

UTILIZATION OF TIK-TOK AS A DA'WAH MEDIA OF KADAM SIDIK IN THE CONTEMPORARY ERA

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Abstract

This research aims to examine the phenomenon of Dakwah Kadam Sidik on the TikTok platform in the contemporary era. The research employs a qualitative descriptive methodology, focusing on content analysis of Kadam Sidik's dakwah videos and conducting direct interviews with Kadam Sidik as the primary data source. Additionally, the study provides a comprehensive review of literature on dakwah in the era of social media and relevant theories. The findings of this research are expected to offer a deeper understanding of effective dakwah strategies on TikTok, as well as the contribution of Dakwah Kadam Sidik in disseminating religious values through social media. The conclusions drawn from this research can serve as a foundation for developing more adaptive and contextual dakwah strategies in the digital era.

Keywords: *Da'wah Media, Kadam Sidik, Tik-Tok, Ahmad Ghalusy.*

Abstrak

Penelitian ini bertujuan untuk mengkaji fenomena Dakwah Kadam Sidik di platform TikTok di era kontemporer seperti saat ini. Metode penelitian yang digunakan adalah kualitatif deskriptif, dengan fokus pada analisis konten dari video dakwah Kadam Sidik dan wawancara langsung dengan Kadam Sidik sebagai sumber data primer. Penelitian ini juga merinci hasil tinjauan literatur tentang dakwah di era media sosial dan teori-teori terkait. Temuan penelitian ini diharapkan dapat memberikan pemahaman lebih mendalam tentang strategi dakwah yang efektif di Tik-Tok, serta kontribusi Dakwah Kadam Sidik dalam penyebaran nilai-nilai keagamaan melalui media sosial. Kesimpulan penelitian ini dapat menjadi landasan bagi pengembangan strategi dakwah yang lebih adaptif dan kontekstual di era digital.

Kata Kunci: *Media Dakwah, Kadam Sidik, Tik-Tok, Ahmad Ghalusy.*



Lisensi

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A. INTRODUCTION

Nowadays, the dynamics of information and communication media are growing rapidly. This development has become a significant thing to happen, especially for aspects of people's lives. The opening of boundaries is one proof that humans have entered the era of the fourth revolution or Industrial Revolution 4.0. The ease of unlimited access that has an impact on all aspects of this life indirectly becomes a challenge and opportunity for the development of da'wah activities.

Da'wah is defined in Arabic, namely *da'a-yad'uu-da'watan* which means calling, calling, inviting people to obey and believe of Allah.¹ The development of da'wah as an activity turns out to be beyond the development of science. Islamic da'wah activities seem to experience massive evolution in the public sphere, where da'wah as a process of offering spiritual teachings appears in various forms. The diversity of da'wah activities is of course strongly driven by another element, namely da'wah media. In the discipline of da'wah science, the media itself is more likely to be understood as a channel (channel) used by da'wah actors, both individually and communally, to convey messages.²

Ahmad Ahmad Ghalusy's da'wah media theory provides a theoretical framework for understanding the dynamics of religious communication in the digital era. According to Ghalusy, media da'wah involves the strategic use of media tools to effectively convey Islamic teachings and values.³ The theory emphasizes the importance of adapting traditional methods of da'wah to the ever-evolving media landscape. In this context, exploring the case of Kadam Sidik's Da'wah on Tik-Tok is significant, as it allows us to investigate how Ghalusy's theoretical framework emerges in practice and contributes to the growing discourse on the spread of Islam.

¹ Ropongi el Ishaq, *Pengantar Ilmu Dakwah*, (Malang: Madani Press, 2017), 6.

² Moch. Fakhruroji, "Dakwah Islam dan Inovasi Media: Peluang dan Ancaman Media Global Atas Dakwah Islam", *KOMUNIKA*, Vol.4, No.1, (Januari-Juni 2010).

³ Ahmad Ahmad Ghalusy, *Ad-Da'wah Al-Islamiyah Edisi Revisi*, (Kairo: Dar Al Kutub Al Mishry, 2015), 41.

The rise of social media platforms has reshaped the communication landscape, offering new pathways for individuals to share their thoughts, beliefs, and ideologies with a global audience. TikTok, with its user-friendly interface and wide popularity across different age groups, has become a particularly influential platform for content dissemination. Understanding how religious figures utilize TikTok for proselytization sheds light on contemporary strategies used to reach technologically connected audiences.

Kadam Sidik, an influential figure in the field of Islamic propagation, has embraced TikTok as a medium to deliver religious messages to a wide and diverse audience. The platform's format, which encourages short, visual content, offers unique challenges and opportunities for dawah. This phenomenon prompted an investigation into the effectiveness of Kadam Sidik's Da'wah on TikTok through the lens of Ghalusy's media theory of da'wah.

An article written by Rismaka Palupi, et al., with the title "Analysis of the Use of the TikTok Application, as a Media for Da'wah in the Modern Era" uploaded on *Academica Journal of Multidisciplinary Studies* Vol. 5 No. 1, explains how Kadam Sidik uses TikTok social media accounts as a means of da'wah in outline or general. So that in the article it can be said that the scope of research still feels broad. Not only that, the article also discusses the perspectives of various preachers, so it is not only based on Kadam Sidik's da'wah activities. Whereas in this study, researchers focused on the implementation of classical da'wah perspectives in the contemporary era, namely the da'wah media echoed by Ahmad Ahmad Ghalusy in his book entitled *Ad-Da'wah Al-Islamiyah* on da'wah activities by Kadam Sidik through Tik-Tok social media.

Meanwhile, an article written by Ayu Febriana with the title "Utilization of Tik-Tok as a Da'wah Media: Case Study of Ustadz Syam" uploaded in *Komunida: Communication and Da'wah Media* Vol. 11 No 02, explains Tik-Tok as a new media in delivering da'wah messages and then analyzes its weaknesses and advantages. This is in line with this research which analyzes Kadam Sidik's da'wah through Tik-Tok social media. As a differentiator, the article describes

Ustadz Syam as a research case study, while this study uses Kadam Sidik as a research case study.

Several previous studies are relevant to this research, including "Utilization of Tik Tok Media as a Da'wah Media for Lecturers of IAI Sunan Klijogo Malang" by Sholihatul Atik Hikmawati and Luluk Farida in the Journal of Al-Itthisol IAI Sunan Kalijogo Malang Vo. 2 No. 1, and "The Attractiveness of Digital Da'wah as a Da'wah Media for the Millennial Generation" written by Reza Mardiana in the Komunida Journal: Communication and Da'wah Media VI. 10 No. 02.

The literature on this subject highlights the transformative impact of social media on religious communication. Scholars have explored how these platforms facilitate the dissemination of religious teachings, encourage community engagement, and provide a space for individuals to express their spirituality. However, TikTok's unique characteristics, characterized by short, trending videos and user-generated content, pose particular challenges and opportunities for da'wah practitioners. Understanding how Dakwah Kadam Sidik navigates these dynamics contributes to the ongoing discourse on the intersection of religion and digital media.

Ghalusy's media theory of da'wah becomes particularly relevant in this context, offering a conceptual framework to analyze the deliberate use of media tools for the dissemination of Islam. The theory encourages a proactive approach in adapting religious communication strategies to the contemporary media landscape, advocating for relevance and resonance with the intended audience. Applying this framework to the case of Kadam Sidik's Da'wah on TikTok allows for a deeper investigation into how traditional Islamic teachings are packaged and presented in a format tailored to the platform's user base.

By analyzing Kadam Sidik's video content and conducting in-person interviews with him, this study aims to uncover the strategies and motivations underlying da'wah efforts on these platforms. In addition, a comprehensive

literature review on da'wah in the social media era contextualizes this study within the broader landscape of digital religious communication.

B. RESEARCH METHOD

The type of research applied is qualitative research using a descriptive approach. Qualitative research is a research method used to examine the natural state of an object, where the role of the researcher is crucial, data collection is done by purposive sampling, data analysis is qualitative, and research results emphasize interpretation of meaning rather than generalization.⁴ Qualitative research methods as an effort to describe and analyze phenomena, events, social activities, beliefs, attitudes, perceptions, and thoughts of individuals or groups.⁵ In this study, the type of research used is qualitative, which aims to analyze, describe, and summarize various situations and conditions found from data obtained through interviews and observations related to the problem under study.

Collecting data is a crucial stage in the implementation of research because the essence of any research is to obtain relevant data. Judging from the origin of the data used, data collection techniques can be divided into two categories, namely primary sources and secondary sources. Some of the methods used in the data collection process include observation, interviews, documentation, and triangulation. In this study, researchers obtained information and data from both types of sources. Primary data was obtained through interviews with Kadam Sidik a contemporary preacher in the digital era. Interview activities are carried out online through WhatsApp media. As for secondary data, researchers obtained information through books, journal articles, and websites.

⁴ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan RnD*, (Bandung: Alfabeta, 2015), 15.

⁵ Nana Syaodih Sukmadinata, *Prosedur Penelitian dan Pendidikan*, (Bandung: PT. Remaja Rosdakarya, 2015), 60.

C. RESULTS AND DISCUSSION

Da'wah media can be understood as a tool used to convey material or da'wah messages (Islamic teachings) to da'wah partners or *mad'u*.⁶ Ahmad Ahmad Ghalusy in his book entitled *Ad-Da'wah Al-Islamiyah*, defines *wasilah* or da'wah media as an effort to convey da'wah messages to the desired person with a variety of different methods.⁷ In explaining the media of da'wah, Ahmad Ghalusy categorizes it into several types, including:⁸ (1) *Amaliyah Media (Wasail Amaliyah)*, namely media based on action; (2) *Face-to-Face Media (Wasail Muwajjahah Al-Musyafahah)*, namely face-to-face media; (3) *Written and Printed Media (Wasail Al- Maktubah wa Al-Mathbu'ah)*, namely written media; (4) *Audio Media (Wasail Al-Masmu'ah)*; and (5) *Audio Visual Media (Wasail Al-Masmu'ah Al-Mariyah)*.

Meanwhile, in choosing media to achieve da'wah goals, a preacher needs to consider several important aspects, as stated by Pakhri. First, there is no one media that is universally suitable for all aspects or objectives of da'wah because each media has different characteristics, including advantages, disadvantages, and levels of compatibility. Second, media selection should be by the specific objectives of da'wah to be achieved. Third, the selected media must be by the capabilities of the target audience of da'wah. Fourth, media selection must also be relevant to the material presented in da'wah. Fifth, the media selection process should be based on an objective assessment. Sixth, special attention needs to be paid to the availability and opportunity of media use. Finally, the effectiveness and efficiency of media use should also be a major consideration. Therefore, in the era of digital media, a preacher is advised to choose preaching media that suits his capacity and meets the needs of delivering preaching messages through digital platforms.

⁶ Moh. Ali Aziz, *Ilmu Dakwah*, (Jakarta: Kencana, 2009), 345.

⁷ Ahmad Ahmad Ghalusy, *Ad-Da'wah Al-Islamiyah Edisi Revisi*, (Kairo: Dar Al Kutub Al Mishry, 2015), 41.

⁸ *Ibid*, 41-50.

In principle, da'wah is an obligation for every Muslim to convey the call or command of Allah SWT to humans, and its implementation can be carried out in various places so that they stick to the right path. The conditions of modernity require adaptation of the implementation of da'wah by the situation or conditions of society, taking into account the material, methods, and media used. The use of TikTok social media is one way to convey the communication message of a preacher, in this case, the TikTok account owner, to his followers. Therefore, with the existence of social media, a da'i has many opportunities to expand the delivery of his da'wah message, which is presented according to popular trends, so that it is more easily accepted by listeners or followers.

Someone who has become a hot topic of conversation on TikTok is a da'i named Husain Basyaiban, better known as Kadam Sidik. Kadam Sidik does not just use TikTok for entertainment, but also as a medium to convey religious messages. Kadam Sidik started to steal the show in 2019 when he started creating TikTok content that focused on da'wah. In the beginning, the activity was solely done as a form of fad because of the fun in creating content, not for religious purposes or to increase the number of followers.⁹ Currently, Kadam Sidik's TikTok account under the name @kadamsidik00 has reached 6 million followers. Through this platform, Kadam Sidik raises various issues of misconceptions around religious problems, especially those that are happening in the current context.

Based on the da'wah activities carried out by Kadam Sidik through the @kadamsidik00 TikTok account, researchers identified several things, namely first, down-to-earth and relevant content. The da'wah messages conveyed generally come from social problems or actual issues that are being discussed or debated in the world.¹⁰ The problem is then explained critically by conveying from the main source, namely the Qur'an and Hadith. By responding to these actual issues and linking them to Islamic teachings, it creates content that is

⁹ Kadam Sidik, *Interview*, Surabaya, (2 October 2023)

¹⁰ Kadam Sidik, *Interview*, Surabaya, (2 October 2023)

easier to understand and can be applied in everyday life, which can then increase its appeal and usefulness.

Second, interactivity and audience engagement. Kadam Sidik not only utilizes TikTok as a means of delivering messages but also as an interactive tool with the audience. Direct responses to comments, participation in challenges, and the use of features that invite participation provide a more personalized feel of engagement. This is an effective strategy to build a closer relationship with the audience.

Third, it resonates with the younger generation. TikTok is a platform that is very popular among the younger generation, and Kadam Sidik has successfully fit into that environment. This analysis reflects a good understanding of the target audience's lifestyle and preferences. Choosing a platform that matches the demographics of potential users is a smart move in building a connection with the target audience.

Fourth, creativity in delivering messages. Kadam Sidik has successfully utilized creativity in delivering da'wah messages through TikTok. In some videos, he incorporates creative elements such as music, visual effects, and unique content creation. This analysis shows that creativity is not just entertainment, but also an important strategy in attracting audience attention.

In addition to the four reviews above, the da'wah message conveyed by Kadam Sidik using Tik-Tok media is also still by the characteristic principles of a da'wah message. First, namely, the original principle, in which Kadam Sidik uses the basis of Islam, namely the Qur'an and Hadith. Kadam Sidik responds to various questions or statements of his followers based on the two main sources of Islamic teachings. Second, the principle of rationality, which means that the solutions to various problems conveyed by Kadam Sidik are by current issues and then linked to the principles of fiqh in Islam which contain the value of balance, so that they still answer social problems that occur without overriding Islamic religious rules. Third, it is universal and applies to all human beings without discrimination. Fourth, the principle of *rahmatan lil alamin*, which

shows that Islam is modern, easy, and even loves peace instead of spreading hatred.

In this analysis, we will discuss in depth the use of Tik-Tok by Kadam Sidik as a medium for da'wah, focusing on a critical analysis that includes the advantages and disadvantages of this platform as a means of spreading religious teachings. Based on the advantages, including: (1) Tik-Tok has a large market share among the younger generation, allowing preachers to reach and interact with audiences that may be difficult to reach by traditional media, (2) Tik-Tok offers a variety of creative features such as music, filters, and visual effects, so preachers can utilize this creativity and innovation to create interesting and unique da'wah content, enriching the way religious messages are delivered; (3) The platform allows preachers to interact directly with followers through comments, direct messages, or participating in challenges; (4) Preachers can use trends to insert preaching messages into popular content, making it more accessible to users and faster to spread.

There are several disadvantages of Tik-Tok as a medium for da'wah, including (1) The video duration limitation on Tik-Tok is a challenge in delivering in-depth and complex messages; (2) The duration limitation also increases the risk of message distortion; (3) Tik-Tok is better known as an entertainment platform rather than an educational one; (4) Like other social media platforms, TikTok is prone to controversy and negative comments; (5) TikTok is known for its rapid trend changes.

D. CONCLUSION

This research illustrates an interesting fusion between the Islamic da'wah tradition and the digital era, specifically through the phenomenon of Kadam Sidik's Da'wah on Tik-Tok. Through analysis of Kadam Sidik's da'wah and direct interviews, this research has identified several patterns used by Kadam Sidik in delivering religious messages. These strategies include content adaptation according to Tik-Tok's short format, the use of attractive visual elements, and direct interaction with the audience. There is also intelligence in delivering

religious messages in an inclusive manner, trying to bridge the gap between tradition and modern lifestyles.

Kadam Sidik's preaching on Tik-Tok can be considered a successful implementation of the concept of adapting preaching strategies to media developments. Kadam Sidik wisely utilizes Tik-Tok's features to reach audiences that may not be reached by conventional da'wah methods. This research also shows that Kadam Sidik's da'wah presence on Tik-Tok is not only exploratory but also has a real impact. It strengthens the audience's interaction and engagement with the teachings of Islam, forming a dynamic space for dialogue amidst Tik-Tok's diverse content.

However, this research also highlights challenges and questions that still need to be explored further. One of these is an in-depth evaluation of the effectiveness of da'wah amidst the diversity of competing Tik-Tok content. In addition, the sustainability of this proselytization approach needs to be continuously monitored to understand its long-term impact. Overall, this research makes an important contribution to our understanding of how Islamic da'wah traditions are transforming in the digital age. The phenomenon of Kadam Sidik's da'wah on Tik-Tok confirms that proactive adaptation to new media can result in significant influence in spreading religious messages. It is hoped that this study will inspire further research in the context of dynamic changes in the way religious teachings are delivered and received by an increasingly connected global society through digital media.

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