



## TikTok dakwah content: A study of religious understanding in Islamic education

Yesi Anggun Susanti<sup>1</sup>, Encu Mulya Syamsul<sup>2</sup>, Ahmad Zacky Burhani<sup>3</sup>

<sup>1,2,3</sup>Universitas Majalengka, Majalengka, Indonesia

[yesiangguns@gmail.com](mailto:yesiangguns@gmail.com)<sup>1</sup>, [mulya@unma.ac.id](mailto:mulya@unma.ac.id)<sup>2</sup>, [ahmadazzakiah@gmail.com](mailto:ahmadazzakiah@gmail.com)<sup>3</sup>

### ABSTRACT

The success of digital da'wah depends heavily on selecting platforms that match the audience's characteristics. This study employs a descriptive qualitative approach, utilizing interview instruments to analyze and describe the level of understanding and practice of Islamic teachings among Generation Z, as reflected in TikTok da'wah content. Fifty respondents aged 15-25 years were interviewed for this research. The results showed that TikTok is the most widely used social media platform for obtaining religious information among Generation Z, and the majority of respondents demonstrated a solid understanding of and adherence to Islamic teachings as presented in da'wah content on TikTok. Most respondents demonstrated a solid grasp of the da'wah messages and could apply them to their daily lives. On average, respondents reported understanding the da'wah content and its applicability to their daily lives. These findings indicate TikTok's potential as an effective platform for disseminating da'wah content to Generation Z. Delivering religious messages in a concise and interesting manner opens up new opportunities in education and the spread of Islamic values. This research provides initial insight into the positive impact of consuming da'wah content on TikTok on the religious understanding of its users.

### ARTICLE INFO

#### Article History:

Received: 31 Mar 2025

Revised: 17 Jun 2025

Accepted: 19 Jun 2025

Available online: 27 Jun 2025

Publish: 27 Jun 2025

#### Keywords:

dakwah content; Islamic education; religious understanding; TikTok

#### Open access

Curricula: Journal of Curriculum Development is a peer-reviewed open-access journal.

### ABSTRAK

Keberhasilan dakwah digital sangat bergantung pada pemilihan platform yang sesuai dengan karakteristik audiensnya. Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan tingkat pemahaman dan pengamalan ajaran Islam dari konten dakwah TikTok pada generasi Z. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan instrumen wawancara pada 50 responden usia 15-25 tahun. Hasil penelitian menunjukkan bahwa TikTok menjadi platform media sosial yang paling banyak digunakan sebagai sumber informasi keagamaan bagi generasi Z. Mayoritas responden menunjukkan tingkat pemahaman yang baik terhadap pesan-pesan dakwah yang disampaikan, serta mampu mengaplikasikannya dalam kehidupan sehari-hari, rata-rata responden menyatakan memahami isi dakwah, dan dapat mengaplikasikan pesan tersebut dalam kehidupan sehari-hari. Temuan ini mengindikasikan potensi TikTok sebagai platform yang efektif untuk penyebaran konten dakwah di kalangan generasi Z dan menyampaikan pesan-pesan keagamaan secara ringkas dan menarik membuka peluang baru dalam pendidikan dan penyebaran nilai-nilai Islam. Penelitian ini memberikan wawasan awal mengenai dampak positif konsumsi konten dakwah TikTok terhadap pemahaman keagamaan penggunanya.

**Kata Kunci:** konten dakwah; pemahaman keagamaan; pendidikan Islam; TikTok

### How to cite (APA 7)

Susanti, Y. A., Syamsul, E. M., & Burhani, A. Z. (2025). TikTok dakwah content: A study of religious understanding in Islamic education. *Curricula: Journal of Curriculum Development*, 4(1), 827-842.

### Peer review

This article has been peer-reviewed through the journal's standard double-blind peer review, where both the reviewers and authors are anonymised during review.

### Copyright

2025, Yesi Anggun Susanti, Encu Mulya Syamsul, Ahmad Zacky Burhani. This an open-access is article distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA 4.0) <https://creativecommons.org/licenses/by-sa/4.0/>, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author, and source are credited. \*Corresponding author: [yesiangguns@gmail.com](mailto:yesiangguns@gmail.com)

## INTRODUCTION

The rapid development of technology today provides a new alternative for people in understanding the values of life. Among the various digital platforms that have emerged, TikTok is one of the most widely used media, especially in Indonesia. According to the *We Are Social* report released by CNBC Indonesia, Indonesia ranks first with the highest number of TikTok users in the world, reaching 157.6 million users (accessible via <https://www.cnbcindonesia.com/research/20250126205256-128-606097/makin-kecanduan-warga-ri-pengguna-tiktok-terbanyak-di-dunia>). Based on data from Statista In July 2024, Indonesia is the country with the most significant number of TikTok users in the world, with nearly 157.6 million users, outperforming the United States and Russia (accessible via <https://www.statista.com/statistics/1299807/number-of-monthly-unique-tiktok-users/>). Technology has a significant influence on people's mindsets and behaviors (Zis *et al.*, 2021). Digital technology has now pushed society towards a more open and dynamic lifestyle (Nasution *et al.*, 2024).

The presence of digital media, especially TikTok, has a role in shaping the way people think and act today, especially Generation Z. Generation Z, or often called digital natives, is an age group born between 1997 and 2012 who are most familiar with digital technology and social media (Fadillah *et al.*, 2022). *Digital natives* have unique characteristics in the way they consume information, communicate, and learn. They tend to like short, visual, and interactive content, so platforms like TikTok perfectly suit their preferences (Putri & Marom, 2025). According to Rahmania in the book "*Generasi Z: Masa Depan di Ujung Jari*, Generation Z is known for the ability to multitask and easily adapt to technological changes. Therefore, understanding how Generation Z uses TikTok as a da'wah medium is important in the context of education and religious understanding.

Education is a transformative foundation that leads to individual improvement through the cultivation of social values and norms. In the context of Islamic education, the Qur'an and As-Sunnah are the main foundations for forming people with noble character, spiritual integrity, and a balance in life in this world and the hereafter (Alfiana & Budiantoro, 2021). Iswahyudi *et al.* The book "*Kebijakan dan inovasi pendidikan: Arah pendidikan di masa depan*" argues that the quality of the education system is the primary determinant of the quality of human resources. The era of the industrial revolution demands adaptation in the education system, including Islamic education, which requires Muslim intellectuals to develop critical thinking so that education remains relevant and responsive to the changing times (Hamami, 2020; Yusuf & Susanti, 2022). Adaptive Islamic education is expected to be able to produce a generation with *kaffah character*, which integrates spiritual, moral, and intellectual dimensions. On the contrary, neglect of relevant religious education can trigger a moral crisis and hinder the progress of the ummah (Romadan, 2023).

The transformation of education in the digital era also influences religious practices, one of which can be seen in the increasingly diverse and innovative way of delivering da'wah. If previously da'wah was only carried out in mosques or taklim assemblies, now technological transformation is driving changes in the methods, media, and style of delivering da'wah (Gunawan & Aryani, 2024). Da'wah is defined as a conscious and planned effort to convey the teachings of Islam in a certain way in order to encourage others to follow the goal without

coercion (Adi, 2022). Social media has emerged as an effective means to convey da'wah. Platforms such as TikTok, YouTube, Instagram, and Facebook allow Dai to interact with the public efficiently. Social media can also function as a two-way communication vehicle that allows the rapid dissemination of messages in various visual, audio, and text formats (Syawitri & Iryanti, 2024).

Among various digital platforms, TikTok is in the spotlight due to its ever-increasing popularity. This platform not only serves as a means of entertainment, but has also evolved into an educational and da'wah medium. TikTok's advantage lies in its ability to convey religious messages in a concise, engaging, and easy-to-understand manner for a broad audience. TikTok's interactive features also make it an inclusive platform, providing ample opportunities for people to be actively involved as religious content creators (Maghfirah *et al.*, 2021). Many da'wah figures, such as Ustad Hanan Attaki, Ustadz Adi Hidayat, and Ustad Felix Siauw, use social media platforms to reach a wider audience. Lectures that were once limited to physical space can now be accessed online without being hindered by distance or cost. Digital da'wah allows for a wider spread of Islamic messages, making it more relevant and in accordance with the needs of Generation Z, who are very familiar with digital technology (Abdusshomad, 2024).

The success of digital da'wah is highly dependent on the selection of platforms that suit the characteristics of its audience. TikTok, with the majority of millennial and Gen Z users, is a strategic and practical choice in conveying religious messages (Adnan *et al.*, 2021). Several relevant studies have been conducted, including previous research that shows that Instagram is effective as a good movement tool in conveying da'wah messages. Da'wah communication that is packaged visually, emotionally, and relevant to the daily reality of Generation Z is able to build psychological closeness and increase spiritual awareness (Rejeki *et al.*, 2024). Other research shows that Ustadz Muhammad Nuzul Dzikri's use of Instagram is effective in communicating important messages that include aspects of faith, morals, and worship to a broader audience (Maharani, 2024). Furthermore, other research shows that hadiths about Islam *wereathiyah* have been lived in Habib Ja'far's da'wah through YouTube media (Maliki & Nazar, 2023).

Previous studies have similarities with this study, namely, analyzing social media as a da'wah medium. However, there are significant differences in the social media platforms that are the focus of the study. The difference in the research lies in the media used; in the previous study, it focused on Instagram and YouTube, while this study specifically examined TikTok. The research gap that this study aims to fill is an in-depth understanding of how da'wah content on the TikTok platform, with its characteristics of short video format and interactive features, affects the level of understanding and practice of Islamic teachings in generation Z. This research is motivated by the rampant spread of da'wah on TikTok and curiosity about its impact on the way adolescents acquire, understand, and practice religious teachings in daily life. Based on the background that has been described, this research focuses on understanding and practicing Islamic teachings from TikTok da'wah content in Generation Z in understanding Islamic education. This research was conducted to analyze and describe in depth the level of understanding and practice of Islamic teachings obtained by generation Z through TikTok da'wah content in understanding Islamic education.

## LITERATURE REVIEW

### Da'wah Content

Da'wah content is a communication material that aims to convey religious messages through the media to guide Muslims in understanding and practicing religious teachings (Hidayatullah *et al.*, 2024). Da'wah is a persuasive and educational communication process that aims to change behavior and deepen religious understanding (Tasruddin, 2024). In the digital context, da'wah content must be strategically designed so that the message is conveyed effectively and can be accepted by *diverse audiences, especially Generation Z. The rapid development of information technology has had a significant impact on the method of delivering da'wah.*

If previously da'wah was more delivered through traditional methods such as live lectures at mosques, taklim assemblies, or through print media, now this method has transformed the use of digital platforms that are more modern, interactive, and easily accessible to various levels of society (Lestari, 2020). Social media, internet-based applications, podcasts, and da'wah videos on TikTok are new means that not only expand the reach of *the audience*, but also allow the delivery of religious messages to be carried out in a more interesting, personal, and responsive way to the needs of the times, especially for generation Z who are very familiar with digital technology. Social media has a significant positive influence on adolescents' religious behavior (Rafiqah *et al.*, 2022).

### TikTok

TikTok has become one of the fastest-growing social media platforms and has a massive user base globally, including in Indonesia (Koswara, 2025). The uniqueness of this format makes TikTok different from other platforms because it is able to present dense, engaging content, creative use of music and visual effects, and is easy to consume in a short time. In this context, the theory of *Uses and Gratification* developed by Blumler and Katz in 1974 is particularly relevant for understanding user behavior. This theory emphasizes that *audiences* are active users who consciously choose media based on their psychological and social needs, such as entertainment, information, social identity, and social interaction (Rohmah, 2020). *The audience* does not passively receive messages, but instead looks for media that can satisfy their needs and wants. Generation Z tends to choose short, visual, and interactive content, according to their characteristics growing up in the digital era, with a tendency to consume information quickly and repeatedly.

Several previous studies have found that da'wah content on TikTok is effective in increasing adolescents' religious understanding, and the da'wah content presented has a significant positive impact on increasing the awareness and religiosity of its audience (Supratman *et al.*, 2022). However, several research studies also show the negative impact of spreading da'wah through TikTok that although da'wah on TikTok has a positive impact such as increasing faith, regarding the reading of the Qur'an, and prayer movements, it still has a negative impact, namely wasting time, not being limited by age and hate speech (Madhani *et al.*, 2021). Therefore, it is important to develop a social media-based digital da'wah model

that is not only visually appealing but also educational, contextual, and by the principles of Islamic education that are rahmatan lil 'alamin.

## **Religious Understanding**

Religious understanding is a person's ability to understand and understand the principles of religion and apply those principles in their attitudes and activities on a daily basis. Religious understanding is the process of reducing doubt. One must understand what understanding is taught to understand the religion of Islam. This understanding includes everything, such as defending, distinguishing, assuming, explaining, expanding, inferring, generalizing, giving examples, rewriting, and estimating (Retpitasaki, 2023). This understanding plays an important role in shaping the spiritual and moral consciousness of individuals so that it can lead to actions that are by religious principles.

A deep understanding of religion can improve the quality of one's faith and piety and strengthen social relationships within religious communities. However, the main challenge in the formation of religious understanding is how to package religious messages in a contextual and relevant way to the times, especially in the face of globalization and information technology developments. In the digital era, access to religious information is increasingly open and no longer limited to formal institutions such as Islamic boarding schools or mosques. The emergence of *the digital religion* phenomenon has opened up new spaces for people, especially Generation Z, to acquire religious knowledge through various online platforms, one of which is TikTok (Lailan, 2022).

## **Islamic Education**

Islamic education is an effort to develop all individual and social human potential. The goal of Islamic education is to make human beings good beings and cultivate their personality patterns through the development of psychiatry, brain intelligence, reasoning, feelings, and senses. The ultimate goal of Islamic education is to realize an attitude of complete surrender to Allah SWT., both personally and as humanity as a whole (Abidin, 2021; Pratomo et al., 2022). Through Islamic education, students are expected not only to become intellectually intelligent individuals but also to be pious and able to internalize Islamic values in every aspect of their lives. Islamic education includes teaching about aqidah (belief), worship, muamalah (social interaction), and morals that govern human relationships with Allah SWT, fellow humans, and the environment (Cahyani et al., 2024).

## **METHODS**

This study uses a qualitative approach with a descriptive type to analyze and describe in depth the level of understanding and practice of Islamic teachings in daily life in adolescents who interact with TikTok da'wah content. The research subjects consisted of 50 adolescents aged 15-25 years who actively used TikTok and had accessed Islamic da'wah content. The selection of subjects was carried out by a *purposive sampling technique*, with the following criteria: age 15-25 years, active use of TikTok, and having accessed Islamic da'wah content.

This research was carried out online so that participants who were outside the school's domicile could participate in this study.

As for the data collection process, it is carried out through indirect *online* interviews using communication media such as WhatsApp and Instagram. Indirect interviews are a type of interview in which the interviewer gets information from the source through a third party or other source, not directly with the person who is the focus of the research or question so that the interviewer does not deal directly with the person the information wants to know, but interviews other people who have relevant knowledge or information.

The interview instrument was structured with questions that explored the participants' experiences in accessing da'wah content, as well as opinions on the influence of da'wah content on their understanding and practice of Islamic teachings. In addition, secondary data are obtained from literature studies, journals, and relevant articles. Data analysis is carried out through several stages, namely data reduction, data presentation, and drawing conclusions based on patterns and themes that emerge from the data. The results of this analysis will help researchers understand in depth how Generation Z's interaction with da'wah content on TikTok affects their understanding and practice of Islamic teachings.

## **RESULTS AND DISCUSSION**

### **The Intensity of Using TikTok as a Source of Religious Information**

Based on the results of an open questionnaire distributed to 50 teenagers aged 15 to 25 years, it is known that almost all respondents are active users of the social media platform TikTok. The majority of them access this application every day, with an average duration of use reaching approximately three hours per day. This shows that TikTok has become an integral part of the daily lives of teenagers, especially in filling their free time, looking for entertainment, and getting information. Interestingly, the use of TikTok is not only limited to entertainment content, but has developed into one of the primary sources of religious information for generation Z. Respondents stated that they often look for content related to Islamic values, such as Islamic motivation, reading the Quran, Hadith, stories of the Prophet and his companions, to guidelines for the implementation of worship. To illustrate the closeness of teenagers to this platform, a respondent shared how active he was using TikTok,

*"Iya saya pengguna aktif aplikasi tiktok, saya buka tiktok hampir setiap hari dan bisa berjam-jam." (IS respondent, 16 years old)*

This phenomenon is in line with a report released by CNBC Indonesia that Indonesia is the country with the most significant number of TikTok users in the world (accessible through <https://www.cnbcindonesia.com/research/20250126205256-128-606097/makin-kecanduan-warga-ri-pengguna-tiktok-terbanyak-di-dunia>). This fact gives an idea that TikTok has a broad reach and great potential in delivering da'wah messages digitally to young audiences, the majority of whom are the dominant user group of this application platform.

## **Character Preferences and Variety of Da'wah Content**

The majority of respondents regularly watch da'wah content on TikTok. In terms of the preferences of da'wah figures, the name of Ustadz Hanan Attaki ranks at the top as the most frequently mentioned and watched preacher by the respondents. Ustadz Adi Hidayat, Ustadz Abdul Somad, and Ustadz Felix Siauw then followed this position. The four figures are considered to be able to convey da'wah messages in a concise, straightforward, and easy-to-understand manner, so they are very suitable for the characteristics of digital content consumption among teenagers who tend to like the presentation of fast but meaningful information. In addition, approaches that are relevant to the daily lives of teenagers, light use of language, and attractive visualizations are also factors that make their content in demand.

In the process of delivering digital da'wah, the figure of the presenter and the type of content greatly affect the reception of messages by the audience. Therefore, the researcher asked who the most-watched figures were and what kind of content appealed to them. The respondents' answers showed an emotional closeness to specific da'wah figures and an interest in content relevant to adolescent life. This is reflected in one of the answers,

*"Iya saya memahami, karena dakwah yang disampaikan oleh ustaz Hanan Attaki menurut saya menarik dan mudah dipahami, dengan gaya penyampaiannya yang sesuai dengan anak muda jaman sekarang."*  
(Respondent S, 16 years old)

From the above statement, it can reflect the emotional attachment as well as the relevance of the da'wah message to the dynamics of the life of Generation Z today. The success of da'wah on the TikTok application is greatly influenced by who delivers it, how it is delivered, and how close the da'wah message is to the reality of life experienced by young audiences.

## **Understanding the Da'wah Message**

The majority of respondents in this study revealed that they understood the da'wah messages conveyed through TikTok, especially because the delivery was packaged in an attractive and easily digestible manner. The presentation style is short, concise, and supported by relevant visuals to make the da'wah message feel closer and *relate* to their daily lives. TikTok not only displays moral or religious invitations in the form of theories, but also conveys them in a context that is familiar to young people. This makes it easier for them to capture the essence of the message without feeling patronized or burdened.

One of the respondents gave his views regarding the ease of understanding the content of da'wah on TikTok, which, according to him, was conveyed through daily life.

*"Iya, menurut saya konten dakwah di TikTok sekarang jauh lebih menarik dan mudah dipahami. Saya sering melihat video pendek tentang motivasi islami atau kutipan hadits yang relate dengan kehidupan sehari-hari."* (AAS respondent, 25 years old).

However, such understanding is not always immediate and instantaneous. When encountering content that is not fully understood, some respondents took the initiative to seek additional explanations through interactive features on TikTok. They do not hesitate to discuss in the comment column or look for other sources of explanation so as not to misinterpret the message of da'wah. The following respondent's statement illustrates this,

*"Kebanyakan paham sih. Kalau bingung, saya biasanya cek kolom komentar, banyak yang bantu jelasin."* (IS respondent, 16 years old)

This statement shows that the understanding of the message of da'wah is not only driven by the quality of the content presentation, but also by the activeness of users in responding and deepening the messages they receive. TikTok, in this case, is not only a medium for spreading da'wah but also a collaborative learning space where users can share knowledge with each other and strengthen mutual understanding (Ibad, 2025). Da'wah through TikTok has excellent potential to build a more inclusive, contextual, and appropriate religious understanding in accordance with the character of today's young generation.

### **Implementation of Religious Values in Daily Life**

The majority of respondents in this study not only understood the da'wah messages they obtained through TikTok, but also showed that there was a real effort to practice them in their daily lives. This shows that digital da'wah content, especially on TikTok, is not only informative but also has a strong impetus in motivating behavior change for the better, especially in religious aspects. The Islamic values that are most often implemented by the respondents include improving the quality of worship and improving morals. In the aspect of worship, many respondents admitted that they began to be more disciplined in carrying out the five-time prayer, improving the reading and movement of prayer, and making reading the Qur'an part of their daily routine. They also feel compelled to deepen their religious understanding, for example, by learning the meaning of Qur'anic verses or watching follow-up studies of topics that interest them on TikTok. One form of implementation that is quite prominent can be seen from the habit of carrying out prayers on time and improving the way it is implemented. This is as conveyed by the following respondents:

*"Iya, karena dakwa yang ada di tiktok dapat membantu saya untuk memperbaiki ibadah saya seperti tata cara sholat yang benar dan sholat tepat waktu."* (Respondent SM, 25 years old)

Meanwhile, other respondents actually emphasized more on moral and ethical aspects in social life. They feel more aware of the importance of maintaining attitudes, speech, and daily interactions as part of practicing Islamic teachings. One of them was revealed by the following respondents,

"Ya, saya menerapkan nilai atau pesan dari konten dakwah TikTok dalam kehidupan sehari-hari. Misalnya, ketika saya menonton dakwah singkat tentang pentingnya menjaga lisan dan menghindari ghibah, saya mulai lebih berhati-hati dalam berbicara dan menghindari membicarakan orang lain tanpa alasan yang baik. Selain itu, ada juga konten pengingat salat tepat waktu yang mendorong saya untuk lebih disiplin dalam menjalankan ibadah harian. Meskipun singkat, pesan dari konten-konten ini sering kali menyentuh dan mudah diingat." (Respondent YAS, 16 years old)

This statement reflects that da'wah content is not only a source of information, but also a trigger for spiritual self-transformation. TikTok, as a social media that is popular among the younger generation, has succeeded in becoming a bridge for da'wah that is able to connect religious teachings with the context of daily life they face (Ibad, 2025). The implementation of religious values from TikTok da'wah content is not just a theory or passive understanding. However, it has entered the realm of praxis, where teenagers use it as a guideline in shaping more Islamic characters and life habits.

### **The Influence and Challenges of TikTok Da'wah Content on Religious Understanding and Practice**

Most of the respondents in this study stated that da'wah content on TikTok has a significant influence on increasing Islamic insight and enthusiasm in carrying out worship (see **Table 1**).

**Table 1.** Recapitulation of Open Questionnaire Results

Yes	Questionnaire Questions	Main Answer Categories	Number of Respondents	Quote from one of the respondents
1	Do you use social media?	Yes	50	"Iya menggunakan."
2	What social media platforms do you use often?	TikTok	36	"TikTok."
3	Are you an active TikTok user?	Yes	46	"Iya saya pengguna aktif tiktok, saya buka tiktok hampir setiap hari dan bisa berjam-jam."
4	How many hours in a day do you use TikTok?	1-5 hours	44	"3 jam tapi juga kadang lebih."
5	Do you often see da'wah content on TikTok?	Yes	40	"Sering, karena sering muncul di fyp saya atau kadang saya cari sendiri."
6	Who are the da'wah figures or creators that you often watch on TikTok?	Ustadz Hanan Attaki, Ustadz Adi Hidayat, Ustadz Felix Siauw	29	"Ust. Felix Siauw dan Ust. Hanan Attaki."
7	Do you understand the content of the da'wah content you watch on TikTok?	Yes	50	"Kebanyakan paham sih. Kalau bingung, saya biasanya cek kolom komentar, banyak yang bantu jelasin."

Yes	Questionnaire Questions	Main Answer Categories	Number of Respondents	Quote from one of the respondents
8	What da'wah content do you watch most often on TikTok?	Islamic Motivation, Worship	44	"Seperti semuanya, tapi yang sering Motivasi islami."
9	Do you apply the values or messages of TikTok's da'wah content in your daily life? If yes, explain; if not, why!	Yes	50	"Insya Allah, karena lebih sering nya buka tiktok untuk nyari solusi yang saat itu juga sedang terjadi sama diri sendiri, jadi berasa dinasehati dan bisa langsung terapkan."
10	How much does TikTok da'wah content affect your religious understanding and practice?	Highly influential and quite influential	50	"Sangat Besar, melalui TikTok dakwah yang biasanya identik dengan bosan dapat dikemas dengan ringkas namun mudah dipahami."
11	Have you ever searched for or verified the truth of the information from the da'wah content you watch on TikTok?	Once or often	41	"Sering, karena aku org nya ingin menyelam dan ingin tau lebih jauh dan valid."

Source: Research Data Processing 2025

Based on the results of the interviews in **Table 1**, the TikTok platform is not only an entertainment space but can also function as a religious educational medium that reaches the younger generation effectively. One of the respondents described the influence,

*"Sangat berpengaruh, jika dalam tingkatan 1,2,3,4, sampai 5, tingkat pengaruhnya di tingkatan 4, karena saya berasal dari sekolah umum menjadikan ini sebagai penambahan wawasan untuk saya dalam mendalami ajaran agama islam."* (FHS respondent, 22 years old)

The same influence was also felt by other respondents, especially in terms of improving the quality of worship and religious awareness. TikTok is considered to provide a brief but touching spiritual boost,

*"Berpengaruh, setelah saya menonton konten dakwah di TikTok dapat menambah wawasan ilmu pengetahuan saya dan lebih taat beribadah."* (SNF respondent, 21 years old)

However, not all respondents felt an entirely positive influence. Some of them conveyed the challenges faced in absorbing the content of da'wah in its entirety. One of the main obstacles revealed is that the duration of the video is too short, leading to a superficial or even erroneous understanding. The following respondents explained,

*"Cukup besar namun terkadang kita hanya menonton sebagian potongan video kemudian membuat salah paham sebagian orang jadi harus mendengarkan penjelasan yang versi panjangnya juga."* (Respondent LA, 23 years old)

Another challenge is the large amount of da'wah content that only displays footage without a complete context, so that the information conveyed can be ambiguous or misunderstood. As stated by the following respondents,

*"Terkadang tidak, karena hanya potongan-potongan dari vt."* (SNI respondent, 25 years old)

These findings show that da'wah content on TikTok does have a significant influence on the improvement of religious understanding and practices of Generation Z. However, this influence is inseparable from challenges, especially in terms of depth of content, context of delivery, and accuracy of information. Therefore, an active role is needed from da'wah content creators to ensure that the material presented is educational, whole, and accountable. On the other hand, digital literacy must also be improved so that the younger generation is able to sort and understand religious information critically and wisely (Wahyudi, 2021).

## **Discussion**

Based on the description of the study, there is a close relationship between the findings regarding the attractiveness of da'wah content on TikTok and the approach of content creators such as Ustaz Hanan Attaki to the educational curriculum, especially Islamic education. The finding that Generation Z is more interested in interactive digital media such as TikTok shows that the Islamic education curriculum needs to be adapted to the development of technology and digital media. The curriculum should not only emphasize classical texts or conventional lectures, but should also include learning that:

1. Integrating digital media in the religious learning process;
2. Introducing digital da'wah media literacy, such as creating creative da'wah content, by sharia principles, and relevant to daily life;
3. Actively involve students in creating and analyzing da'wah content on social media, as a form of project or thematic task.

The above steps will make Islamic education more contextual and applicable. By the needs and learning styles of generation Z. This study found that media such as TikTok, which prioritizes visual and interactive formats, are preferred by generation Z. These results are in line with previous research that emphasized that the integration of social media in religious learning can significantly increase students' understanding, especially when the material is packaged in the form of *digital storytelling* and short videos (Putra *et al.*, 2023). The use of TikTok is also an alternative to social media that can be used as a learning medium (Ramdani *et al.*, 2021).

Ustaz Hanan Attaki's success in attracting the interest of Generation Z through a relaxed, emotional, and *relatable* communication style reinforces the importance of *the bil hikmah* and *mau'izhatil hasanah* approach in religious education learning. This can be implemented in the curriculum by:

1. Improving the pedagogical ability of PAI teachers in conveying religious material persuasively and communicatively;
2. Developing students' social-emotional competencies through dialogue, discussion, and reflection on contextual and applicative Islamic values;
3. Design *experiential learning* that is relevant to adolescent life, not just memorizing materials.

Ustaz Hanan Attaki's relaxed and emotional delivery style is in accordance with the *da'wah communication model bil hikmah wa mau'izhatil hasanah*. Adolescents tend to be more easily touched by *relatable* and communicative *da'wah* content than the dogmatic-conventional approach (Rejeki et al., 2024).

Ustaz Hanan Attaki can be used as a modern exemplary figure who can be included in the learning of character or noble morals in the Islamic education curriculum. The curriculum can:

1. Using video content from digital ustadz as part of teaching materials to discuss themes of morality, *da'wah*, or Islamic communication;
2. Encourage students to evaluate the communication style of modern dai as part of critical and appreciative assessment in Islamic education;
3. Instilling tolerant, gentle, and heartfelt Islamic values, which have proven to be more effective for adolescents.

The use of digital ustaz figures as religious examples shows that Generation Z is more responsive to contemporary *role models* present in the digital space. Another study confirms that the use of digital public figures in character education has an impact on increasing students' interest and involvement in PAI lessons (Romli & Dawolo, 2024).

By the *theory of uses and gratification*, Generation Z has a tendency to choose media that suit their needs and interests. The PAI curriculum needs to be oriented towards a *student-centered learning approach*, namely:

1. Design a curriculum based on the interests and needs of students, including in choosing learning media, methods, and resources;
2. Encourage personal reflection and interpretation of Islamic teachings, such as creating *da'wah* vlogs, digital Islamic journals, or educational content.

The *Uses and Gratification theory* is the proper framework for understanding how Generation Z chooses media that suits their personal preferences and goals. Previous research has shown that when learners are given space to choose learning media (e.g., vlogs, digital

content, personal reflection), their involvement in religious learning increases significantly (Nurqozin & Putra, 2023).

In this case, it is clearly emphasized that the Islamic education curriculum must be more adaptive, *digital-aware*, and humanist, by accommodating changes in the media consumption patterns of Generation Z, persuasive and relevant communication styles, and the use of public figures and social media in Islamic value education. Thus, the integration of these findings into the curriculum will make Islamic education more effective, touching, and in accordance with the socio-cultural reality of students at this time.

## CONCLUSION

Based on the results of the research, it can be concluded that TikTok is one of the effective social media platforms in spreading Islamic da'wah messages, especially for the younger generation. TikTok's characteristics that prioritize short video content, attractive visuals, and high interactivity provide strategic opportunities in conveying religious messages in a contextual, light, and easy-to-understand manner. This shows that social media, especially TikTok, not only functions as a means of entertainment but can also be optimized as an educational medium in shaping religious understanding and attitudes. However, the effectiveness of da'wah through TikTok also faces a number of challenges, such as the potential for the dissemination of unreliable information and limitations in the delivery of religious materials in depth. Therefore, an active role is needed from educators, dai, and social media users to critically produce and disseminate da'wah content that is in accordance with the principles of Islamic teachings and has adequate substance quality.

## AUTHOR'S NOTE

The author declares that there is no conflict of interest related to the publication of this article. The author emphasizes that the data and content of the article are free from plagiarism.

## REFERENCES

- Abdusshomad, A. (2024). Peran ustadz influencer dalam penyebaran dakwah Islam kepada generasi z melalui media sosial. *Muqaddimah: Jurnal Studi Islam*, 15(5), 63-75.
- Abidin, A. M. (2021). Pendidikan moral dan relevansinya dengan pendidikan Islam. *Jurnal Paris Langkis*, 2(1), 57-67.
- Adi, L. (2022). Konsep dakwah dalam Islam. *Jurnal Pendidikan Ar-Rasyid*, 7(3), 1-8.
- Adnan, N. I., Ramli, S., & Ismail, I. N. (2021). Investigating the usefulness of TikTok as an educational tool. *International Journal of Practices in Teaching and Learning (IJPTL)*, 1(2), 1-5.
- Alfiana, N., & Budiantoro, W. (2021). Al-Quran dan budaya profetik: Mencetak insan kamil di era milenial. *Intiqad: Jurnal Agama dan Pendidikan Islam*, 13(2), 281-292.

- Cahyani, N. D., Luthfiah, R., Apriliyanti, V., & Munawir, M. (2024). Implementasi pendidikan agama Islam dalam penanaman budaya religius untuk meningkatkan pembentukan karakteristik Islami. *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam*, 23(1), 477-493.
- Fadillah, M., Nurbalqis, A., & Agustina, L. (2022). Pengaruh konten digital terhadap generasi z dalam pemanfaatan media sosial dan digital native di Kota Tanjungpinang. *Al Yazidiy Jurnal Sosial Humaniora dan Pendidikan*, 4(2), 1-11.
- Gunawan, B., & Aryani, M. (2024). Transformasi ruang lingkup dakwah di media sosial. *Journal of Education Religion Humanities and Multidisciplinary*, 2(2), 1216-1227.
- Hamami, T. (2020). Pengembangan kurikulum pendidikan agama Islam di era 4.0. *Islamika*, 2(2), 251-275.
- Hidayatullah, W. S., Pratomo, H. W., & Jamaludin, G. M. (2024). Religious values based on local wisdom Munjungan tradition in Tukdana Village, Tukdana District, Indramayu Regency. *Indonesian Journal of Islamic Education*, 2(3), 26-35.
- Ibad, M. N. (2025). Strategi literasi dakwah digital di era media sosial TikTok: Tantangan dan peluang. *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa*, 2(2), 145-156.
- Koswara, A. (2025). Filantropi digital: Pemanfaatan platform media sosial TikTok untuk menghimpun donasi di dunia maya. *Journal of Society Bridge*, 3(1), 39-53.
- Lailan, L. R. (2022). Pengaruh media sosial terhadap perilaku keagamaan remaja masjid Al-Muawanah. *Dakwatul Islam*, 7(1), 21-38.
- Lestari, P. P. (2020). Dakwah digital untuk generasi milenial. *Jurnal Dakwah*, 21(1), 41-58.
- Madhani, L. M., Sari, I. N. B., & Shaleh, M. N. I. (2021). Dampak penggunaan media sosial TikTok terhadap perilaku islami mahasiswa di Yogyakarta. *At-Thullab: Jurnal Mahasiswa Studi Islam*, 3(1), 627-647.
- Maghfirah, F., Andriani, F., & Mirzal, H. (2021). Social media as a medium of Da'wah: religious transformation among online Da'wah audience on TikTok platform. *Lentera: Jurnal Ilmu Dakwah dan Komunikasi*, 5(1), 1-24.
- Maharani, S. (2024). Penyampaian pesan dakwah Ustadz Muhammad Nuzul Dzikri pada akun media sosial Instagram. *Syar: Jurnal Komunikasi dan Penyiaran Islam*, 4(1), 55-72.
- Maliki, I. A., & Nazar, T. H. (2023). Living hadis islam wasathiyah: Analisis terhadap konten dakwah YouTube "Jeda Nulis" Habib Ja'far. *Nizham Journal of Islamic Studies*, 11(1), 64-78.
- Nasution, I. A., Aini, K. N., Adrio, E., & Zein, A. W. (2024). Aksiologi dalam era society 5.0: Menyikapi perubahan nilai dalam masyarakat digital. *Mutiara: Jurnal Penelitian dan Karya Ilmiah*, 2(6), 165-178.

- Nurqozin, M., & Putra, D. (2023). Pembelajaran berbasis media digital dalam meningkatkan kualitas pembelajaran pendidikan agama Islam pada sekolah menengah kejuruan Islam Terpadu Tebuireng Iii Indragiri Hilir Riau. *Didaktika: Jurnal Kependidikan*, 12(4), 637-646.
- Pratomo, H. W., Kuswati, Y., & Suklani, A. H. (2022). Educational leadership: Islamic religious, philosophy, psychology, and sociology perspectives. *International Journal of Social Science and Human Research*, 5(5), 1765-1770.
- Putra, R. A., Adde, E., & Fitri, M. (2023). Media dakwah TikTok untuk generasi Z. *Ath-Thariq: Jurnal Dakwah dan Komunikasi*, 7(1), 58-71.
- Putri, N. A., & Marom, A. (2025). Peranan terpaan media sosial (Instagram dan TikTok) pada generasi z dalam implementasi kebijakan keterbukaan informasi publik di Kota Semarang. *Journal of Public Policy and Management Review*, 14(2), 1-19.
- Ramdani, N. S., Nugraha, H., & Hadiapurwa, A. (2021). Potensi pemanfaatan media sosial TikTok sebagai media pembelajaran dalam pembelajaran daring. *Akademika*, 10(2), 425-436.
- Rejeki, T., Razzaq, A., & Nugraha, M. Y. (2024). Efektivitas komunikasi dalam berdakwah Ustadz Hanan Attaki dalam akun instagram terhadap spiritualitas generasi z. *Komunika: Jurnal Ilmiah Komunikasi*, 2(2), 39-47.
- Retpitasaki, E. (2023). Dampak Pemahaman keagamaan dan kemampuan literasi media terhadap sebaran berita hoax di Komunitas Surabaya Mengaji. *Mediakita*, 6(2), 183-195.
- Rohmah, N. N. (2020). Media sosial sebagai media alternatif manfaat dan pemuas kebutuhan informasi masa pandemik global COVID-19 (Kajian analisis teori uses and gratification). *Al-I'lam; Jurnal Komunikasi dan Penyiaran Islam*, 4(1), 1-16.
- Romadan, A. I. (2023). Pendidikan agama Islam sebagai solusi atas krisis moral dalam masyarakat modern. *Adz-Zikr: Jurnal Pendidikan Agama Islam*, 8(2), 8-15.
- Romli, T., & Dawolo, Y. (2024). Menghubungkan dan menganalisa tren ustad-ustad digital di Indonesia melalui studi agama digital. *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial dan Pendidikan*, 4(6), 970-978.
- Supratman, S. H., Rodliyah, K., & Suhendi, H. (2022). Efektivitas dakwah melalui media sosial TikTok dalam meningkatkan nilai-nilai keberagamaan. *Jurnal Riset Komunikasi Penyiaran Islam*, 1(1), 9-14.
- Syawitri, W. N., & Iryanti, S. S. (2024). Islam dan pendidikan adab modern: Dakwah kekinian sebagai kontra narasi di dalam TikTok. *Al-I'tibar: Jurnal Pendidikan Islam*, 11(1), 11-20.
- Tasruddin, R. (2024). Teori komunikasi dakwah dalam penyebaran pesan Islam. *Jurnal Kolaboratif Sains*, 7(11), 4290-4292.
- Wahyudi, T. (2021). Penguatan literasi digital generasi muda Muslim dalam kerangka konsep Ulul Albab. *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan*, 18(2), 161-178.

- Yusuf, F. A. M. E. & Susanti, T. (2022). The impact of Zoom as a learning application on student learning concentration in the COVID-19 era. *Curricula: Journal of Curriculum Development*, 1(2). 129-142.
- Zis, S. F., Dewi, R. S., & Efendi, Z. (2021). Model perilaku komunikasi generasi muda dalam pemanfaatan media digital memasuki era 4.0 dan 5.0 di Kecamatan Kuranji. *Jurnal Komunikasi Profesional*, 5(1), 66-87.