

The followers Perception of Ustadz Hanan Attaki's use of TikTok for Da'wah Communication

M.Nauval Althov^{1*}, Fitrinanda An Nur²

^{1,2}Department of Communication, Ahmad Dahlan University, 55191, Indonesia

Corresponding author's email: m1800030320@webmail.uad.ac.id, fitrinanda@comm.uad.ac.id

ABSTRACT

Keywords

Followers' Perception
Ustadz Hanan Attaki's
TikTok
Da'wah Communication

In today's era of technological and informational development, the relationship between humans and the digital world is becoming increasingly close, including the use of communication tools. The evolution of communication media over time has facilitated society in conveying and receiving messages even over long distances. One of the popular social media platforms that many people are interested in is TikTok. TikTok is not only used to enhance self-existence but also as a means of da'wah (Islamic preaching). This creates opportunities for creators and preachers to generate da'wah content in line with their creative ideas. One preacher who is actively using TikTok is Ustadz Hanan Attaki, who can be followed through the account @hanan_attaki_. This study aims to investigate the perceptions of Ustadz Hanan Attaki's followers regarding his da'wah on TikTok. The research method used is descriptive qualitative, with data collection techniques conducted in a natural setting, using interviews and documentation. The informants in this study are the followers of Ustadz Hanan Attaki. The results of the study show that Ustadz Hanan Attaki's TikTok content received positive responses from his followers because the Islamic da'wah content he delivered was clear, engaging, and aligned with the guidelines of the Qur'an and Hadith.

1. Introduction

Islam is a religion that emphasizes the importance of da'wah, which is the dissemination of religious teachings through educational principles to people all over the world (Brown, 2016). Da'wah is a crucial activity in Islam because through da'wah, Islamic teachings can be widely spread and understood by many (Akmaliah, 2020). Success in comprehensively applying Islamic teachings in every aspect of life can bring happiness and well-being to its followers, provided they apply it with full sincerity. Da'wah, which means the effort to invite and call people to the path of truth according to Islam and its complete spirituality, is a responsibility that can be carried out according to an individual's capabilities. Through various means such as lectures, writings, and rational actions, da'wah aims to spread goodness and truth based on the principles of Islam. Wibowo (2021) explain that da'wah is the process of conveying religious messages in a wise and judicious manner.

Da'wah is regarded as a call to raise awareness and inspire change towards a better and more perfect state, in accordance with Islamic teachings, both at the individual and societal levels (Cahyono & Hassani, 2019). Da'wah not only aims to convey information but also to guide and motivate the ummah (community) to lead a better life in alignment with Islamic values. The Qur'an itself contains verses that illustrate the ideals of da'wah, with the purpose of guiding humanity towards the straight path as ordained by Allah SWT. Afliga & Asy'ari (2018) explains that the Qur'an contains many commands to engage in da'wah, inviting people to the right path and steering them away from misguidance. Da'wah is a form of devotion to Allah and a manifestation of His compassion towards

humankind. In Islam, every Muslim around the world is considered a messenger of da'wah without exception. Da'wah is recognized as a form of persuasive communication where the communicator strives to influence the receiver of the message to take actions that reflect goodness in accordance with Allah's teachings and avoid what He prohibits. However, it is important to note that not all forms of communication aim to call, invite, or motivate others to do good.

Although da'wah is a part of communication activities, not all communication activities can be considered da'wah because not all communication contains elements of da'wah. Da'wah requires sincerity and earnestness in conveying religious messages, and it must be done wisely and prudently. Communication that does not include an invitation to goodness and truth in accordance with Islamic teachings cannot be called da'wah. In the past, Muslims conducted da'wah through hijrah, which involved moving from one place to another (Faturakhmah, 2021). This method required the presence of honest and trustworthy leaders to protect the community's faith and spread Islamic teachings as a mercy to all creation. At that time, da'wah methods were more limited to large sermons or religious gatherings, so the information or messages conveyed could only be accessed by those who were present at the location. With the rapid evolution of technology in today's era, the emergence of "new media" has transformed the way we communicate and receive information. These platforms enable content to be presented interactively, providing users with the opportunity not only to receive information but also to easily respond and interact (Wiwarottami & Widyatama, 2023). New media facilitates communication and collaboration between individuals and groups, often through social media, forming a dynamic information ecosystem. As outlined by Fitriansyah in 2018, new media has become a crucial means of exchanging information and social interaction in the digital age (Rochayanti, 2023).

With the advancement of time, methods of delivering da'wah have become more diverse, utilizing various media such as oral, written, audio, and visual, especially as da'wah activities increasingly utilize social media. Social media, as part of information technology, has made it easy for everyone, from children to the elderly, to access a wide range of information effortlessly. According to data from InternetWorldStats, the number of internet users in Indonesia reached 212.35 million people as of March 2021, making Indonesia the third-largest country in terms of internet users in Asia. The use of social media allows information to be disseminated quickly and to a wider audience, making it an effective platform for da'wah. Various social media platforms such as Instagram, LINE, YouTube, WhatsApp, TikTok, Twitter, among others, offer diverse ways to communicate and interact with audiences. Particularly, TikTok, which is currently very popular, has become one of the most prominent social media platforms due to its short, engaging video format that is easily shareable. TikTok provides new opportunities to convey da'wah messages in creative ways and capture the attention of many people (Arfan, 2023). TikTok has evolved into one of the fastest-growing social media platforms worldwide since its launch in 2016. As a social networking app and music video platform, TikTok allows users to create, edit, and share short video clips enhanced with various filters and music (Wang, 2023). Its popularity surged in Indonesia, particularly in 2020, with the country leading in terms of downloads in August 2020. TikTok facilitates the creation and sharing of short videos, originally limited to about 30 seconds in duration, offering an innovative and engaging way to communicate and share content with friends and a global audience. The development of TikTok has not only been marked by an increase in its user base but also by enhancements in its features, including the duration of videos that can be created. Initially permitting videos of around 30 seconds, TikTok has expanded this limit to approximately 60 seconds or one minute.

TikTok has become a popular platform in Indonesia, attracting interest from various demographics, including public figures who use it to disseminate or acquire information and knowledge. Ustadz Hanan Attaki is an example of a figure who uses TikTok for da'wah (Islamic preaching). This platform provides a diverse range of content from creators covering various themes, from challenges, cooking, dance, makeup tutorials, to da'wah and information dissemination. On his TikTok account, Ustadz Hanan Attaki offers da'wah content that is not only informative but also presented in a unique and engaging manner designed to capture the audience's attention. This approach enables da'wah to reach a wider and more diverse audience, especially the younger generation who spend a significant amount of time on social media. Ustadz Hanan Attaki's success in capturing attention and receiving positive responses from various age groups, including children, teenagers, and even the elderly, demonstrates how social media, particularly TikTok, can be an effective platform for da'wah.

2. Theoretical Framework

The Importance of Da'wah in Islam. Da'wah is one of the fundamental pillars in Islam aimed at spreading the teachings of the religion and educating humanity about the principles of Islam. Pimay & Savitri (2021) emphasize that da'wah is the process of conveying religious messages in a wise manner, aiming to invite people to the right path. Da'wah aims to increase awareness and inspire positive changes in individuals and society. The Qur'an itself contains many verses that emphasize da'wah, stressing the importance of inviting people to the straight path (Maulana et al., 2020).

Da'wah as a Form of Persuasive Communication. Da'wah is a form of persuasive communication aimed at influencing the message recipients to do good according to Islamic teachings. According to this concept, da'wah is not merely the transmission of information, but it also includes strong elements of invitation to change behavior (Faturokhmah, 2021). Da'wah should be carried out with sincerity and sincerity, using wise methods so that the message conveyed can be well-received by the audience. **Traditional Da'wah Methods.** In the past, da'wah was conducted through the method of hijrah, which involved moving from one place to another to spread the teachings of Islam. This method required the presence of honest and trustworthy leaders to protect the faith of the community and disseminate Islamic teachings (Oktaheriyani et al., 2020). Traditional da'wah methods were predominantly limited to lectures or religious gatherings that could only be accessed by those present at the location.

Development of Technology and New Media. In the past, da'wah was conducted through the method of hijrah, which involved moving from one place to another to spread the teachings of Islam. This method required the presence of honest and trustworthy leaders to protect the faith of the community and disseminate Islamic teachings (Hart, 2015). Traditional da'wah methods were predominantly limited to lectures or religious gatherings that could only be accessed by those present at the location. However, with the advancement of technology and the emergence of new media platforms, the landscape of da'wah has significantly evolved (Amin & Sugiyanto, 2021). Today, da'wah efforts can reach a broader audience through various digital platforms such as social media, websites, online forums, and mobile applications. These technological advancements have facilitated greater accessibility to Islamic teachings and have enabled da'wah activities to transcend geographical boundaries. Moreover, they have provided opportunities for diverse forms of engagement and interaction, allowing for more personalized and interactive approaches to spreading the message of Islam.

Da'wah through Social Media. Social media has facilitated access to information and has become a primary platform for da'wah in the modern era. According to data from Internet World Stats, the number of internet users in Indonesia reached 212.35 million people in March 2021, making Indonesia the third-largest internet user country in Asia. Platforms such as Instagram, LINE, YouTube, WhatsApp, TikTok, and Twitter offer various ways to communicate and spread da'wah messages more widely and rapidly. These platforms enable da'wah practitioners to reach diverse audiences across different demographics and geographic locations. They provide opportunities for engaging visual and textual content, live interactions, and community building around Islamic teachings. Social media's interactive nature also allows for immediate feedback, discussion, and the ability to address misconceptions or questions about Islam effectively. Overall, da'wah through social media leverages the extensive reach and engagement capabilities of digital platforms to propagate Islamic principles, educate about the faith, and foster a sense of community among believers and seekers alike (Islam, 2019).

TikTok as a Da'wah Platform. TikTok has emerged as one of the fastest-growing social media platforms worldwide. This application allows users to create, edit, and share short video clips enhanced with various filters and music (Wahab et al., 2019). TikTok's popularity surged in Indonesia in 2020, making it an effective tool for da'wah due to its engaging short video format that captures attention effectively. As a da'wah platform, TikTok enables Islamic scholars, educators, and influencers to convey religious teachings, moral lessons, and inspirational messages in a creative and visually appealing manner. Users can explore diverse content related to Islamic values, practices, and reflections shared by creators from different backgrounds and perspectives. Moreover, TikTok's algorithm promotes content based on user interests and engagement, potentially reaching a wide audience beyond traditional boundaries. This capability enhances the reach and impact of da'wah

efforts, fostering meaningful connections and discussions among viewers. Da'wah on TikTok leverages the platform's interactive features, trends, and community-building aspects to effectively spread knowledge and foster a deeper understanding of Islam among its global audience.

Da'wah Content on TikTok. Ustadz Hanan Attaki is a prominent example of a figure who utilizes TikTok for da'wah purposes. Through informative content presented in a unique and engaging manner, he has successfully captured the attention of many people, especially the younger generation. This approach illustrates how da'wah can reach a broader and diverse audience by leveraging social media. On TikTok, da'wah content often includes short videos where Islamic teachings, moral lessons, reminders, and reflections are shared concisely and creatively. Creators like Ustadz Hanan Attaki use storytelling, visual aids, humor, and current trends to effectively convey messages about faith, spirituality, and living according to Islamic principles. The use of TikTok allows for interactive engagement through likes, comments, shares, and duets, enabling viewers to interact directly with the content and the creator. This fosters a sense of community and facilitates discussions around religious topics among TikTok users. By adapting to the platform's features and audience preferences, da'wah on TikTok demonstrates innovation in reaching and connecting with a global audience interested in Islamic teachings.

The Influence of Digital Da'wah on the Younger Generation. Research on "Perceptions of Followers Regarding Ustadz Hanan Attaki's Communication Media in Da'wah" highlights the influence of digital da'wah on the younger generation. This study provides insights into how da'wah through social media is perceived and processed by audiences, as well as the communication strategies used by Ustadz Hanan Attaki to deliver his messages. Adapting da'wah methods to reach a broader and diverse audience through social media demonstrates the effectiveness of these platforms in disseminating religious messages (Maulana et al., 2020). Digital da'wah has a significant impact on the younger generation by providing accessible and engaging content that resonates with their interests and communication preferences. Platforms like TikTok, Instagram, and YouTube offer opportunities for Islamic scholars and educators to connect with youth globally, fostering discussions on faith, spirituality, and moral values in a contemporary context. Moreover, digital da'wah allows for interactive engagement where young people can actively participate, share their thoughts, and learn from each other's experiences. This dynamic interaction enhances learning and understanding of Islamic teachings among the younger audience, influencing their attitudes, behaviors, and worldview positively. Overall, the research underscores the transformative potential of digital da'wah in engaging and educating the younger generation about Islam, utilizing innovative approaches that cater to their digital-native lifestyles and preferences.

3. Method

In this study, the researcher selected a qualitative research approach. Qualitative research approach in studies cannot be separated from a specific paradigm. According to (Moleong, 2005), qualitative research is a research process that produces data in the form of detailed descriptions such as written words or statements from individuals, as well as observed behaviors. This study adopts a qualitative method, which is a research process that generates descriptive data in the form of words, texts, and observations of subject behaviors within a specific context. These data are then analyzed thoroughly, comprehensively, and holistically according to Hamzah's perspective (2019).

The researcher chose the qualitative method for this study with the aim of deeply understanding the perceptions of Ustadz Hanan Attaki's followers on the TikTok social media platform. The qualitative approach is known for prioritizing analysis based on an inductive process and focusing on dynamic understanding among phenomena. This aligns with logical scientific approaches as described by Azwar (2001). Additionally, qualitative methods were chosen because findings in this type of research are not dependent on statistical methods or quantitative calculations. Examples of qualitative research applications include studies on personal life, biographies, individual behavior, organizational sentiments, social movements, or social interactions, as outlined by Strauss and Corbin (2003). The researcher decided to employ a descriptive approach within the qualitative method. This approach, known as qualitative description, aims to analyze and objectively describe accurately the activities, events, and situations encountered in the research, as explained by Muhlis (2016). Descriptive research methods are designed to examine the status of a group of humans, specific objects, current conditions,

thought systems, or classes of events that occur. The primary goal of descriptive research is to depict existing situations or events without attempting to discover or explain relationships between variables, test hypotheses, or make predictions.

4. Results and Discussion

4.1. Results

The research on "Followers' Perception of Ustadz Hanan Attaki's Communication Media in Preaching" focuses on the impact of digital preaching on the younger generation. This study provides insights into how preaching through social media is received and processed by the audience, as well as the communication strategies used by Ustadz Hanan Attaki to convey his messages. The adaptation of preaching methods to reach a wider and more diverse audience through social media demonstrates the effectiveness of these platforms in spreading religious messages (Wahab et al., 2019).

4.2. Discussion

Qualitative Research Methodology: This method enables a profound understanding of complex phenomena among Ustadz Hanan Attaki's followers on TikTok, aligning with the qualitative paradigm that focuses on holistic and contextual understanding. **Definition of Qualitative Research:** According to Moleong (2004), qualitative research produces descriptive data in the form of words or observed behaviors. Hamzah (2019) emphasizes comprehensive and holistic analysis. **Qualitative Descriptive Approach:** This approach aims to objectively and accurately describe activities, events, and situations. According to Muhlis (2016), descriptive research examines the status of phenomena without testing relationships between variables. **Advantages of Qualitative Methods:** This method is not reliant on statistics, allowing exploration of aspects that are difficult to measure quantitatively, such as studies on individual behavior and social interactions (Strauss and Corbin, 2003).

5. Conclusion

The selection of qualitative method with a descriptive approach in this research is highly appropriate for achieving the study's objectives, which focus on deep and descriptive understanding. This method allows researchers to depict observed phenomena in detail and accurately understand perceptions and dynamics among followers of Ustadz Hanan Attaki on TikTok. Through this approach, researchers can explore various social, cultural, and psychological aspects influencing followers' interactions and engagement with Ustadz Hanan Attaki's content. The approach provides a comprehensive and holistic overview of the researched phenomenon, without being constrained by statistical methods or quantitative calculations.

In addition, the descriptive qualitative method allows researchers to capture the nuances and complexities of followers' perceptions and experiences in a more profound manner. This research may involve in-depth interviews, participatory observation, and social media content analysis, all of which contribute to forming a richer and contextual understanding. Therefore, this approach not only aids in identifying key patterns and themes but also in comprehending the meanings and implications of the observed phenomenon. The descriptive approach is also highly effective in revealing personal narratives and stories from followers, which may not be visible in quantitative research. This method enables a deeper exploration of the lived experiences and subjective viewpoints of individuals, offering insights that quantitative methods alone may not fully capture.

6. Acknowledgement

The author would like to express gratitude to Allah SWT, both parents, Ahmad Dahlan University, and of course, to the extended family of the Communication Science Department at Ahmad Dahlan University. Special thanks to Ustadz Hanan Attaki, as through his Islamic preaching content on the TikTok platform, I got the idea to conduct this research. I am thankful for the sincere prayers and tremendous support given to me, especially from my parents. Without their extraordinary prayers and support, the author would not have been able to complete this research until the end.

7. References

- Afliga, M. S., & Asy'ari, N. A. S. (2018). Da'wah Communication of Pondok Modern Darussalam Gontor Through Gontor TV's Youtube Channel. *Sahafa Journal of Islamic Communication*, 1(1). <https://doi.org/10.21111/sjic.v1i1.2090>
- Akmaliah, W. (2020). The demise of moderate Islam: new media, contestation, and reclaiming religious authorities. In *Indonesian Journal of Islam and Muslim Societies*. academia.edu. <https://www.academia.edu/download/86476079/pdf.pdf>
- Amin, M., & Sugiyanto, B. (2021). SettingsPerkembangan Dakwah Islam pada Masyarakat Tradisional. *Resolusi: Jurnal Sosial Politik*, 4(1), 15–24. <https://doi.org/10.32699/resolusi.v4i1.1687>
- Arfan, A. (2023). Value-Belief Communication in Social Media: An Analysis of the Influencers' Effect on TikTok. *Jurnal Komunikasi: Malaysian Journal of Communication*, 39(4), 428–444. <https://doi.org/10.17576/JKMJC-2023-3904-23>
- Brown, N. J. (2016). Arguing Islam after the Revival of Arab Politics. In *Arguing Islam after the Revival of Arab Politics*. <https://doi.org/10.1093/acprof:oso/9780190619428.001.0001>
- Cahyono, G., & Hassani, N. (2019). Youtube Seni Komunikasi Dakwah Dan Media Pembelajaran. *Al-Hikmah*, 13(1). <https://doi.org/10.24260/al-hikmah.v13i1.1316>
- Faturokhmah, F. (2021). Shift Media Online Da'wah Innovation Diffusion in The Hijrah Youth Movement Community. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 15(2). <https://doi.org/10.24090/komunika.v15i2.4536>
- Hart, L. (2015). Social media. In *Reputation Management: The Key to Successful Public Relations and Corporate Communication*. <https://doi.org/10.4324/9781315879987-12>
- Islam, M. T. (2019). The Impact of Social Media on Muslim Society: From Islamic Perspective. *International Journal of Social And Humanities Sciences*, 3(3).
- Maulana, I. I., Saefullah, C., & Sukayat, T. (2020). Dakwah di Media Sosial pada Channel Youtube Akhyar TV. *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam*, 3(3). <https://doi.org/10.15575/tabligh.v3i3.675>
- Moleong Lexy J. (2005). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Oktaheriyani, D., Wafa, M. A., & Shadiqien, S. (2020). Analisis Perilaku Komunikasi Pengguna Media Sosial TikTok (Studi Pada Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik UNISKA MAB Banjarmasin). *Jurnal Ilmu Sosial Dan Ilmu Politik*, 7–52.
- Rochayanti, I. N. A. P. C. (2023). Digital branding communication model for the Yogyakarta "JIH" Hospital managed by the digital creative agency, Kotakmedia Indonesia. *COMMICAST*, Vol. 4 No. 2 (2023): September-List of Accepted Papers, 1–25. <http://journal2.uad.ac.id/index.php/commicast/article/view/8592/3869>
- Wahab, N. A., Muhamad, N., & Ismail, M. S. (2019). Media sosial sebagai medium dakwah masa kini [Social media as a medium dakwah nowadays]. In ... and Humanities Journal. researchgate.net. https://www.researchgate.net/profile/Noradilah-Abdul-Wahab/publication/340861392_Media_Sosial_Sebagai_Medium_Dakwah_Masa_Kini_Social_Media_As_A_Medium_Dakwah_Nowadays_1_Noradilah_Abdul_Wahab/Links/5ea13c32a6fdcc88fc36297c/Media-Sosial-Sebagai-Medium-Dakwa
- Wang, X. (2023). Motivations on TikTok addiction: The moderating role of algorithm awareness on young people. *Profesional de La Informacion*, 32(4). <https://doi.org/10.3145/epi.2023.jul.11>
- Wibowo, A. (2021). Dakwah Berbasis Media Dan Komunikasi Visual. *Jurnal Bimbingan Penyuluhan Islam*, 2(2). <https://doi.org/10.32332/jbpi.v2i2.2497>
- Wiwarottami, A. S., & Widyatama, R. (2023). role of Tiktok as content marketing to maintain brand engagement. *COMMICAST*, 4(3), 76–89. <https://doi.org/10.12928/commicast.v4i3.9661>