

## Da'wah in the TikTok era: Analyzing Gus Miftah's rhetoric, controversy, and community character education impact

 Taufikin Taufikin<sup>1</sup>,  Sri Nurhayati<sup>2</sup>,  Kurnia Muhajarah<sup>3</sup>

<sup>1</sup> Institut Agama Islam Negeri Kudus, Indonesia

<sup>2</sup> Institut Keguruan dan Ilmu Pendidikan Siliwangi, Indonesia

<sup>3</sup> Universitas Islam Negeri Walisongo, Indonesia

Email: [taufikin.sunankudus@gmail.com](mailto:taufikin.sunankudus@gmail.com)

JID | 87

### Article

#### Information:

Received:

13 February 2025

Revised:

21 June 2025

Accepted:

30 June 2025

#### Keywords:

TikTok-based da'wah, islamic education, community education, digital religious communication, controversial language.

### Abstract

**Purpose** – This study aimed to examine how Gus Miftah's TikTok-based *da'wah* merges rhetorical strategies, audience reaction, and Islamic character education within a dynamic digital setting.

**Method** – Using interpretative and critical discourse analysis, the research sampled Gus Miftah's TikTok videos, user comments, and YouTube sermons. Linguistic and rhetorical patterns were coded and triangulated to ensure analytical reliability.

**Result** – Findings revealed that his succinct, humor-infused style successfully engaged younger audiences yet incited controversy regarding doctrinal fidelity, underscoring the delicate balance between accessibility and theological rigor in digital religious discourse.

**Implication** – This tension highlights the need for ethical, pedagogical, and communicative recalibration, prompting religious figures to reconcile user-friendly presentation with doctrinal depth. Future efforts must address algorithmic constraints and community-driven discourse to maintain credibility.

**Originality/Value** – The study addresses a gap by analyzing how TikTok's algorithmic culture and participatory audience mechanics shape contemporary *da'wah*. It offers novel insights into how digital media redefine religious authority and communication in online contexts.

JID  
Jurnal Ilmu Dakwah



Jurnal Ilmu Dakwah  
Vol. 45 No. 1 (2025)  
1693-8054 (p)  
2581-236X (e)  
87-106  
<https://doi.org/10.2158/jid.45.1.25646>

**For citation:** Taufikin, Nurhayati, S., & Muhajarah, K. (2025). Da'wah in the TikTok era: Analyzing Gus Miftah's rhetoric, controversy, and community character education impact. *Jurnal Ilmu Dakwah*. 45(1). 87-106. <https://doi.org/10.2158/jid.45.1.25646>.

**\*Corresponding author:** Taufikin, [taufikin.sunankudus@gmail.com](mailto:taufikin.sunankudus@gmail.com), Institut Agama Islam Negeri Kudus, Conge Ngembalrejo Street, Kudus, Central Java, Indonesia, 59322.

This is an open access article under the CC BY-NC-SA license



**Kata kunci:**

Dakwah berbasis TikTok, pendidikan Islam, pendidikan masyarakat, komunikasi agama digital, bahasa yang kontroversial.

JID | 88

**Abstrak**

**Tujuan** – Studi ini bertujuan untuk menganalisis bagaimana da'wah Gus Miftah di platform TikTok menggabungkan strategi retorika, reaksi audiens, dan pendidikan karakter Islam dalam konteks digital yang dinamis.

**Metode** – Menggunakan analisis wacana interpretatif dan kritis, penelitian ini menganalisis video TikTok Gus Miftah, komentar pengguna, dan khotbah YouTube. Pola linguistik dan retorika dikodekan dan ditriangulasi untuk memastikan keandalan analisis.

**Hasil** – Temuan menunjukkan bahwa gaya penyampaian yang ringkas dan sarat humor berhasil menarik perhatian audiens muda, namun juga memicu kontroversi terkait kesetiaan doktrinal, menyoroti keseimbangan halus antara aksesibilitas dan ketelitian teologis dalam diskursus agama digital.

**Implikasi** – Ketegangan ini menyoroti kebutuhan akan penyesuaian etis, pedagogis, dan komunikatif, mendorong tokoh agama untuk menyeimbangkan presentasi yang ramah pengguna dengan kedalaman doktrinal. Upaya di masa depan harus mengatasi batasan algoritmik dan diskursus yang didorong oleh komunitas untuk mempertahankan kredibilitas.

**Orisinalitas/Nilai** – Studi ini mengisi celah dengan menganalisis bagaimana budaya algoritmik TikTok dan mekanisme audiens partisipatif membentuk da'wah kontemporer. Studi ini menawarkan wawasan baru tentang bagaimana media digital mendefinisikan ulang otoritas agama dan komunikasi dalam konteks online.

## Introduction

The proliferation of social media has fundamentally reshaped the landscape of religious discourse, particularly in Islamic preaching or *da'wah*. Digital platforms—most notably TikTok—have introduced new modalities of religious engagement, granting preachers access to broader and more diverse audiences while destabilizing traditional models of religious authority and dissemination. Historically, *da'wah* was delivered through conventional settings such as mosques, religious study circles, and printed Islamic texts. However, the rise of digital technology has catalyzed a communicative paradigm shift, fostering interactive, visually engaging, and algorithmically mediated environments of religious exchange (Ranawigena & Anggrayni, 2024; Saleh et al., 2022). TikTok's algorithmic design and emphasis on short-form, shareable content have significantly altered the mechanisms of message dissemination, offering new opportunities for outreach while also raising critical concerns about theological fidelity, ethical communication, and interpretive authority (Aziz et al., 2022).

JID | 89

*Da'wah*, grounded in Islamic principles of *Al-Balagh* (conveyance), *Amar Ma'ruf* (enjoining good), and *Nahi Munkar* (forbidding evil), draws legitimacy from scriptural injunctions such as Qur'an Surah (QS) An-Nahl: 125 and QS. Ali Imran: 104. Classical scholars, including Ibn Taymiyyah and Al-Ghazali, emphasized the centrality of wisdom (*hikmah*), moral instruction, and rational engagement in religious propagation (Al-Ghazali, 2007; Thaib, 2020). Thinkers like Muhammad Abduh extended these insights by arguing that *da'wah* must adapt to social contexts while preserving theological substance (Al-Ghazali, 2005).

As digital-native audiences increasingly influence religious consumption, Islamic preachers are compelled to harness platforms like TikTok to preserve the accessibility and relevance of their messaging. For instance, influential figures such as Ustadz Hanan Attaki have strategically adopted culturally resonant digital storytelling to appeal to Gen Z users (Hermaya, 2024). This shift aligns with scholarly calls for methodological innovation in *da'wah*, emphasizing the need for concise, engaging content (Agus, 2023; Putri et al., 2024; Saleh et al., 2022; Taufikin et al., 2025). Nonetheless, the growing reliance on social media raises new challenges, such as the commodification of religion, algorithmic gatekeeping, and potential erosion of theological rigor in a consumer-oriented media ecosystem.

A particularly pressing issue within TikTok-based *da'wah* involves the tension between accessibility and doctrinal precision. Unlike traditional sermons rooted in structured theological exposition, TikTok content privileges brevity, visual appeal, and emotional resonance, frequently at the expense of theological nuance. As preachers navigate this hybrid terrain, concerns emerge around simplifying or misrepresenting Islamic teachings (Mubarak, 2022). Moreover, the participatory affordances of social media platforms decentralize religious discourse, enabling audiences to influence, amplify, and contest religious messaging in real time. This democratization of authority complicates the traditional hierarchy of religious interpretation and exposes digital preachers to scrutiny and contestation (M. N. Huda & Nur, 2021; Juita et al., 2023; Nur'aena, 2023).

Theorizing these dynamics through the lens of communication studies offers valuable insights. Rogers' Diffusion of Innovations Theory elucidates how religious ideas spread through digital systems, positioning preachers as opinion leaders who catalyze behavioral adoption (Rogers, 1962). Aristotelian rhetoric provides a framework for analyzing the interplay of ethos, pathos, and logos in

online religious messaging. Meanwhile, Bandura's Social Learning Theory foregrounds the significance of role modeling and reinforcement, particularly relevant for preachers who function as virtual exemplars within digital spheres (Bandura, 1986; Nurhayati, Haluti, et al., 2024). These frameworks help to conceptualize how digital *da'wah* achieves persuasion and behavioral impact, particularly among youth demographics (N. I. Tabroni & Rahmawati, 2021; Karim & Riyadi, 2024; Mudhofi et al, 2024).

One of the most prominent figures navigating this evolving digital space is Gus Miftah, whose rhetorical strategy exemplifies the opportunities and tensions inherent in social media-based *da'wah*. Known for his informal language, humor, and engagement with marginalized communities, Gus Miftah departs from conventional sermonic practices in ways that resonate with younger, digitally native audiences. However, his methods have also drawn criticism for perceived irreverence and doctrinal looseness, especially when preaching in unconventional venues like nightclubs. These dynamics invite deeper inquiry into how religious authority is negotiated, reconfigured, and contested within algorithmic environments.

This study adopts precise operational definitions for three central concepts to enhance terminological clarity. First, 'TikTok algorithmic dynamics' is understood as the platform's algorithmic logic that systemically prioritizes and amplifies short-form, emotionally resonant content based on user interaction data, virality coefficients, and engagement metrics. Second, 'participatory culture' refers to a digitally mediated communicative environment in which users consume religious content and actively co-construct and circulate religious meanings through likes, comments, shares, and creative remixing. This mode of participation decentralizes authority and foregrounds the role of audiences in shaping discursive trajectories. Lastly, 'digital *da'wah*' denotes the practice of Islamic proselytization conducted via digital platforms, particularly those that privilege audiovisual, interactive, and user-centered forms of communication. This mode diverges from conventional sermon-based preaching by embracing multimodal strategies and platform-specific rhetorical adaptations suited to contemporary digital publics.

This study critically investigates Gus Miftah's digital *da'wah* on TikTok, with particular attention to how the platform's algorithmic mechanics, participatory culture, and visual-auditory rhetoric shape religious communication. Specifically, the study analyzes: (1) the pedagogical and character education values embedded in his rhetorical style, (2) audience reception and interpretation of his controversial language, and (3) the broader efficacy of TikTok as a platform for contemporary *da'wah*. The research aims to fill a critical gap in existing literature by interrogating how TikTok's socio-technical environment influences religious messaging, engagement, and authority—issues that have not been adequately addressed in previous studies primarily focused on platforms like YouTube and Instagram.

The novelty of this research lies in its theorization of TikTok not merely as a content platform but as a contested site of religious negotiation, where rhetorical adaptation, participatory audience dynamics, and algorithmic visibility converge to reconfigure Islamic discourse. Employing discourse analysis and audience reception theory, this study contributes to a deeper understanding of digital Islam, online religious authority, and the ethical tensions embedded in mediated *da'wah*. By bridging classical Islamic preaching principles with emergent digital paradigms, the study seeks

to illuminate how religious education, character formation, and authority are being reimagined in the age of algorithmic visibility.

Moreover, the study acknowledges potential limitations, particularly the biases embedded within TikTok's algorithmic curation, which may distort visibility or reinforce echo chambers. These challenges reinforce the need for critical engagement with platform dynamics to ensure doctrinal integrity and ethical communicative practice. Ultimately, this research advances the conversation on how Islamic teachings can be faithfully and effectively communicated across digitally mediated, globally networked publics.

## Research Methods

This study employs a qualitative research design to examine the rhetorical, pedagogical, and audience dynamics of Gus Miftah's digital *da'wah* on TikTok. Given the performative, audience-responsive, and semiotically rich nature of digital religious discourse, a qualitative approach offers the flexibility necessary to explore meaning-making in digitally mediated contexts (Creswell, 2018; Iswahyudi et al., 2023; Nurhayati, Kurnianta, et al., 2024). Specifically, the research integrates Interpretative Discourse Analysis (IDA) and Critical Discourse Analysis (CDA) to investigate how religious narratives are constructed, contested, and circulated within sociotechnical environments.

IDA facilitates the interpretation of how meaning is co-produced through textual and visual language in context, particularly within TikTok's multimodal communicative landscape. CDA complements this by interrogating the ideological content, power dynamics, and normative tensions embedded in Gus Miftah's rhetorical style. Unlike basic content analysis, the combined use of IDA and CDA enables engagement with both micro-level linguistic features and macro-level socio-religious discourses. Halliday's Systemic Functional Linguistics (SFL) further reinforces this framework by mapping how language is strategically used to establish interpersonal positioning, express ideological alignment, and construct meaning within TikTok's algorithmic logic.

Data collection involved purposive sampling of 30 TikTok videos exhibiting high engagement (likes, shares, views, comments). Two selection criteria guided the sampling: (1) the inclusion of moral or character education values—such as honesty, tolerance, courage, and openness—and (2) the presence of controversial or provocative language that elicited significant audience response. Videos ranged from 30 to 90 seconds, were transcribed verbatim, and analyzed through multimodal coding. Comparative data were drawn from Gus Miftah's long-form YouTube sermons to explore how different platform affordances mediate rhetorical adaptation, message retention, and theological framing. Whereas TikTok's brevity and virality necessitate stylistic compression and emotive immediacy, YouTube supports extended exposition and structured religious teaching. This contrast illustrates how digital platform ecologies shape *da'wah* practices and influence the performance of religious authority.

Audience responses were analyzed thematically, categorized as supportive, neutral, or critical based on linguistic indicators of sentiment such as praise, sarcasm, critique, or defense. Usernames and comment content were examined to infer demographic cues, including generational identity (e.g., Gen Z slang), gender-coded language (e.g., *akhi*, *ukhti*), and religious expressions (e.g., *insyaAllah*, *astaghfirullah*). Although direct demographic verification was not possible due to privacy constraints, these linguistic markers facilitated exploratory profiling of audience subgroups



and their interpretive tendencies. The Spiral of Silence Theory informed this analysis by highlighting how dominant comment sentiment may influence user participation and visible expressions of agreement or dissent.

JID | 92 Data analysis followed a stratified interpretive model. At the micro level, Aristotle's Rhetorical Triangle—ethos, pathos, and logos—was used to unpack persuasive strategies. At the meso level, SFL identified how grammatical structures and discourse features encoded ideological emphasis and relational stance. At the macro level, CDA revealed how broader social and theological narratives were constructed, particularly those concerning moral legitimacy, religious authority, and boundary maintenance. Triangulation was employed to enhance analytic validity, encompassing data triangulation (TikTok and YouTube content), methodological triangulation (CDA, SFL, rhetorical analysis), and analytical triangulation (peer debriefing, coder collaboration, and theoretical cross-validation). Thematic coherence across analytical levels was ensured through iterative comparison of discourse features, linguistic forms, and audience reactions.

Acknowledging its limitations, the study recognizes the potential bias introduced by TikTok's algorithmic curation, which may affect content visibility and representativeness. Additionally, interpretive analysis carries inherent subjectivity, mitigated here through transparent procedures, collaborative coding, and theoretical rigor. Member checking was not feasible due to data anonymity, but credibility was maintained through thick description and consistent methodological alignment. This methodological framework enables a layered and reflexive inquiry into how Islamic *da'wah* is adapted across digital platforms. It sheds light on how religious messaging, moral pedagogy, and authority are negotiated within algorithmically mediated public spheres, offering contributions to digital religion studies, media ethics, and contemporary Islamic communication.

## Results and Discussion

### *Identification and Interpretation of Character Education in Gus Miftah's Da'wah*

The evolution of Islamic character education frameworks has assumed increasing significance within digital environments, where moral instruction converges with contemporary modes of communication. Rooted in the pedagogical traditions established by the Prophet Muhammad, character education in Islam has historically emphasized ethical refinement to cultivate virtuous individuals and foster social cohesion (I. Tabroni et al., 2022). The advent of digital platforms, particularly social media, has redefined the mechanisms through which religious teachings are disseminated and internalized. While these platforms afford novel opportunities for engagement, they simultaneously introduce epistemological and methodological complexities concerning the efficacy, authenticity, and interpretative scope of religious discourse. Gus Miftah's *da'wah* on TikTok exemplifies these transformative dynamics, serving as an illustrative case study of how digital mediums mediate and shape the articulation and reception of Islamic moral instruction.

Gus Miftah's digital *da'wah* incorporates core ethical tenets such as tolerance, honesty, openness, and courage, articulated through a rhetorical style that is both accessible and, at times, provocative. Table 1 presents selected excerpts from his TikTok sermons, illustrating the integration of these values within his discourse and their broader implications.

**Table 1. Key Character Values in Gus Miftah's TikTok Da'wah**

No.	Gus Miftah's Quote	Character Value	Interpretation
1	"We must understand that differences are a blessing. Tolerance is essential in maintaining interfaith harmony."	Tolerance	Advocates' respect for diversity underscores the necessity of peaceful coexistence.
2	"Honesty is the foundation of life. Without honesty, we cannot attain blessings."	Honesty	Reinforces the centrality of integrity as a fundamental ethical principle underpinning moral conduct.
3	"I am always open to criticism and suggestions. Da'wah must evolve with the times and incorporate diverse perspectives."	Openness	Demonstrates an adaptive and dialogic approach to religious engagement within digital contexts.
4	"One must dare to speak the truth, even if it is bitter. Da'wah must be delivered boldly and clearly."	Courage	Underscores the imperative of steadfast commitment to truth, irrespective of societal opposition.

As conveyed in Gus Miftah's teachings, the principle of tolerance aligns with the broader Islamic imperative of fostering harmonious interfaith and intra-faith relations. His articulation of tolerance, particularly within contemporary digital discourse, corroborates research findings on the role of digital da'wah in reinforcing communal cohesion (Üblacker et al., 2024). While multiple Islamic scholars advocate for tolerance as a doctrinal precept, Gus Miftah's TikTok-based approach is distinguished by its immediacy, accessibility, and rhetorical clarity, rendering religious values more relatable and seamlessly consumable by diverse audiences.

Honesty constitutes another foundational pillar of Gus Miftah's moral instruction. His assertion that "honesty is the foundation of life" resonates with Islamic ethical traditions that elevate truthfulness as a non-negotiable virtue in both personal and communal spheres. Whereas conventional pedagogical models predominantly emphasize structured religious instruction, Gus Miftah's engagement on TikTok exemplifies how informal and conversationally framed religious discourse can cultivate moral consciousness among digitally native audiences. His adept distillation of intricate ethical paradigms into succinct, accessible narratives epitomizes the adaptability of Islamic moral instruction in the evolving digital communicative landscape.

Openness to critique represents a defining characteristic of Gus Miftah's digital da'wah methodology. His pronouncement that "da'wah must evolve with the times" exemplifies an acute awareness of the necessity for religious engagement to remain dynamic, dialogical, and responsive. Hew (2018) underscores how digital da'wah thrives on rhetorical fluidity, necessitating an iterative recalibration of messaging in response to audience engagement. Unlike traditional pedagogical settings, which frequently rely on hierarchical and unidirectional models of instruction, TikTok facilitates an interactive communicative paradigm in which audiences actively negotiate, contest, and shape religious narratives in real time.

Equally significant is the role of courage in Gus Miftah's da'wah. His willingness to engage in religious discourse within unconventional and oft-stigmatized social spaces, including nightclubs, illustrates a deliberate endeavor to extend Islamic teachings beyond traditional arenas of religious instruction. Hancock (2020) has explored the praxis of da'wah in non-traditional environments, demonstrating how such interventions recalibrate spatial and epistemological boundaries of religious engagement. While his approach has engendered contentious discourse within more

conservative circles, it simultaneously reflects the elasticity of Islamic moral instruction and its ability to traverse diverse sociocultural contexts. Collectively, these observations illuminate how Gus Miftah's digital da'wah exemplifies an innovative and pragmatic approach to Islamic moral pedagogy. The exigencies of digital platforms necessitate brevity, precision, and rhetorical agility, compelling religious figures to distill their messages into formats that maximize cognitive retention and engagement. The confluence of Islamic values, digital interactivity, and character education underscores emerging paradigms in religious pedagogy, elucidating the transformative potential of social media in reconfiguring traditional modalities of da'wah.

The incorporation of community character education within digital da'wah necessitates a reconceptualization of established pedagogical strategies. Whereas conventional da'wah is predicated upon institutionalized discourse and authoritative exegetical frameworks, Gus Miftah's digital presence exemplifies how interactive platforms such as TikTok serve as critical mediators between classical Islamic instruction and contemporary digital epistemologies. His methodology underscores the elasticity of Islamic education, offering critical insights into the evolving modalities through which ethical instruction is effectively conveyed in hyper-mediated digital ecologies. By leveraging TikTok's interactive affordances, Gus Miftah fosters a participatory form of religious discourse that diverges from conventional top-down pedagogical models. His capacity to translate classical Islamic values into engaging, accessible digital content underscores the potential of contemporary social media platforms as effective conduits for moral instruction. As Islamic education continues to intersect with digital communication technologies, the systematic examination of social media's role in shaping moral consciousness remains an indispensable trajectory for scholarly inquiry.

### *The Social Context in the Use of Controversial Words*

Recent scholarship highlights the critical role of integrating Islamic values into character education frameworks, especially as religious discourse increasingly migrates to digital platforms (Adiyono et al., 2025; Jarkasih & Nurhayati, 2023; Mustari & Nurhayati, 2024; Nurhayati & Parhan, 2024; I. Tabroni et al., 2022). These digital domains facilitate innovative methods of disseminating moral teachings while concurrently enabling the swift circulation of potentially contentious rhetoric (Royan, 2022; Syahputra, 2024). In this context, religious figures employing unconventional language online can generate considerable public attention, revealing an underlying tension between contemporary communication styles and established norms (Adiyono, 2024; Hidayat, 2023).

This section investigates the social context surrounding Gus Miftah's use of controversial words on TikTok. It examines how his statements, audience responses, and prevailing media ecosystems reflect both opportunities and challenges within digital religious communication (Aunul & Handoko, 2022). This phenomenon exemplifies the dynamic transformation of religious authority, wherein virtual dialogue can either reinforce or destabilize entrenched practices, thereby inciting debates on character education, ethical values, and digital norms (Setia, 2024; Syarnubi et al., 2021) (Setia, 2024; Syarnubi et al., 2021).



### a. Controversial Quotations from Gus Miftah

Below is a table featuring various excerpts from Gus Miftah's TikTok sermons containing controversial language. These instances illustrate the intricacies emerging when informality or provocative rhetoric is used in religious preaching, particularly within digital media spaces characterized by extensive diversity and rapid public reaction (Chamadi, 2023; Hutabarat, 2023).

**Table 2. Controversial Quotation From Gus Miftah's Preaching**

No	Gus Miftah's Quotation	Context	Source
1	"Still? Just sell it, fool!"	This statement was directed at an iced tea vendor during an event in Magelang, which was perceived as insulting and subsequently went viral.	TikTok
2	"If someone calls me a nightclub ustaz, well, indeed, I preach there."	This statement sparked controversy because it is considered unorthodox for a religious preacher to work in a nightclub setting.	Suara.com
3	"I don't care about your criticism; what matters is that I know what I'm doing."	This remark stirred controversy as it was perceived as an unwillingness to accept criticism.	TikTok
4	"If anyone dislikes my preaching style, feel free to find another ustaz."	This statement was considered confrontational and not open to differing opinions.	TikTok
5	"I would rather preach in a place you consider vile than on a grand pulpit."	This provoked controversy for ostensibly belittling traditional places of worship.	Suara.com
6	"Let them say whatever they want; the important thing is, I keep going."	This was seen as an unwillingness to value public criticism and feedback.	TikTok
7	"I don't need recognition from people; I only need it from God."	This remark was criticized as arrogant and dismissive of others' opinions.	TikTok
8	"If you don't like me, that's your problem, not mine."	Seen as indifferent to others' feelings, leading to further controversy.	TikTok
9	"I will continue preaching anywhere, even if you disagree."	This statement was deemed controversial for appearing not to respect prevailing norms and values.	Suara.com

The quotations above exemplify Gus Miftah's remarks, which have triggered controversy among audiences. These utterances commonly provoke debates about supposed departures from established ethical and doctrinal standards. Scholars in Islamic education emphasize that respectful communication remains central to character development, reflecting a broader legacy of infusing Islamic moral principles into everyday conduct (Badawi et al., 2020, 2024; Baharuddin et al., 2024; Soleh et al., 2024).

#### *Controversial Statement: "Still? Just sell it, fool!"*

This statement, aimed at an iced tea vendor in Magelang, was perceived as offensive and inappropriate, eliciting negative public responses (liputan.com). Gus Miftah's preaching style on YouTube, the speaker frequently uses informal language and humor. However, misplaced humor can induce controversy (eprints.iain-suraa.ac.id). Similar cases reveal tensions between fostering relatability in preaching and preserving the ethical guidelines integral to Islamic character education (Kasmawati, 2023; I. Tabroni et al., 2022).

#### *Controversial Statement: "If someone calls me a nightclub ustaz, well, indeed, I preach there."*

Gus Miftah openly concedes preaching in nightclubs—a practice viewed by many as unconventional, thereby drawing public scrutiny (kalam.sindonews.com). Research by Novitasari (2023) indicates that Gus Miftah often employs informal vernacular in YouTube-based sermons, illustrating a preaching style set apart from mainstream approaches. Both statements underscore his unconventional methods. Yet, whereas the first triggered controversy for using abrasive

language, this second instance courts debate due to the atypical venue, highlighting how contemporary religious figures might endeavor to reach marginalized groups through nontraditional means (Syahputra, 2024).

*Controversial Statement: “I don’t care about your criticism; what matters is that I know what I’m doing.”*

Here, Gus Miftah appears dismissive of critique, potentially engendering negative public perceptions. Novitasari and Abbas (2023) explores how viral social media narratives can affect popular views of Gus Miftah, noting that his mannerisms and discourse often attract scrutiny. This instance and related ones underscore how his rhetoric can stimulate debate and shape opinion. His inclination to disregard criticism contrasts with Islamic moral teachings that advocate humility, introspection, and the cultivation of upright conduct (Khalil, 2020).

This research offers distinct insights by scrutinizing Gus Miftah’s contentious remarks on TikTok, a platform with an audience and content format differing from YouTube and other media. As such, it contributes fresh perspectives on how Gus Miftah’s rhetorical style is received across various social networking arenas and its implications for public perception. Concurrently, the swift digital proliferation of religious content, although creating new avenues for character education, introduces ethical complexities (W. Rahayu, 2023).

#### *b. Audience Response 1: Supporters Who View His Preaching Style as Relevant to Younger Generations*

The table below compiles several supportive reactions on TikTok regarding Gus Miftah’s contentious statements, illustrating how digital and social media channels can function as arenas for interactive learning and moral value integration, resonating with evolving paradigms in Islamic educational theory (Iqbal, 2022; Nurhayati et al., 2023; Nurmalia et al., 2022; Tiarawati et al., 2023).

**Table 3. Audiences’ Supportive Response part 1**

No	Audience Response	Context	Source
1	“Gus Miftah was just joking, don’t take it too seriously.”	Response to Gus Miftah’s remark to the iced tea vendor.	TikTok
2	“He preaches in nightclubs to reach those who are far from religion—respect!”	Support for Gus Miftah’s method of preaching in nightclubs.	TikTok
3	“Each person has their own preaching style; good intention matters.”	Defense of Gus Miftah’s unconventional approach.	TikTok
4	“Gus Miftah is daring to leave his comfort zone to spread goodness.”	Praise for Gus Miftah’s bravery in preaching in unusual places.	TikTok
5	“His words may be harsh, but they aim to awaken us.”	Reaction to Gus Miftah’s use of strong language.	TikTok
6	“Don’t just focus on his words; understand the meaning behind them.”	Encouraging the audience to look beyond Gus Miftah’s phrasing.	TikTok
7	“Gus Miftah has apologized; let’s forgive and learn from it.”	Referring to Gus Miftah’s apology following a viral incident.	TikTok
8	“He’s only human and bound to make mistakes; still support his preaching.”	Accepting Gus Miftah’s mistakes while continuing to support him.	TikTok
9	“His preaching methods might be different, but the goal remains goodness.”	Support for Gus Miftah’s nontraditional preaching approach.	TikTok

**Table 4. Audiences' Supportive Response Part 2**

No	Audience Response	Context	Source
1	"Gus Miftah has apologized; let's forgive and learn from it."	Addressing his apology after the viral incident.	TikTok
2	"Don't judge based on a snippet; watch the whole sermon."	Urging audiences not to judge solely from short video clips.	TikTok
3	"Gus Miftah reminds us to be careful with our words so as not to demean others."	Supporting Gus Miftah's message about the importance of respectful speech.	TikTok
4	"Everyone has a different communication style; good intentions are what matter."	Defending Gus Miftah's unique communication style.	TikTok
5	"Before criticizing, we should understand the context and intention behind his words."	Encouraging audiences to grasp the context before criticizing.	TikTok
6	Preaching in places rarely reached takes courage."	Applauding Gus Miftah's bravery in nonconventional preaching settings.	Suara.com
7	"He has clarified his intentions; let's learn from it."	Concerning Gus Miftah's clarification of his statement.	TikTok
8	"Gus Miftah reminds us not to readily insult others."	Endorsing Gus Miftah's emphasis on respectful speech.	TikTok
9	"Let's focus on his positive message, not just the controversy."	Urging audiences to glean wisdom from Gus Miftah's sermons.	TikTok

These reactions demonstrate that a segment of viewers endorses Gus Miftah's style and methodology, notwithstanding the disputes. Drawing on Uses and Gratifications Theory, some followers may find his approachable and casual preaching aligns with their communal and spiritual requirements (D. Rahayu, 2023). This dovetails with evidence that digital platforms, when ethically managed, can be productive channels for Islamic character education (Syarnubi et al., 2021).

According to the Spiral of Silence Theory, individuals might refrain from expressing dissenting views to avoid social isolation. However, Gus Miftah's supporters appear empowered by their like-minded community on TikTok, enabling them to voice approval more freely. Research on social media backlash indicates that echo chambers can amplify group ideologies, emboldening people to articulate perspectives that may otherwise be viewed as controversial (Chamadi, 2023).

Grounded in the Social Construction of Reality Theory, reality emerges through social interaction, language, and shared symbolic systems. Gus Miftah's supporters may cultivate a favorable perception of his preaching style through their engagement on TikTok, thus reinforcing their admiration (Alimardani & Elswah, 2020). Preceding scholarship on incorporating Islamic values in digital pedagogy highlights that supportive online networks can ease the internalization of these values, provided the content aligns with established doctrinal and ethical constraints (Hidayat, 2023; Syahputra, 2024). The novelty in these findings rests on Gus Miftah's strategic use of TikTok, featuring an informal and humorous approach. The platform's concise, interactive video medium permits instantaneous engagement, contrasting starkly with outlets like YouTube or Instagram. Consequently, these findings expand scholarly conversations on digital-era religious communication, especially regarding how character education, Islamic principles, and social media innovations intersect (Adiyono et al., 2025; Badawi et al., 2024; Mustari & Nurhayati, 2024; Novitasari & Abas, 2023).

### *Effectiveness of Gus Miftah's Preaching on TikTok*

The Theory of Persuasive Communication posits that communicators can influence audience attitudes, beliefs, or behaviors through carefully structured messaging. In the TikTok context, Gus Miftah's succinct, humorous, and relatable rhetorical style resonates strongly with younger users.

This approach aligns with insights from Agusman (2023), underscoring the capacity of social media and short-form video platforms to engage audiences effectively. An essential facet of this study is its analysis of how Gus Miftah strategically harnesses TikTok's concise video format and musical elements to deliver persuasive religious messages. By evaluating this framework, the research illustrates how preaching can adapt to dynamic digital environments and extend beyond traditional paradigms, offering novel perspectives on contemporary religious communication. In addition, the digital milieu has recast the practice of religious education, bringing forth various ethical considerations. Lomachinska (2024) contends that the mediatization of religion may inadvertently distort fundamental doctrines when presented in overly informal contexts. Combined with TikTok's viral capabilities, casual modes of expression risk compressing complex religious teachings or overlooking essential nuances. Thus, religious authorities and educators must ensure that accessible language remains anchored in theological and ethical integrity (Amriani, 2023).

In line with the Uses and Gratifications Theory, audiences deliberately select media based on entertainment, information, or social interaction needs. Recognizing this dynamic, Gus Miftah merges engaging and substantive components in his TikTok-based preaching. Platforms like TikTok can effectively connect with wide-ranging, heterogeneous user groups (Achfandhy, 2022). By weaving religious teachings into relatable narratives, Gus Miftah meets audiences' desires for both edification and enjoyment, thereby reinforcing the impact of religious discourse on social media.

Furthermore, digital preaching exhibits distinctive platform features that shape audience engagement. TikTok's short-form videos facilitate immediate interaction through likes, comments, and shares, requiring minimal effort (Joanly et al., 2023). YouTube, by contrast, accommodates extended content conducive to more in-depth discussion, although it may engender lower immediate engagement (Gorostiza-Cerviño et al., 2023). Meanwhile, traditional sermons predominantly occur in physical spaces, encouraging communal worship but lacking the expansive outreach possible through digital media (Indrioko, 2023). These variances underscore TikTok's potential for rapid feedback loops—swift commentary, viral sharing—that can substantially enhance Gus Miftah's visibility among younger demographics (M. Huda, 2024).

Drawing on the Social Construction of Reality Theory, one observes how social interaction and communication collectively shape perceptions. Gus Miftah cultivates a more inclusive and modern representation of Islam through his TikTok content. Digital platforms like TikTok can foster constructive religious messaging and bolster public attitudes toward faith. This phenomenon underscores how digital media can uphold or distort religious values, thereby imposing elevated ethical obligations on communicators (Hefni, 2020). Within this setting, Gus Miftah's achievements on TikTok hinge on his capacity to adapt both message content and delivery style to the platform's interactive infrastructure and user demographics, while preserving theological and ethical authenticity (Masri & Warsodirejo, 2023).

#### *a. High Engagement on TikTok Demonstrates Broad Audience Reach*

Gus Miftah's adept use of TikTok is manifested in notable engagement metrics, implying his capacity to captivate diverse audiences. Echoing the Uses and Gratifications Theory, individuals gravitate toward media that fulfill specific needs in entertainment, information, or social connection. Thus, Gus Miftah aligns instructional and entertaining facets in his preaching,

resonating with TikTok's youth-centered user base. This integrative style heightens audience receptivity and satisfaction since social-media-based preaching can significantly enhance religious values by offering engaging, audience-oriented content (Jima'ain, 2023).

The Social Media Engagement Theory posits that audience involvement on digital platforms correlates with the extent of interaction with posted content (Di Gangi & Wasko, 2016). Substantial engagement suggests content efficacy, prompting likes, comments, and shares. Gus Miftah's influence stems from creating material that spurs two-way dialogue, encourages real-time viewer engagement, and broadens the scope of his religious outreach. Strong engagement connotes two-way communication, wherein audiences consume and respond, producing meaningful discourse. Underpinning the Persuasive Communication Theory is shaping attitudes and behaviors through purposeful message crafting (Oba & Berger, 2024). Gus Miftah modifies his rhetoric to suit TikTok's dominant cultural sensibilities, incorporating accessible language, humor, and relatable contexts. These strategies facilitate viewers' acceptance of religious teachings. Research suggests that influencers displaying heightened engagement can notably affect their audiences, conditional on the congruity of content with viewer preferences (Joanly et al., 2023). By illuminating these methods, the present analysis reveals how religious messages may be recalibrated for rapidly evolving digital environments, demonstrating approaches that other communicators might employ to access broader constituencies.

#### *b. Controversies Indicate the Need for Balanced Language Use*

Nonetheless, Gus Miftah's informal style has periodically generated controversy, highlighting the ethical imperative for balanced linguistic choices that preserve the core religious message and minimize adverse public perceptions. The Persuasive Communication Theory indicates that effective communication must align with audience values and norms. Language must be sufficiently measured in online contexts to avoid confusion, sensationalism, or extremist misinterpretations (Darmawani et al., 2021; Hefni, 2020). For instance, caustic or disparaging remarks risk overshadowing fundamental religious doctrines. Novitasari and Abas's (2023) inquiry into Gus Miftah's YouTube sermons reveals that, although informal language may enhance accessibility, it can elicit backlash if used injudiciously. From both psychological and social standpoints, contentious or polarizing rhetoric—particularly from religious figures—can alienate viewers and dilute essential spiritual teachings. Maintaining doctrinal fidelity while accounting for cultural diversity and sensitivities is thus vital in averting unnecessary conflicts and misunderstandings (Darmawani et al., 2021). Although a casual tone may resonate with younger viewers, religious educators must remain vigilant against misinterpretation, misinformation, or inadvertently fostering intolerance (Amriani, 2023). Mashudi (2024) and Achmad and Prastowo (2022), merging digital inclusivity with structured traditional education sustains authenticity. By promoting respectful communication and preserving doctrinal integrity, preachers can uphold substantial engagement levels while fulfilling the fundamental aims of religious education (Masri & Warsodirejo, 2023; Papakostas, 2024).



## Conclusion

JID | 100 This analysis explores how Gus Miftah's TikTok-based *da'wah* disrupts and redefines conventional Islamic character education, illuminating a critical convergence between enduring religious frameworks and emerging digital modalities. Focusing on values such as tolerance, honesty, openness, and courage, Gus Miftah illustrates how concise, informal rhetoric can preserve doctrinal authenticity while accommodating the interactive dynamics expected by contemporary audiences. The fusion of established Islamic teachings with technology-driven media underscores the expanded impact these teachings can achieve, especially for younger constituencies accustomed to rapid, multimedia-engaged communication. By leveraging immediate feedback loops, decentralized participation, and user-generated content, TikTok disrupts hierarchical models of instruction, fostering a dialogic exchange on moral and spiritual ideas. This paradigm parallels broader discussions in digital humanities, where viral processes and audience co-creation increasingly shape cultural and theological narratives. Consequently, scholars, educators, and leaders can better understand how moral discourse evolves within dynamic, brevity-focused platforms. The study's findings highlight the need to preserve doctrinal rigor even when adopting informal communication modes. Although informality may increase accessibility, it risks diluting complex theological constructs or generating controversy if perceived as irreverent. Gus Miftah's experience suggests that communicators can adopt an approachable style without undermining conceptual depth, provided they remain attentive to doctrinal validity and cultural sensitivities. Grounding religious discourse in ethical norms sustains engagement while maintaining authenticity. These insights hold relevance beyond a single case. As more religious figures adopt social media, balancing user-friendliness, doctrinal precision, and cultural resonance becomes paramount. Future studies on the ethical, pedagogical, and communicative aspects of social media-based *da'wah* will be vital for guiding religious practitioners through evolving digital realities. Educators can sustain moral discourse that remains resonant amid rapid sociocultural shifts by situating Islamic teachings in interactive formats. Future research can illuminate broader patterns in how religious instruction is reformulated for digital audiences by systematically investigating content strategies, rhetorical approaches, and audience reception. Such analyses promise to inform best practices that accommodate user preferences without compromising doctrinal coherence. This forward-looking perspective thus ensures that Islam's ethical imperatives flourish across shifting cultural frontiers and technologies.

## References

- Achfandhy, M. I. (2022). Interactive Da'wah Communication of Ustadz Syam on TikTok. *Lentera Jurnal Ilmu Dakwah Dan Komunikasi*, 6(1), 65–82. <https://doi.org/10.21093/lentera.v6i1.5280>
- Achmad, G. H., & Prastowo, A. (2022). Authentic Assessment Techniques on Cognitive Aspects in Islamic Religious Education Learning at Elementary School Level. *Jurnal Ilmiah Sekolah Dasar*, 6(1), 75–84. <https://doi.org/10.23887/jisd.v6i1.42636>
- Adiyono, A. (2024). Islamic Character Education in the Era of Industry 5.0: Navigating Challenges and Embracing Opportunities. *Al-Hayat Journal of Islamic Education*, 8(1), 287. <https://doi.org/10.35723/ajie.v8i1.493>

- Adiyono, A., Nurhayati, S., Islam, M. S., Al-Badawi, H., Sain, Z. H., Wafi, H. A., & Vargheese, K. . (2025). A Transdisciplinary Approach to Character Development: Islamic Teachings and Pancasila Values in Shaping Global and Faithful Students. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 7(1), 198–217. <https://doi.org/10.23917/ijolae.v7i1.24017>
- Agus, A. (2023). Reaching the Millennial Generation Through Da'wah on Social Media. *Jurnal Da Wah Risalah Merintis Da Wah Melanjutkan*, 6(2), 129–144. <https://doi.org/10.38214/jurnaldawahstidnatsir.v6i2.186>
- Al-Ghazali. (2005). *Ihya Ulumuddin*. Darul Fikr.
- Al-Ghazali. (2007). *Ihya Ulumuddin*. Dar Al-Kutub Al-Ilmiyah.
- Alimardani, M., & Elswah, M. (2020). Online Temptations: COVID-19 and Religious Misinformation in the MENA Region. *Social Media + Society*, 6(3). <https://doi.org/10.1177/2056305120948251>
- Amriani, A. (2023). Ethics of Using Technology in Strengthening Students Religious Character. *Al-Hayat Journal of Islamic Education*, 7(2), 488. <https://doi.org/10.35723/ajie.v7i2.362>
- Aunul, S., & Handoko, D. (2022). Digital Religion: How Digital Immigrants Access Religious Content During Pandemic. *Islamic Communication Journal*, 7(1), 77–88. <https://doi.org/10.21580/icj.2022.7.1.10088>
- Aziz, M. S., Indrasari, M., Pamuji, E., Wulandari, E. R., & Prasnowo, M. A. (2022). Systematic Review: Use of Digital Media as a Means of Communication of Da'wah. *Jurnal Spektrum Komunikasi*, 10(2), 187–193. <https://doi.org/10.37826/spektrum.v10i2.324>
- Badawi, B., Nurhayati, S., Hidayat, A., Syarif, M., & Fasa, M. (2020). Moral Teaching in the Age of Digital Economy: A Model for Elementary School Character Education for Sustainable Development. *Proceedings of the 2nd International Conference of Business, Accounting and Economics, ICBAE 2020, 5 - 6 August 2020, Purwokerto, Indonesia*, 2(Universitas Muhammadiyah Purwokerto). <https://doi.org/10.4108/eai.5-8-2020.2301217>
- Badawi, B., Nurhayati, S., Syarif, M. I., Hidayat, A. W., & Fasa, M. I. (2024). Character Education in the Pandemic COVID 19 Era from Elementary School Teachers Point of View. *Naturalistic: Jurnal Kajian Dan Penelitian Pendidikan Dan Pembelajaran*, 9(1), 426–433. <https://doi.org/10.35568/naturalistic.v9i1.4797>
- Baharuddin, B., Nurhayati, S., Azzaoui, B., & Qolamani, K. I. B. (2024). Assessment of Al Qur'an Reading and Writing Program for Islamic Character Development in Higher Education. *IJECA (International Journal of Education and Curriculum Application)*, 7(1), 1. <https://doi.org/10.31764/ijeca.v7i1.20592>
- Bandura, A. (1986). *Social Foundations of Thought and Action: A Social Cognitive Theory*. Prentice-Hall.
- Chamadi, M. R. (2023). The Phenomenon of Religious Activities in the Digital Era: Studies on Indonesia Students. *Al-Balagh Jurnal Dakwah Dan Komunikasi*, 8(1), 169–194. <https://doi.org/10.22515/albalagh.v8i1.6215>

- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Darmawani, E., Suryahadikusumah, A. R., Nurlela, N., & Surtiyoni, E. (2021). Contribution of Religious Moderation Among Multicultural Counseling Competence. *Jurnal Konseling Dan Pendidikan*, 9(4), 338. <https://doi.org/10.29210/167100>
- Di Gangi, P. M., & Wasko, M. M. (2016). Social Media Engagement Theory. *Journal of Organizational and End User Computing*, 28(2), 53–73. <https://doi.org/10.4018/JOEUC.2016040104>
- Gorostiza-Cerviño, A., Serna-Ortega, Á., Moreno-Cabanillas, A., & Esparcia, A. C. (2023). Navigating the Digital Sphere: Exploring Websites, Social Media, and Representation Costs—A European Union Case Study. *Social Sciences*, 12(11), 616. <https://doi.org/10.3390/socsci12110616>
- Hancock, R. (2020). Environmental conversions and muslim activists: constructing knowledge at the intersection of religion and politics. *Social Movement Studies*, 19(3), 287–302. <https://doi.org/10.1080/14742837.2019.1665505>
- Hefni, W. (2020). Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri. *Jurnal Bimas Islam*, 13(1), 1–22. <https://doi.org/10.37302/jbi.v13i1.182>
- Hermaya, A. P. (2024). Efektivitas Keberhasilan Dakwah Ustadz Hanan Attaki Melalui Sosial Media Tiktok. *Jurnal Cendekia*, 16(02), 457–473. <https://doi.org/10.37850/cendekia.v16i02.821>
- Hew, W. W. (2018). THE ART OF DAKWAH : social media, visual persuasion and the Islamist propagation of Felix Siau. *Indonesia and the Malay World*, 46(134), 61–79. <https://doi.org/10.1080/13639811.2018.1416757>
- Hidayat, M. W. (2023). Enhancing Moral Integrity: Islamic Education's Role in Fostering Superior Character Within Islamic Boarding School Management. *Managere Indonesian Journal of Educational Management*, 5(2), 155–164. <https://doi.org/10.52627/managere.v5i2.334>
- Huda, M. (2024). Islamic Religious Education Learning Media in the Technology Era: A Systematic Literature Review. *At-Tadzkir*, 3(2), 83–102. <https://doi.org/10.59373/attadzkir.v3i2.62>
- Huda, M. N., & Nur, I. (2021). Islam, Culture, and Social Media: A Study on the Culture of the Social Media Usage in the Covid-19 Pandemic Era. *The Journal of Society & Media*, 5(2), 347–361. <https://doi.org/10.26740/jsm.v5n2.p347-361>
- Hutabarat, F. (2023). Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society. *European Journal of Theology and Philosophy*, 3(6), 6–13. <https://doi.org/10.24018/theology.2023.3.6.125>
- Indrioko, E. (2023). Utilization of Social Media as a Digital Publication Strategy at Nurul Ulum Islamic Boarding School. *Al-Hayat Journal of Islamic Education*, 7(1), 243. <https://doi.org/10.35723/ajie.v7i1.338>

- Iqbal, M. (2022). Challenges of Implementing Character Education Based on Islamic Values in the Independent Campus Learning Curriculum (MBKM). *Qalamuna Jurnal Pendidikan Sosial Dan Agama*, 14(1), 757–768. <https://doi.org/10.37680/qalamuna.v14i1.4839>
- Iswahyudi, M. S., Wulandari, R., Samsuddin, H., Sukowati, I., Nurhayati, S., Makrus, M., Amalia, M. M., Faizah, H., Febianingsih, N. P. E., & others. (2023). *Buku Ajar Metodologi Penelitian*. PT. Sonpedia Publishing Indonesia. <https://buku.sonpedia.com/2023/09/buku-ajar-metodologi-penelitian.html>
- Jarkasih, A., & Nurhayati, S. (2023). Improving Santri's Noble Characters Through Qur'an Based Learning Management in Pesantren Jaohar. *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 9(2), 1137–1150. <https://doi.org/http://dx.doi.org/10.37905/aksara.9.2.1137-1150.2023>
- Jima'ain, M. T. A. (2023). Dawah in the Digital Age: Utilizing Social Media for the Spread of Islamic Teachings. *Journal of Current Social and Political Issues*, 1(1), 1–7. <https://doi.org/10.15575/jcspi.v1i1.444>
- Joanly, R. B., Wijaya, S., & Jaolis, F. (2023). Religious Influencers on Social Media: Do They Really Affect Followers' Religiosity and Intention to Donate? *Proceedings of the 19th International Symposium on Management (INSYMA 2022)*, 805–813. [https://doi.org/10.2991/978-94-6463-008-4\\_101](https://doi.org/10.2991/978-94-6463-008-4_101)
- Juita, A. K., Mukhlisin, H., Iftitah, S. L., Al Umairi, M., Kumalasari, T., & Al., E. (2023). *Strategi Pembelajaran Anak Usia Dini* (S. Nurhayati (ed.)). 9786238083558.
- Karim, A., & Riyadi, A. (2024). Analyzing big data of da'wah manuscripts based on Dimensions: Mapping research on da'wah on social media. *Jurnal Ilmu Dakwah*, 44(1), 1-14. <https://doi.org/10.21580/jid.v44.1.22073>.
- Kasmawati, K. (2023). Transformation of Islamic Education: Fostering Exemplary Character Through Integrated Curriculum in Islamic Elementary Schools. *JLMP-Edu*, 1(2), 33–40. <https://doi.org/10.51454/jlmpedu.v1i2.427>
- Khalil, A. (2020). Humility in Islamic Contemplative Ethics. *Journal of Islamic Ethics*, 4(1–2), 223–252. <https://doi.org/10.1163/24685542-12340048>
- Lomachinska, I. (2024). Internet Generation in Religious Cyberspace: Worldview Challenges of the Digital Age. *Skhid*, 6(2), 20–27. <https://doi.org/10.21847/2411-3093.623>
- Mashudi, M. (2024). Digital-Based Islamic Religious Education: A New Orientation in Enhancing Student Engagement and Spiritual Understanding. *Global*, 2(10), 2488–2501. <https://doi.org/10.59613/global.v2i10.342>
- Masri, D., & Warsodirejo, P. P. (2023). The Implementation of the Tabayyun Concept in Learning Islam to Enhance Attitudes of Religious Moderation. *Al-Ishlah Jurnal Pendidikan*, 15(1), 853–862. <https://doi.org/10.35445/alishlah.v15i1.2592>
- Mubarak, M. A. (2022). Preachers' Perspective About Content Manipulation for Da'wah on Social Media. *Lentera Jurnal Ilmu Dakwah Dan Komunikasi*, 6(1), 21–38. <https://doi.org/10.21093/lentera.v6i1.4570>

- Mudhofi, M., Adeni, A., & Karim, A. (2024). Implications of the Meeting of religion and new media for contemporary da'wah in Indonesia. *Jurnal Ilmu Dakwah*, 44(1), 201-216. <https://doi.org/10.21580/jid.v44.1.22433>.
- Mustari, M., & Nurhayati, S. (2024). Multifaceted Instructional Leadership of School Principals to Improve Student Character in The Digital Era. *Al-Hayat: Journal of Islamic Education*, 8(2), 488. <https://doi.org/10.35723/ajie.v8i2.459>
- Novitasari, V., & Abas, Z. (2023). *ANALISIS RETORIKA DAKWAH GUS MIFTAH PADA MEDIA YOUTUBE*. UIN Raden Mas Said Surakarta.
- Nur'aena, L. (2023). Transforming Children's Character Education in Islamic Da'wah in the Era of Social Media. *Jurnal Dakwah*, 24(2). <https://doi.org/10.14421/jd.2023.24204>
- Nurhayati, S., Haluti, F., Nurteti, L., Pilendia, D., Haryono, P., Hiremawati, A. D., Afrizawati, A., Nurmiati, N., Saidah, E. M., Bariah, S., & others. (2024). *Buku Ajar Teori Belajar dan Pembelajaran*. PT. Sonpedia Publishing Indonesia.
- Nurhayati, S., Hidayat, A. W., Awan, I. S., & Noviatul, D. (2023). The Effectiveness of Virtual Classroom Learning in Islamic Early Childhood Education. *2nd Paris Van Java International Seminar on Health, Economics, Social Science and Humanities (PVJ-ISHESSH 2021)*, 2023, 428–437. <https://doi.org/10.18502/kss.v8i4.12927>
- Nurhayati, S., Kurnianta, P. D. M., & Anggraeni, A. F. (2024). *Pengantar Karya Tulis Ilmiah*. PT. Sonpedia Publishing Indonesia.
- Nurhayati, S., & Parhan, M. (2024). A Complete Approach in Implementing Islamic Early Childhood Character Education at the Pandemic Covid 19 Era. *Naturalistic: Jurnal Kajian Dan Penelitian Pendidikan Dan Pembelajaran*, 9(1), 541–549. <https://doi.org/10.35568/naturalistic.v9i1.4796>
- Nurmalia, N., Nurhayati, S., Noor, A. H., Rohaeti, E. E., & Mulyana, E. (2022). Developing Students' Leadership Spirit during COVID-19 Pandemic through Virtual-Based Scouting Activities. *Society*, 10(2), 546–555. <https://doi.org/10.33019/society.v10i2.412>
- Oba, D., & Berger, J. (2024). How communication mediums shape the message. *Journal of Consumer Psychology*, 34(3), 406–424. <https://doi.org/10.1002/jcpy.1372>
- Papakostas, C. (2024). Faith in Frames: Constructing a Digital Game-Based Learning Framework for Religious Education. *Teaching Theology & Religion*, 27(4), 137–154. <https://doi.org/10.1111/teth.12685>
- Putri, N. S., Septiyani, A. D., Magfiroh, A. L., Putri, L. A., Ningsih, S., & Mustafidah, D. (2024). Buya Yahya's View of Religious Moderation: Study of Youtube Content in Al-Bahjah TV Channel. *TATHO: International Journal of Islamic Thought and Sciences*, 1(2), 97–112. <https://doi.org/10.70512/tatho.v1i2.27>
- Rahayu, D. (2023). Analysis of the Influence of Social Media on the Educational Development of the Youth. *Edu*, 1(1), 1–5. <https://doi.org/10.61996/edu.v1i1.1>
- Rahayu, W. (2023). Character Education in Islamic Education: Strengthening and Implementing in the Digital Age. *At-Tarbawi Jurnal Kajian Kependidikan Islam*, 8(2), 125–138. <https://doi.org/10.22515/attarbawi.v8i2.7498>



- Ranawigena, G., & Anggrayni, D. (2024). The Influence of the Quranic STEM Approach on Da'wah Development in the Digital Era. *Jurnal Dakwah Risalah*, 34(2), 159. <https://doi.org/10.24014/jdr.v34i2.25375>
- Rogers, E. M. (1962). *Diffusion of Innovations*. Free Press.
- Royan, R. (2022). The REVITALIZATION OF RELIGIOUS MODERATION TO REALIZE THE CHARACTER OF MUSLIM UMMATAN WASATHAN IN THE ERA OF DIGITAL TRANSFORMATION. *Annual International Conference on Islamic Education for Students*, 1(1). <https://doi.org/10.18326/aicoies.vii1.319>
- Saleh, S. P., Cangara, H., Sabreen, S., & AB, S. (2022). Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 05(08). <https://doi.org/10.47191/ijmra/v5-i8-18>
- Setia, P. (2024). The Nahdlatul Ulama's Contribution to Peacemaking in a Digital Era. *Hanifiya Jurnal Studi Agama-Agama*, 7(1), 73–86. <https://doi.org/10.15575/hanifiya.v7i1.34118>
- Soleh, R. M., Nurhayati, S., & Kartika, P. (2024). Students' Character Education Implementation through MABIT (Night of Faith And Piety Development) Program. *Jurnal Ilmiah Profesi Pendidikan*, 9(3), 1565–1571. <https://doi.org/https://doi.org/10.29303/jipp.v9i3.2388>
- Syahputra, M. I. (2024). Study of Islamic Character Education in the Deli Malay Community, Medan City: Case Study in the Deli Malay Community. *J. Pend. A. Isl. Ind*, 5(1), 30–35. <https://doi.org/10.37251/jpaii.v5i1.908>
- Syarnubi, Mansir, F., Purnomo, M. E., Harto, K., & Hawi, A. (2021). Implementing Character Education in Madrasah. *Jurnal Pendidikan Islam*, 7(1), 77–94. <https://doi.org/10.15575/jpi.v7i1.8449>
- Tabroni, I., Sari, R. P., Apendi, R., & Adam, D. K. (2022). Character Education of the History of Islamic Civilization. *At-Tahsin*, 2(1), 27–36. <https://doi.org/10.59106/attahsin.v2i1.59>
- Tabroni, N. I., & Rahmawati, L. (2021). Islamic Education and Character Development: Character Crisis Analysis. *Education Jurnal Sosial Humaniora Dan Pendidikan*, 1(3), 5–7. <https://doi.org/10.51903/education.v1i3.95>
- Taufikin, T., Nurhayati, S., Muzakki, A., & Adeoye, M. A. (2025). Navigating Modern Challenges In Islamic Religious Education In Urban Muslim Communities. *Akademika: Jurnal Pemikiran Islam*, 30(1), 91–116. <https://doi.org/10.32332/akademika.v30i1.10396>
- Thaib, E. J. (2020). The Communication Strategies for Moderate Islamic Da'wah in Countering Radicalism in Gorontalo City, Indonesia. *Jurnal Komunikasi Malaysian Journal of Communication*, 36(4), 143–156. <https://doi.org/10.17576/jkmjc-2020-3604-09>
- Tiarawati, P. V., Nurhayati, S., Hidayah, S. N., & Boriboon, G. (2023). Blended Learning Approach Implementation to Improve Adults' Tahsin Ability in the Digital Era. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 21(2), 180–196. <https://doi.org/http://dx.doi.org/10.21154/cendekia.v21i2.7111>
- Üblacker, J., Liebig, S., & Hamad, H. (2024). Catalysts of connection. The role of digital information and communication technology in fostering neighbourhood social cohesion: A systematic

Taufikin, Nurhayati, S., & Muhajarah, K

review of empirical findings. *Urban Studies*, 61(16), 3167–3186.  
<https://doi.org/10.1177/00420980241281502>