering the development of targeted strategies based on platform-specific dynamics.¹⁴

Against this backdrop, the present study investigates TikTok's potential and limitations as a medium for Islamic *da'wa*. Focusing on lecturers at UIN Walisongo Semarang, the research examines how educators curate content that balances theological depth with user engagement. Through qualitative methodologies including interviews, observations, and questionnaires the study explores the effectiveness of various content formats in eliciting audience interaction and message retention. It further analyzes the challenges educators encounter in navigating TikTok's algorithmic structure, regulatory policies, and audience expectations.

By contributing to the expanding discourse on digital religious communication, this research provides actionable insights for practitioners, institutions, and scholars seeking to advance Islamic *da'wa* in the digital age. The findings underscore the importance of adaptive strategies that respect doctrinal principles while embracing new technological affordances. In doing so, the study affirms the enduring relevance of Islamic teachings and highlights the transformative potential of social media in fostering faith, dialogue, and community in a rapidly evolving world.

METHOD

This study employed a qualitative descriptive research design to examine how TikTok functions as a medium for Islamic *da'wa*. A qualitative approach was selected because digital religious communication requires nuanced exploration of meaning, context, and interpretation rather than numerical measurement alone.¹⁵ Unlike quantitative methods that emphasize statistical generalization, qualitative research provides rich insights into how

¹² Yeni, Sevi, Adelia Hasibuan, and Niqma Salsabila. 2025. "Digital Dan Sosiologi Islam Dalam Interaksi Remaja Dengan Chat GPT". *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 8 (2), 379-88. <https://doi.org/10.31538/almada.v8i2.6690>.

¹³ Civila dkk., "Social Media and Otherness: The Case of #Islamterrorism on TikTok."

¹⁴ Motta, "Influencing the Influencers: A Field Experimental Approach to Promoting Effective Mental Health Communication on TikTok."

¹⁵ Risqo M. Wahid dkk., "Becoming TikTok Famous: Strategies for Global Brands to Engage Consumers in an Emerging Market," *Journal of International Marketing* 31, no. 1 (2022): 106–23, <https://doi.org/10.1177/1069031x221129554>.

lecturers at UIN Walisongo Semarang utilize TikTok to disseminate religious messages, how audiences respond to such content, and what challenges arise in balancing theological accuracy with digital engagement. By adopting this design, the study systematically captured and interpreted the dynamics of TikTok as a platform for Islamic *da'wa*, situating the findings within broader discourses on religion and social media in the digital age.

A random sampling technique was employed to select seven lecturers actively engaged in TikTok-based *da'wa*. This number was considered representative of the research context, as it encompassed diverse preaching styles and levels of audience interaction. Clear inclusion criteria were established: each lecturer was required to have at least one hundred followers on TikTok to ensure that their content reached a measurable audience. Active involvement was defined as the regular posting of at least one *da'wa* video per week, accompanied by consistent interaction through comments, live sessions, and Q&A features. The sampled lecturers addressed a wide range of religious themes, including Islamic jurisprudence (*fiqh*), Islamic history, Islamic thought, and *akhlak*, thereby reflecting the breadth of Islamic discourse in digital spaces. Demographically, the participants represented a mix of ages, experiences, and academic backgrounds, allowing for meaningful comparisons between senior lecturers with established reputations and younger lecturers experimenting with creative digital preaching styles.

The criteria for participant selection and their implications are summarized in Table 1. The study involved seven lecturers, considered representative for the research context, thereby providing a comprehensive overview of diverse preaching styles on TikTok. Each lecturer was required to have a minimum of one hundred followers, ensuring that their content reached a real audience, even if not massively popular. Indicators of active involvement included posting at least one *da'wa* video per week and engaging with audiences via comments, live sessions, and Q&A features. These indicators demonstrated consistency and active participation in digital *da'wa*, guaranteeing that the data reflected sustained preaching practices rather than sporadic activity. The lecturers addressed diverse themes such as *fiqh*, Islamic history, Islamic thought, and *akhlak*, showing the breadth of Islamic discourse and the relevance of content to modern audiences.

Table 1. Participant Criteria and Research Implications in TikTok *Da'wa* Study

Aspect	Details	Additional Notes	Research Implications
Number of Participants	7 lecturers	Considered representative for the study context	Provides a comprehensive overview of diverse preaching styles on TikTok
Follower Criteria	Minimum of 100 followers	Differences between large and small follower counts	Ensures participants had a real audience, even if not massively popular

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Aspect	Details	Additional Notes	Research Implications
Indicators of Active Involvement	Posting at least 1 <i>da'wa</i> video per week + engaging with audiences via comments, live sessions, and Q&A	were not analyzed separately Demonstrates consistency and active participation in digital da'wa	Guarantees that data reflects sustained preaching practices rather than sporadic activity
da'wa Themes	Islamic jurisprudence (fiqh), Islamic history, Islamic thought, akhlak, and other topics	Thematic variation influenced audience engagement	Shows the breadth of Islamic discourse and relevance of content to modern audiences

To ensure validity and reliability, the study employed triangulation methods by combining direct observation of TikTok content, semi-structured interviews with lecturers, and questionnaires distributed to both educators and audiences. Direct observation was conducted to examine the lecturers' TikTok content, focusing on video style, thematic emphasis, and audience engagement patterns. Semi-structured interviews provided deeper perspectives on lecturers' motivations, content strategies, audience interactions, and concerns regarding theological integrity. Meanwhile, questionnaires were administered to both lecturers and TikTok users to measure perceptions of TikTok-based *da'wa*, assessing delivery effectiveness and identifying areas for improvement. The combination of these three methods produced a rich and layered dataset, ensuring that findings were not dependent on a single source.

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The sources of data in this study were twofold: primary data obtained directly from lecturers and audiences through observation, interviews, and questionnaires, and secondary data drawn from relevant literature on digital *da'wa*, social media, and TikTok's role in communication. Primary data provided firsthand evidence of how TikTok is used for Islamic preaching, while secondary data offered theoretical and contextual support, situating the findings within broader scholarly discussions. The types of data collected were qualitative, comprising textual and verbal information rather than numerical measurements. Observational data included notes on video formats, thematic content, and audience interaction patterns. Interview data consisted of lecturers' narratives and

reflections on their strategies and challenges. Questionnaire data provided structured responses from both educators and audiences, offering insights into perceptions of TikTok-based *da'wa*. Together, these data types allowed for triangulation, ensuring that findings were not reliant on a single source but corroborated across multiple perspectives.

For data analysis, the study employed thematic analysis to identify recurring patterns and categories within the qualitative dataset. The process began with extracting relevant information from interviews, observations, and questionnaires to address the core research questions. Responses were then coded into categories reflecting key dimensions such as audience engagement, content value, and ethical considerations. Through this coding process, identifiable patterns and shared trends across lecturers and audience interactions emerged. The analysis was substantiated with complementary statistical insights from questionnaire responses to reinforce interpretation. In line with ethical standards, informed consent was obtained from all participants, and anonymity of quotes was preserved unless explicit permission was granted. This methodological rigor enhanced the credibility of the study and ensured that the analysis was both systematic and ethically sound. In summary, the methodological framework of this study combined a qualitative descriptive design, random sampling of seven lecturers, and triangulated data collection methods (observation, interviews, and questionnaires).¹⁶ The data sources encompassed both primary and secondary materials, while the data types were qualitative, focusing on textual and verbal information. Thematic analysis was employed to interpret the data, revealing recurring patterns and meaningful insights into how TikTok functions as a medium for Islamic *da'wa*. By integrating diverse perspectives and maintaining methodological rigor, the study provides a comprehensive and credible account of digital *da'wa* practices, contributing to the broader discourse on religion and social media in the digital age.

RESULTS AND DISCUSSION

Findings

The utilization of TikTok as a medium for Islamic *da'wa* has notably increased in recent years, largely due to its highly engaging content and far-reaching dissemination. As a short-form video platform, TikTok facilitates the swift sharing of religious messages, enabling broad audiences to access concise and interactive content. Its capacity to captivate

¹⁶ Wahid dkk., "Becoming TikTok Famous: Strategies for Global Brands to Engage Consumers in an Emerging Market."

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younger viewers, encourage community participation, and boost content via algorithmic promotion underscores its growing importance in digital *da'wa*. Accordingly, this study's findings spotlight TikTok's role in *da'wa* with respect to content formats, audience engagement, and algorithm-driven visibility.¹⁷

Table 2. Thematic Findings from Lecturer Interviews on TikTok-Based *Da'wa*

Theme	Direct Quote (Lecturer)	Interpretation / Analysis
Consistency of Posting	"I try to upload at least one <i>da'wa</i> video every week. In this way, the audience feels connected and looks forward to the next content." (Lecturer A)	Shows commitment to regular content creation; consistency builds audience trust and anticipation.
Audience Interaction	"Comments from students and the wider community often become material for reflection. I respond to their questions through live sessions so that the discussion becomes more open." (Lecturer B)	Indicates that TikTok enables two-way communication; interaction fosters deeper engagement and communal learning.
da'wa Themes	"The topics I usually discuss are practical <i>fiqh</i> and everyday <i>akhlak</i> , because those are the most relevant to the lives of young people." (Lecturer C)	Highlights focus on practical and relatable themes; content tailored to youth increases relevance and accessibility.
Challenges of TikTok	"Sometimes I worry that the message I deliver is too simplified. This platform demands concise content, but I try to create a series of videos to make it more in-depth." (Lecturer D)	Reveals tension between brevity and theological depth; series-based content is a strategy to mitigate oversimplification.
Generational Differences	"As a senior lecturer, I am more cautious in choosing words, while younger lecturers are usually more creative with humor and trending audio." (Lecturer E)	Demonstrates generational variation in preaching styles; senior lecturers emphasize caution, younger lecturers emphasize creativity.

One of the most consistent themes emerging from lecturer interviews is the importance of regular posting. Lecturer A emphasized, "I try to upload at least one *da'wa* video every week. In this way, the audience feels connected and looks forward to the next content." This statement illustrates how consistency in content creation builds trust and anticipation among audiences. Such findings align with broader scholarship noting that sustained engagement is critical for digital platforms, where regularity fosters algorithmic visibility and strengthens audience loyalty.¹⁸

¹⁷ Valiño dkk., "Why Do People Return to Video Platforms? Millennials and Centennials on TikTok."

¹⁸ Yuyang Yan dkk., "Designing a Generalist Education AI Framework for Multimodal Learning and Ethical Data Governance," *Applied Sciences* 15, no. 14 (2025): 7758, <https://doi.org/10.3390/app15147758>; Ahmad Saadya, "Social Media Growth Blueprint for Plastic Surgeons: Insights and Considerations From Personal Experience," *Plastic and Reconstructive Surgery Global Open* 13, no. 1 (2025): e6459, <https://doi.org/10.1097/gox.0000000000006459>; Saad Aljebreen dan Aseel Alzamil, "The Impact of Using Short Films on Learning Idioms in EFL Classes," *World Journal of English Language* 12, no. 7 (2022): 250, <https://doi.org/10.5430/wjel.v12n7p250>; Aljebreen dan Alzamil, "The Impact of Using Short Films on Learning Idioms in EFL Classes."

Equally significant is the role of audience interaction. Lecturer B reflected, “*Comments from students and the wider community often become material for reflection. I respond to their questions through live sessions so that the discussion becomes more open.*” This highlights TikTok’s participatory culture, where two-way communication fosters deeper engagement and communal learning. The interactive design of TikTok through likes, comments, duets, and stitches creates dynamic discourse around Islamic teachings, echoing studies that emphasize participatory approaches as central to effective digital communication.¹⁹

Thematic relevance also surfaced as a critical factor. Lecturer C explained, “*The topics I usually discuss are practical fiqh and everyday akhlak, because those are the most relevant to the lives of young people.*” This underscores the importance of tailoring content to youth audiences, making religious teachings accessible and relatable. Such emphasis on practical and everyday themes resonates with findings in prior research, which argue that relatable content enhances comprehension and retention among younger viewers accustomed to concise digital formats.²⁰

Nevertheless, challenges remain. Lecturer D admitted, “*Sometimes I worry that the message I deliver is too simplified. This platform demands concise content, but I try to create a series of videos to make it more in-depth.*” This reflects the tension between brevity and theological depth, a recurring concern in digital *da’wa*. While TikTok’s short-form structure enhances accessibility, it risks oversimplifying complex doctrines, potentially leading to misinterpretation. Scholars have similarly warned that condensing religious or scientific material into brief clips can dilute accuracy and invite misconceptions.²¹ Series-based content, as suggested by Lecturer D, emerges as a practical strategy to mitigate oversimplification by offering continuity and depth across multiple videos

Generational differences further enrich the analysis. Lecturer E observed, “*As a senior lecturer, I am more cautious in choosing words, while younger lecturers are usually more creative with humor and trending audio.*” This demonstrates how age and experience shape preaching styles: senior lecturers emphasize caution and theological precision, while younger lecturers adopt

¹⁹ Madli, “Remapping the Usage of TikTok Platform in the Education Context”; Sayed, “Exploring the Role of TikTok for Intersectionality Marginalized Groups: The Case of Muslim Female Content Creators in Germany”; Civila dkk., “Social Media and Otherness: The Case of #Islamterrorism on TikTok.”

²⁰ Artem Halich, “The Influence of Social Communications on the Formation of Public Opinion of Citizens During the War,” *Соціально-Правові Студії* 6, no. 3 (2023): 43–51, <https://doi.org/10.32518/sals3.2023.43>; Sarah A. Habibi dan Lidya Salim, “Static vs. Dynamic Methods of Delivery for Science Communication: A Critical Analysis of User Engagement With Science on Social Media,” *Plos One* 16, no. 3 (2021): e0248507, <https://doi.org/10.1371/journal.pone.0248507>.

²¹ Menghui Wang, “Bilibili, TikTok, and YouTube as Sources of Information on Gastric Cancer: Assessment and Analysis of the Content and Quality,” *BMC Public Health* 24, no. 1 (2024), <https://doi.org/10.1186/s12889-023-17323-x>.

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humor and cultural trends to connect with digital-native audiences. Such variation reflects broader debates on how popular culture intersects with religious and political discourse online, where relatability often competes with reverence.²²

Challenges of TikTok, particularly the tension between brevity and theological depth, mirror concerns raised in prior studies about oversimplification and potential misinterpretation of complex doctrines.²³ Generational differences further illustrate how senior lecturers prioritize caution and theological precision, while younger lecturers adopt humor and trending audio to connect with digital-native audiences.²⁴

Taken together, these thematic findings reveal how TikTok's interactive, algorithm-driven model both empowers and challenges Islamic educators. Consistency of posting ensures visibility and audience trust; interaction fosters communal learning; thematic relevance enhances accessibility; brevity poses risks of oversimplification; and generational differences highlight diverse strategies for digital preaching. These insights, corroborated by secondary literature, underscore TikTok's dual role as both an opportunity and a challenge for Islamic da'wa. By blending relatable methods with theological precision, educators can optimize TikTok as a robust tool for inclusive and meaningful digital *da'wa*.²⁵

Discussion

The findings of this study highlight TikTok's growing role as a medium for Islamic da'wa, particularly in its ability to combine brevity, interactivity, and algorithmic promotion to reach diverse audiences. As a short-form video platform, TikTok facilitates the dissemination of religious messages in ways that resonate with younger viewers while simultaneously challenging educators to maintain theological accuracy. This duality between opportunity and risk frames the discussion of how lecturers at UIN Walisongo Semarang navigate TikTok's affordances, as evidenced by their reflections on consistency, interaction, thematic relevance, brevity, and generational differences. These themes, when

²² Hanna S. B. Egge, *TikTok and YouTube Shorts by Artistic Individuals for Increasing Autism Awareness*, 2024, <https://doi.org/10.3233/shti240802>.

²³ Habibi dan Salim, "Static vs. Dynamic Methods of Delivery for Science Communication: A Critical Analysis of User Engagement With Science on Social Media."

²⁴ Ioana Literat dan Neta Kligler-Vilenchik, "How Popular Culture Prompts Youth Collective Political Expression and Cross-Cutting Political Talk on Social Media: A Cross-Platform Analysis," *Social Media + Society* 7, no. 2 (2021), <https://doi.org/10.1177/20563051211008821>.

²⁵ Yiran Duan, "Comparing Climate Change Content and Comments Across Instagram Reels, TikTok, and YouTube Shorts and Long Videos," *Proceedings of the Association for Information Science and Technology* 61, no. 1 (2024): 103–14, <https://doi.org/10.1002/pra2.1012>; Bhavya Yalamanchili dkk., "Investigating #Covidnurse Messages on TikTok: Descriptive Study," *Jmir Nursing* 5, no. 1 (2022): e35274, <https://doi.org/10.2196/35274>; Mustufa Babar dkk., "Cross-sectional and Comparative Analysis of Videos on Erectile Dysfunction Treatment on YouTube and TikTok," *Andrologia* 54, no. 5 (2022), <https://doi.org/10.1111/and.14392>.

juxtaposed with existing scholarship, underscore both the promise and complexity of digital da'wa in contemporary contexts.²⁶

Lecturer B's reflection—*“Comments from students and the wider community often become material for reflection. I respond to their questions through live sessions so that the discussion becomes more open”*—underscores TikTok's participatory culture. Unlike traditional one-way sermons, TikTok enables two-way communication, fostering communal learning and deeper engagement. This resonates with scholarship emphasizing the role of interactive design in enhancing user involvement.²⁷ The ability to respond to questions, correct misconceptions, and engage in dialogue strengthens the credibility of educators and builds a sense of community. Yet, interaction also introduces risks, such as adversarial debates or misinformation, requiring educators to exercise discernment and moderation.²⁸

Lecturer C's focus on practical fiqh and everyday *akhlak* *“The topics I usually discuss are practical fiqh and everyday akhlak, because those are the most relevant to the lives of young people”* highlights the importance of thematic relevance. Tailoring content to youth audiences enhances accessibility and relatability, bridging the gap between traditional teachings and modern experiences. This finding aligns with research noting that relatable content increases comprehension and retention among younger viewers accustomed to concise digital formats.²⁹

Lecturer D's concern *“Sometimes I worry that the message I deliver is too simplified. This platform demands concise content, but I try to create a series of videos to make it more in-depth”* captures the tension between brevity and theological depth. TikTok's short-form structure enhances accessibility but risks oversimplifying complex doctrines, potentially leading to misinterpretation. This challenge mirrors broader concerns in digital communication, where condensing material into brief clips can dilute accuracy.³⁰

Lecturer E's observation—*“As a senior lecturer, I am more cautious in choosing words, while younger lecturers are usually more creative with humor and trending audio”*—illustrates generational

²⁶ Ji Y. Chung, “Exploring the Perceptions of Chinese Pre-Service Teachers on the Integration of Generative AI in English Language Teaching: Benefits, Challenges, and Educational Implications,” *Online Journal of Communication and Media Technologies* 14, no. 4 (2024): e202457, <https://doi.org/10.30935/ojcm/15266>.

²⁷ Civila dkk., “Social Media and Otherness: The Case of #Islamterrorism on TikTok.”

²⁸ Halich, “The Influence of Social Communications on the Formation of Public Opinion of Citizens During the War.”

²⁹ Babar dkk., “Cross-sectional and Comparative Analysis of Videos on Erectile Dysfunction Treatment on YouTube and TikTok.”

³⁰ Wang, “Bilibili, TikTok, and YouTube as Sources of Information on Gastric Cancer: Assessment and Analysis of the Content and Quality”; Habibi dan Salim, “Static vs. Dynamic Methods of Delivery for Science Communication: A Critical Analysis of User Engagement With Science on Social Media”; Habibi dan Salim, “Static vs. Dynamic Methods of Delivery for Science Communication: A Critical Analysis of User Engagement With Science on Social Media.”

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variation in preaching styles. Senior lecturers emphasize caution and theological precision, while younger lecturers adopt humor and cultural trends to connect with digital-native audiences. This divergence reflects broader debates on how popular culture intersects with religious discourse, where relatability often competes with reverence.³¹

Beyond individual strategies, TikTok's algorithm plays a decisive role in shaping da'wa visibility. By prioritizing engagement metrics over creator credentials, the platform democratizes access, allowing lesser-known educators to reach large audiences.³² This inclusivity broadens perspectives but also heightens risks of misinformation, as content accuracy becomes secondary to popularity. Comparable dynamics have been observed in Instagram *da'wa*, where some content creators without formal recognition as religious authorities can nonetheless attract follower numbers and popularity that rival or exceed established scholars, intensifying debates about legitimacy in digital preaching.³³ The lecturers' reflections on consistency and interaction align with this dynamic, as algorithmic promotion rewards regular posting and active engagement. However, reliance on algorithmic visibility raises ethical concerns, particularly when educators feel pressured to follow trends at the expense of theological substance.³⁴

The findings also underscore risks associated with misinformation and superficial engagement. While TikTok's interactive design fosters dialogue, it can also facilitate adversarial discourse or entertainment-driven distortions. Scholars have noted similar challenges in other contexts, where short-form content risks oversimplification and misinterpretation.³⁵ Lecturers' concerns about brevity and generational differences reflect these risks, highlighting the need for strategies that safeguard authenticity and accuracy. Building credibility through consistent, high-quality content and collaboration with recognized scholars emerges as a key measure to mitigate misinformation.³⁶

³¹ Bilal Irfan, "Breath of Change: Evaluating Asthma Information on TikTok and Introducing the Video Health Information Credibility Score," *Cureus*, advance online publication, 2024, <https://doi.org/10.7759/cureus.54247>.

³² Wang, "Bilibili, TikTok, and YouTube as Sources of Information on Gastric Cancer: Assessment and Analysis of the Content and Quality."

³³ Eva F. Nisa, "Creative and Lucrative Da'wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, no. 1–2 (2018): 68–99, <https://doi.org/10.1163/22142312-12340085>.

³⁴ Habibi dan Salim, "Static vs. Dynamic Methods of Delivery for Science Communication: A Critical Analysis of User Engagement With Science on Social Media."

³⁵ Duan, "Comparing Climate Change Content and Comments Across Instagram Reels, TikTok, and YouTube Shorts and Long Videos."

³⁶ Babar dkk., "Cross-sectional and Comparative Analysis of Videos on Erectile Dysfunction Treatment on YouTube and TikTok."

Another dimension of TikTok-based *da'wa* is its cross-platform and offline impact. Interactive content often migrates to other social platforms such as Instagram, Twitter, or WhatsApp, thereby broadening its reach.³⁷ Moreover, dialogue initiated on TikTok can spur offline activities, including study groups and community-building efforts. Lecturers' emphasis on interaction and thematic relevance aligns with this dynamic, as relatable and dialogical content fosters continuity across platforms and contexts.

TikTok's commercial orientation introduces ethical dilemmas for Islamic educators. Monetization, sponsorships, and influencer dynamics can conflict with religious duties, raising questions about whether *da'wa* should be commercialized.³⁸ Earlier research on Instagram *da'wa* shows how proselytizing can become intertwined with business, including branding, product sales, and influencer promotion, with some actors explicitly framing business as part of *da'wa* practice.³⁹ Moreover, paid promotion and influencer positioning can become a structured source of income, complicating norms of sincerity and religious authority in digital spaces.⁴⁰ Lecturers' reflections on consistency and thematic relevance highlight the tension between sustaining engagement and preserving sincerity. Navigating these dilemmas requires educators to prioritize theological fidelity over economic gain, ensuring that *da'wa* remains rooted in sincerity and authenticity.

The integration of lecturer perspectives with secondary literature suggests several strategic recommendations. First, collaboration with recognized Islamic institutions can enhance credibility and reduce misinformation. Second, series-based content offers a practical solution to the challenge of brevity, allowing educators to maintain accessibility while providing depth. Third, fostering digital literacy among audiences can empower them to critically evaluate content and distinguish authentic teachings from misinformation.⁴¹ Finally, leveraging TikTok's interactive features such as Q&A sessions and live forums can sustain engagement while safeguarding doctrinal accuracy. In conclusion, the discussion reveals TikTok's dual role as both an opportunity and a challenge for Islamic *da'wa*. The platform's interactive, algorithm-driven model broadens audience reach and engagement, yet issues such as misinformation, superficial engagement, and oversimplified theology necessitate careful content strategies. Lecturer reflections on consistency, interaction,

³⁷ Civila dkk., "Social Media and Otherness: The Case of #Islamterrorism on TikTok."

³⁸ Yalamanchili dkk., "Investigating #Covidnurse Messages on TikTok: Descriptive Study."

³⁹ Nisa, "Creative and Lucrative Da'wa."

⁴⁰ Nisa, "Creative and Lucrative Da'wa."

⁴¹ Maram Abdaljaleel, "TikTok Content on Measles-Rubella Vaccine in Jordan: A Cross-Sectional Study Highlighting the Spread of Vaccine Misinformation," *Narra J* 4, no. 2 (2024): e877, <https://doi.org/10.52225/narra.v4i2.877>.

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thematic relevance, brevity, and generational differences provide authentic insights into how educators navigate these dynamics. By blending relatable methods with theological precision, collaborating with scholars, and cultivating digital literacy, Islamic educators can optimize TikTok as a robust tool for inclusive and meaningful digital *da'wa*.⁴²

CONCLUSION

This study has thoroughly examined the use of TikTok as a platform for Islamic *da'wa*, underscoring its capacity to engage younger audiences and encourage interactive religious dialogue. The findings underscore that TikTok's algorithm-driven features amplify audience engagement and facilitate wider access to Islamic teachings. Nevertheless, challenges like ensuring content authenticity, mitigating misinformation, and balancing entertainment with religious reverence demand careful management. By offering insights into how educators can strategically use social media while preserving theological credibility, this study extends the emerging scholarship on digital *da'wa*. Future inquiries could investigate TikTok-based *da'wa*'s long-term influence on religious understanding and community-building, in addition to assessing which content strategies most effectively promote authentic Islamic teachings.

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⁴² Valiño dkk., "Why Do People Return to Video Platforms? Millennials and Centennials on TikTok."

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