

TikTok Social Media: A Breakthrough to the Moderation in Da'wah Education

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ABSTRACT

TikTok as a social media, nowadays is increasingly used for various purposes including video content about religion, such as Da'wah. It is an effective choice to disseminate moderate da'wah for the process of educating (*tarbiyah*) the community to become smart, wise, and polite people who can implement their spiritual and social responsibilities. The research method in this study used a qualitative type using a literature study approach, with data collection techniques of documentation on TikTok videos, and data analysis techniques using induction, interpretation, and comparison. The results of this study show that the moderation in da'wah education on TikTok has gained an extensive scope in the public view and the enthusiasm of the community to learn Islam or "ngaji" has increased. Among the preachers with moderate da'wah education on TikTok are Gus Iqdam, Gus Kautsar, and Neng Umi Laila, who always carry out the process of education (coaching) to the community with a humanist, contextual, and dialectical da'wah model with straightforward rhetoric, hamble and packed with light language so that it is easily accepted by all circles. Their da'wah ideology is based on ahlussunnah which is very compatible with the spirit of togetherness in Indonesia, so they acquire a positive response from the audiences. This reinforces that the digitalization of da'wah on social media is a powerful and quick strategy in the process of educating people to practice religion in a friendly, peaceful, and full of togetherness amid diversity.

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1. INTRODUCTION

Social media is a place to pour out all aspirations and expressions in addition to searching for information. The digital era shows a different trend than before, in that technological advances have become a human need and cannot be separated from it. Even their daily activities are centered on the applications on their smartphones. This has led to a transformation of life, including the human lifestyle. The transformation of life occurs if it is not balanced with strong religious ethics; it is easy to be "trapped" in the negative influences that exist in social media, which can create new problems (Khumaedi & Fatimah, 2019).

Omar et al. (2015) elucidated the significant role that social media plays in the needs, activities, and lifestyles of contemporary postmodern society. Technological advancements are the primary drivers of these changes in human life in the 21st century. While these developments have facilitated progress in many areas, they have also introduced new challenges. One notable issue is the spiritual crisis resulting from a shift towards hedonism and pragmatism in modern lifestyles..

The *Da'wah* education model that is easily accepted on social media in the current era is humanist da'wah, which always prioritizes human values during existing differences (Muvid, 2023), as an effort to carry out the process of moral and spiritual education of the community appropriately. This is a form of transforming Islamic values that are moderate, fair, and humane based on equality as the creation of Allah *swt*. Da'wah in the digital era needs "channel" media as a means of conveying to the public (Wibowo, 2020), da'wah that cooperates with social media as a form of "update" according to the needs and challenges of the times (Sumadi, 2016). On the other hand, people are not further away from religion, due to the embrace of social media which only contains entertainment (Wibawa, 2019). Therefore, da'i, Muslims must take this role as an opportunity to ground moderate Islamic values in the community (Rohman, 2019). Meanwhile, in *da'wah*, there is a process of transformation of knowledge (education) from teachers to students, it is appropriate to model humanist da'wah education in the current digital era.

Social media provides its color for the life of postmodern society, considering that recently there has been a shift in the *dakwah* model from offline to online. Many preachers are using social media (YouTube, Instagram, Tik Tok, Facebook, and so on). This leads to the term digitalization of da'wah (Wibowo, 2020), the term explains that religious issues or religious materials can be conveyed more communicatively, effectively, efficiently, and flexibly through online social media, coupled with the character of society, especially the younger generation whose lives or activities couldn't be further from a smartphone (Karim, 2016). Here, it can be understood that the current digitalization is the cause of the transformation of education, from offline to online. The transformation of online da'wah education is a momentum to lead people to learn Islam more easily, listen to da'wah repeatedly, and want to share the da'wah videos with their kinsmen so that automatically the spread of Islamic da'wah can be faster and wider (Muslih, Aslam, & Fitriyati, 2021).

Then, technological advances and the use of social media are also often misused, ranging from the spread of hoaxes, pornography, identity politics, group fanaticism, the spread of extreme ideologies (Mastori & Islamy, 2021), and Salafi da'wah that contradict the spirit of *Ahlussunnah wal Jamaah Islam* which causes the formation of a paradigm of community exclusivism. Fanaticism and exclusivism become a "disease" of society that can cause divisions between individuals. Indonesia as a pluralistic country is highly dependent on the paradigm of its society in maintaining the existing integrity (Muhtar, 2021). Therefore, a paradigm that is open (inclusive), moderate in outlook, and humanist in character is needed. These three dimensions are the capital to maintain unity in Indonesia (Rasyid, Muvid, Lubis, & Kurniawan, 2022). In the context of Islamic studies with a Sufism approach, moderate insights can educate humans to be more open, willing to discuss, and not feel as the most genuine one; holy (Muvid & Aliyah, 2020), so that it can form an open paradigm and be humane to others. This provides space that if the community in the education process is correct by the vision of a moderate religious mission, it can certainly give birth to or form an inclusive type of society.

In this context, Ardiyanti (2018) emphasized that preachers must grasp the true essence of da'wah, which involves guiding people towards the path of God in a noble, ethical, and compassionate manner. This guidance extends beyond spiritual worship according to Sharia; it encompasses social responsibilities and the dissemination of benefits to others (Nida, 2016). Consequently, da'wah is not only about bringing individuals closer to God but also about fostering compassion towards all of God's creations. This approach can serve as a valuable asset in mitigating the seeds of radicalism that persist in society (Chozin, 2013). Furthermore, an effective educational process is fundamental to shaping paradigms and fostering positive community attitudes. Therefore, da'wah, as a means of educating the community, must adopt a moderate stance, steering clear of radical and fanatical tendencies. This moderation is crucial for promoting a harmonious and inclusive society.

Radicalism and fanaticism are obstacles to the creation of a harmonious life (Paisal, Hasnadi, & Anwar, 2021), therefore a humanist da'wah model is needed on social media (Muliono, Suwarko, & Ismail, 2019). Moreover, social media is widely used by hard-line groups to intensify their mission so that ordinary people become victims and turn to Salafi, Wahabi ideology whose direction is more of an extreme movement (Pektas, 2021). NU and Muhammadiyah-style da'wah are typical of "Islam Nusantara" which is a reference for Indonesian-style da'wah, culture-based NU da'wah while civilization-progress-based Muhammadiyah da'wah is very suitable to be integrated to educate noble, intellectual, religious, and humanist humans so that they can organize the life of the nation wisely (Suharto, 2014).

Previous studies indicate that social media has been predominantly influenced by Salafi and Wahabi groups, who have adeptly employed marketing strategies to propagate their da'wah. These groups have effectively engaged with their audience in the virtual realm, successfully attracting a significant number of sympathizers, particularly among the younger generation. This trend poses a potential threat to societal harmony and the sustainability of the Pancasila ideology in Indonesia. Furthermore, it risks tarnishing the reputation of Islam as a peaceful religion (Hamdi, 2019).

In this context, it is necessary to carry out a da'wah strategy that takes more of a role in social media, especially TikTok, to become a comparison of Islamic references for the ummah. The other side is resistance to extreme da'wah containing blasphemy, fanatical teachings, and ideologies that are contrary to Indonesian Islam (read: *ahlussunnah*) (Khoiri & Muttaqin, 2021). Social media must be taken out of their hands so that the public spectacle is more educational to become moderate, humanist, ethical, and noble servants with inclusivist characters according to the vision and mission of Islam as *rahmatan lil alamin* (Mutawali, 2016). Therefore, a moderate model of da'wah education as an interpretation of the concept of *ahlussunnah wal jamaah* is very appropriate to be applied both by da'wah during society and da'wah on social media, as a step to educate people to become *tawazun*, humanist in addition to religious individuals (Kanafi, Dahri, Susminingsih, & Bakhri, 2021).

Therefore, this study tried to examine TikTok social media further, which has recently been discussed and has become a place to show various attractions, expressions, creations, and so on. So it is very appropriate if da'wah enters TikTok to provide references to the Islamic world, Islamic teachings, and Islamic values based on its vision and mission, trying to invite them to understand their duties and responsibilities as creatures of Allah with the method of *bil hikmah, mauidhotil hasanah, and bil ahwal* (Arifianto, 2019). Thus, they have a foundation, reference, and source of information about Islam, so that it can lead them to become a pious person spiritually and socially (Wulandari & Sari, 2023). However, what kind of process and form of da'wah education can realize this, therefore in this article will be studied and reviewed in detail and coherently so that the findings can later be used as a model, reference, and learning resources, especially about the application of humanist da'wah with *ahlussunnah wal jamaah*. Thereby, the aim and focus of this research are to reveal how the models of da'wah education in social media TikTok prevent fanaticism in religion.

2. METHODS

This research is a library study or library research, namely the study of studies of various books, literature, records, and reports that have to do with the problem: the topic being solved (Suharsimi Arikunto, 2002). The data sources were obtained from documentation, references, and related articles, especially video documentation on TikTok. Data collection techniques are obtained from documentation, namely data collection sourced from documents or records in the form of books, journals, articles, pictures, or electronics available to obtain various information related to the object of research (Moh Nazir, 2005). The analysis technique used an induction approach (Sutrisno, 2009), interpretation (Burhan, 2001), and comparison, so that later it can describe the flow of discussion related to the strategy of da'wah moderation in TikTok media as an effort to ward off religious fanaticism in digital era society.

That is, in this study, TikTok is the intended social media (object of research), namely related to the moderate flow of da'wah which has become a trend (viral) among the public. The viral da'wah video on TikTok will later be analyzed, studied, and interpreted; why it can be viral, what is the approach and style of da'wah so that it can be enthusiastic about the wider community, and what is the impact of da'wah on their lives. Through this study, supported by theories and other scientific sources, a unique da'wah model will be found that can be used as a reference for other *dai-daiyah* with the spirit of presenting Islam as a friendly religion, not fanatical and extremist. The detailed references used as the studies for this research are:

- Google Scholar (<https://scholar.google.com/>), the topics are about; da'wah education moderate in a virtual world or digital era; social media TikTok as the media for da'wah moderate; the importance of da'wah education model which is humanist to prevent fanaticism in religion. The articles that support the topics above then became the materials of study, references, and analysis in revealing the problem of this research. Link: https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=pendidikan+moderat+di+media+sosial+tiktok&btnG=
- Videos on TikTok (<https://www.tiktok.com/>). The da'wah videos content on TikTok which became moderate da'wah education models are such as the da'wah video from Gus Iqdam on his account; <https://vt.tiktok.com/ZSLrfj4JA/>; <https://vt.tiktok.com/ZSLrfvmdn/>, Gus Kautsar; <https://vt.tiktok.com/ZSLrfW2uL/>, and Neng Umi Laila ;<https://vt.tiktok.com/ZSLrPkF8q/>.

The references about the moderate da'wah education model in TikTok were then analyzed using induction, comparison, and interpretation techniques. Hopefully, there will be a finding about moderate da'wah education models which can be a problem-solving to direct the society to stay away from fanaticism in religion.

3. FINDINGS AND DISCUSSION

TikTok is one of the social media that is a place to share information of various types, including da'wah. Digital da'wah is a strategy for manifesting Islamic values in the life of postmodern society. The humanist model of da'wah with the *Aswaja* direction emphasizes blocking the paradigm of fanaticism and radicalism, which is still homework for all of us. The appearance of young Kiyai (Gus) and young Nyai (Neng) lectures that are often displayed by some people in TikTok media is a counterweight and solution to educate the public towards a socially pious person, in addition to spiritual, which must indeed be campaigned to the public so that they understand Islam is not only a sharia religion that races to formal worship, but also a social religion about community life and how to mingle with others correctly (Muvid, 2021).

In another sense, TikTok is a medium of learning in the process of moral and spiritual education through moderate da'wah (Sahlan, Sari, & Sa'diyah, 2022). Flexible learning media is an asset in the

success of da'wah to the community, with a humanist style and approach. This is an effort to provide a learning process in the form of humanist Islamic values tailored to their needs and character in a postmodern society (digital age).

The pattern of the da'wah approach used is closer to the humanism side, which in this context can easily gain enthusiasm and empathy from various groups, especially young people (Yusuf, 2022). Fiery da'wah seasoned with doom, punishment, and negative titles (*kafir*, apostate, *musyrik*, *fasik*, and so on) coupled with sentences containing hate speech can affect interest in the world of Islam (Arifianto, 2020), and can also educate people's feelings to be exclusive, textualist and easily judge other groups or individuals who do not share their understanding (Tamam & Fatimah, 2021).

This can pave the way for the growth of divisions and hostility within Islam itself. On the other hand, in Islam there are many groups; madzhab or Islamic organizations with various ideologies, but ideologies that are not included in the typical archipelago should be muted and stopped, so it did not cause new problems (Ritchey & Muchtar, 2014). Therefore, the model of da'wah on social media must be reproduced by using *Ahlussunnah*-style da'wah that reflects moderation, balance, justice, and humanity (Luthfi, 2016). This means that the extreme model of da'wah education leads to more negative things (division, social conflict, and the like) Ali, K. (2020), and it is certain that the educational process does not lead to character building, but to the fire of hatred for each other, so this model is not appropriate.

Da'wah education that upholds humanitarian values and compassion is the main key in attracting people to the way of God, and also become human beings who have sensitivity to others so that they do not give rise to an exclusive attitude when they are on the way of God (truth) (Isnanto, 2017). That is, educating them in the way of God makes them more compassionate to themselves and others, instead of becoming a group that feels superior (holy) to others (Adli, Darmoko, & Kamal, 2020). As the da'wah in the style of Gus Iqdam (Reza, <https://www.mojok.com>), who succeeded in leading young people who were initially from the wrong way to the way of God in a polite way; *bil hikmah* ("<https://www.mengerti.id>," 2023), which then went viral on TikTok ("<https://www.suarakarya.id>," 2023). Viral on TikTok is a positive opportunity to decorate social media with religious preaching wrapped in relaxed language, equipped with examples; the reality, treated to jokes that make worshipers feel at home and relaxed as an example of Gus Iqdam's preaching ("<https://vt.tiktok.com/ZSLrfJ4JA>," 2023).

Gus Iqdam's da'wah education approach has succeeded in gaining sympathy among young people and the community on social media which has an impact on other worshipers who want to hear directly offline. This is an example of da'wah education that prioritizes human values over fanaticism and group exclusivism that can educate people to be softer socially, and understand the meaning of life and their nature as humans created by Allah (Zahrin, Sawai, Zaini, & Kasri, 2014). Gus Iqdam's da'wah education model is supported by the results of Kifayah & Luthfi's research (2021), that the two-way communication pattern in da'wah is; one of the indicators that da'wah is successful and favored by listeners (congregation) coupled with Islamic material wrapped in real conditions and contemporary language that still adheres to the ethical principles of life (Kanafi et al., 2021; Sakai & Fauzia, 2014). Gus Iqdam uses dialect language that is easy to understand for the lives of young people ("<https://vt.tiktok.com/ZSLrfvmdn/>," 2023).

In line with this, Hidayah's research, et al., (2021) also state that the digitalization of da'wah is indeed necessary to "boost" the vision and mission of Islam as a religion of Rahmah on TikTok social media, so that lectures must be uploaded (to social media) so that other people can consume and share freely. Finally, it can be spread well, which is one of the good benefits of technological development in human life. This explanation reinforces that Gus Iqdam's da'wah model uses distinctive rhetoric is the key to the success of his da'wah among young people, especially young people who are traditionally trapped in a negative world. Gus Iqdam succeeded in alleviating them and finally, they wanted to recite the Quran and recognize Islam (Hidayat, 2022). Gus Iqdam's approach, da'wah model, and rhetorical

style are a novelty in proselytizing to the community, thus realizing da'wah successfully processes the hearts and attitudes of the congregation (*tarbiyah*).

The humanist da'wah model is also displayed by another young kiyai (Gus), namely Gus Kautsar from Ploso Kediri, East Java. Gus Kautsar also has a style that integrates the study of Islamic boarding schoolbooks with real life so that it can provide its color to the community both in the virtual and real world. Gus Kautsar's figure went viral because his lectures were widely uploaded on TikTok by netizens plus his humanist preaching style easily gained a place in people's hearts, eventually making him a role model in their lives (<https://www.facebook.com>; <https://timesindonesia.co.id>; <https://jatim.nu.or.id>) (Yuana, n.d.). Figures are indeed one of the important factors that can influence people's attitudes, paradigms, and lifestyles are following the study of M. Takdir Ilahi (2014), the figure of the ulama as a role model has a special place in the hearts of the community (*ummah*). This is corroborated by research, which shows that the example of Kiyai (ulama) is a force in fostering society towards a better direction (Subair, 2016). This example must be maintained so that the ulama, who are role models do not become negative or teach hatred, questioning differences (intolerance) which is not the spirit of Islam (*rahmatan lil 'alamin*) (<https://www.merdeka.com>). The figure of Gus Kautsar with his da'wah model can be used as an alternative to frame equality amid differences (<https://vt.tiktok.com/ZSLrfW2uL/>)

Then, the humanist da'wah that went viral on TikTok among young people and the community was the da'wah of Neng Umi Laila Surabaya. Her humble da'wah model, accompanied by religious songs (*nasyid*), and life themes, makes a "magnet" for young people to "love" ngaji; go to ngaji. By spending their time reciting the Quran, it can prevent them from actions or jobs that are not useful, as well as religious education so that they can add to their Islamic insight properly (Takdir, 2015). Neng Umi's preaching has successfully "go viral" in cyberspace so that many people access her video lectures to be heard, understood, and spread (Ansah, 2023). This indirect educational process brings benefits in the dynamics of Islamic education, so that people and young people can learn religion anywhere, of course, it must be appropriate and correct religious videos that are used as references.

According to the study of Almu'tashim (2019), da'wah must carry the spirit of togetherness, peace, and humanity. Reinforced by Andini et.al (2023), that da'wah in the digital world must be contextual and proclaimed as a process of *tarbiyah ummah* not just a lecture and then finished so that the *dai-dai'yah* can provide appropriate material and the right example (Ariyanto, 2021; Iqbal & Asman, 2021). Neng Umi Laila's preaching education is dialectical and easy for the congregation to understand, coupled with her chanting of the *qasidah* (<https://vt.tiktok.com/ZSLrPkF8q/>).

This underscores the critical role of media in digitally disseminating wise religious messages and advice to diverse segments of society. Contextual da'wah, tailored to contemporary issues and delivered through modern media platforms, can significantly influence the community. It serves as a valuable reference for individuals seeking to understand Islamic teachings more deeply. For instance, integrating da'wah with *nasyid*, as exemplified by Neng Umi, can leave a lasting impression and spark public interest in the Qur'an (Ifansyah et al., 2022). This approach not only enhances the reach and impact of da'wah but also promotes a more profound engagement with religious content, fostering a more informed and spiritually enriched society.

The above analysis aligns with the findings of Sholahuddin et al. (2019), who assert in their book that effective da'wah avoids the impression of fanaticism and steers clear of extreme issues. Successful da'wah is contextual, respecting local cultures and understanding the characteristics of the target audience. Preachers must be cognizant of Indonesia's pluralistic culture to ensure that their messages do not conflict with the spirit of unity and togetherness. This perspective is further supported by Yakub (2021), who emphasizes that Nusantara-style da'wah should be context-sensitive and considerate of relevant aspects. Da'wah must uphold the principles of moderate and sustainable Islamic values, balancing both spiritual and social dimensions (Habibillah & Miski, 2022). This concept is illustrated in the following chart:

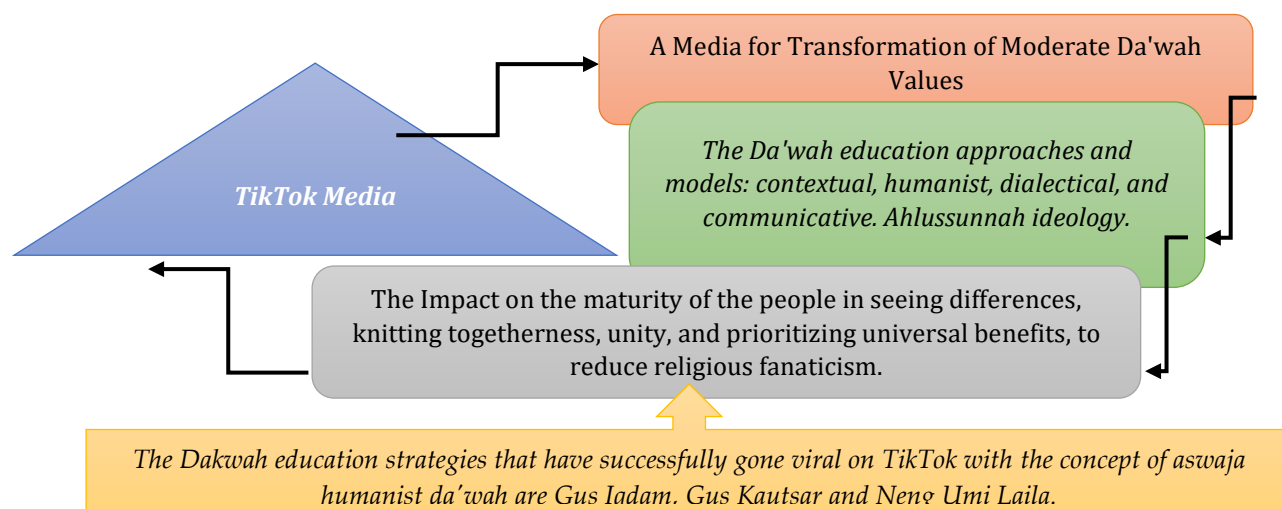


Figure 1. A chart on the viral humanist da'wah education model on TikTok.

Based on the chart of findings above, it can be clarified that the digitalization of da'wah through TikTok is a positive opportunity to broadcast positive things to citizens, young people, and all so that they can get to know Islam wisely even through cyberspace (Machendrawaty, Shodiqin, & Effendi, 2022; Masri, Mahmuddin, & Mahmud, 2022; Sahlan et al., 2022). At the very least, the video lectures on TikTok are a source of learning for them in practicing religious teachings and fostering a love for the Qur'an (*tarbiyatul Islam*) (Febriani & Ritonga, 2022), so that it indirectly educates them to better recognize their nature as Allah's creation and their responsibility on earth by adhering to the principles of balance, compassion, tolerance, progress, and togetherness and humanity (Safroedin, 2022). Therefore, we can classify the da'wah model of the three *dai-daiyah* above who are viral on TikTok, as follows:

Table 1. The da'wah education strategies of three *dai-daiyahs*

Preacher figure that went viral on TikTok.	Da'wah Education Strategy	Da'wah Ideology
Gus Iqdam	Humanist, contextualist and dialectical	Ahlussunnah wal Jamaah
Gus Kautsar	Humanist pesantren-based	Ahlussunnah wal Jamaah
Neng Umi Laila	Humanistic, communicative and nasyid-based	Ahlussunnah wal Jamaah

From the table above, it can be understood that a communicative (dialectical) da'wah education strategy can respond to the needs and concerns of the wider community supported by the concept of digitalization of da'wah as an update to the digital era da'wah education model (Rustandi, Dimiyati, & Wulan, 2022). Therefore, TikTok is the only medium that is indeed important, but the strategy used by the preacher himself is no less important. Gus Iqdam, Gus Kautsar and Neng Umi show da'wah strategies that are relevant to the characteristics of millennial society with different approaches, but under the same direction, namely *ahlussunnah* (Khotimah & Amaluddin, 2022).

Gus Iqdam emphasizes a dialectical-based humanist approach as his da'wah strategy. Gus Kautsar with pesantren-style humanism, while Neng Umi Laila with a cultural approach; Islamic culture (*nasyid*), so that the three of them have a wide congregation that can become a social magnet to strengthen togetherness amid existing advances both within Islam itself and between religions (Setiawan & Hasanah, 2022). Thus, it can erode religious fanaticism (Ni'am, 2015).

The implications of the moderate da'wah education model as carried out by Gus Iqdam, Gus Kautsar and Neng Umi Laila above provide a new discourse and mindset that Islam must be understood in a balanced manner with a contextual approach and humane ways toward a universal benefit. Such a model of da'wah education can help the community in recognize Islam comprehensively apply Islamic teachings in a balanced manner and can understand life inclusively with an attitude of tolerance, openness, compassion, and the spirit of maintaining brotherhood among humans (Hajiannor, Saddhono, Elihami, Kurdi, & Kurdi, 2023). The implications of the moderate da'wah education model are more about how people can act in a balanced manner, have a humanist paradigm, and an inclusive life character that is manifested in noble character (Latuapo, 2023). Therefore, the three preachers above always provide contextual and balanced da'wah materials as an effort to show that humans have social responsibilities, in addition to spiritual and moral in their lives. Thus, society can be free from the shackles of religious fanaticism and radicalism that have nothing to gain in the life of the nation and religion.

4. CONCLUSION

This study concludes that TikTok is an influential platform for disseminating Islamic da'wah, effectively reaching a broad audience with its engaging, moderate, and contemporary content. By utilizing straightforward language, modern humor, and a humanist approach, da'wah videos on TikTok, such as those by Gus Iqdam, Gus Kautsar, and Neng Umi Laila, have successfully increased community interest and participation in Islamic teachings. Gus Iqdam's humble approach targets diverse audiences, including those on the streets and in challenging circumstances, inviting them to explore the Qur'an. Gus Kautsar's pesantren-based strategy promotes moderate and well-rounded Islamic education, while Neng Umi Laila's nasyid-based approach effectively engages young people and the wider community. These methods have not only captivated audiences but also provided a bulwark against radical ideologies by fostering a balanced and humanist understanding of Islam.

However, this study's methodology, primarily based on library research, is a limitation. Future research should incorporate field studies to validate these findings and provide more robust evidence. Additionally, the study highlights that the moderation model of da'wah on social media can effectively combat religious fanaticism, intolerance, radicalism, and extreme ideologies, thereby promoting social stability and harmony among religious communities.

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