



Digital Influence: A Review of Husain Basyaiban's Da'wah Through the TikTok Platform

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Abstract

The intelligence of digitalization affects the lifestyle of Muslim youth. The variety of values produced, including negative values such as moral degradation and loss of wisdom in social media behavior (digital), is often witnessed in various statuses and comments. This study aims to analyze Husain Basyaiban's da'wah rhetoric through the TikTok platform in the review of challenges and opportunities in the digital era through Aristotle's rhetoric. The research method used is a qualitative method with a library research approach. The results of this study indicate that Husain Basyaiban uses preaching rhetoric with word selection, language style based on tone, and language style based on sentence structure. Then, use the voice styles of pitch, pause, and rate. Finally, using gestures ranging from appropriate body posture and eye gaze, good appearance, and dress, as well as facial expressions and hand movements that adjust. In addition, some challenges must be faced, such as the bullying attitude of netizens, sensitivity to the environment, balancing education with da'wah content, and the need to be creative. Meanwhile, the opportunity for digital da'wah is that good rhetorical skills can persuade netizens and have implications for the number of followers as a target of da'wah.

Keywords: *Da'wah, Rhetoric, Digital, Husain Basyaiban, Tik-Tok.*

Abstrak

Kecerdasan digitalisasi mempengaruhi gaya hidup para pemuda muslim. Ragam nilai yang dihasilkan termasuk nilai negatif di dalamnya seperti degradasi moralitas dan hilangnya kebijaksanaan dalam perilaku bermedia sosial (digital) sering saksikan dalam berbagai status dan komentar. Tujuan penelitian ini adalah untuk menganalisis retorika dakwah Husain Basyaiban melalui platform Tik-Tok dalam tinjauan tantangan dan peluang di era digital melalui teori retorika Aristoteles. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan *library research*. Hasil penelitian ini menunjukkan bahwa Husain Basyaiban menggunakan retorika dakwah dengan pemilihan kata, gaya bahasa berdasarkan nada, gaya bahasa berdasarkan struktur kalimat. Kemudian menggunakan gaya suara *pitch*, *pause*, dan *rate*. Terakhir, menggunakan gaya gerak tubuh mulai dari sikap badan dan pandangan mata yang sesuai, berpenampilan dan berpakaian yang baik, serta mimik wajah dan gerakan



tangan yang menyesuaikan. Di samping itu, terdapat tantangan yang harus dihadapi seperti sikap bullying netizen; harus peka terhadap lingkungan; harus bisa menyeimbangkan antara pendidikan dengan konten dakwah; dan dituntut untuk kreatif. Peluang dakwah digitalnya adalah kemampuan retorika yang baik dapat mempersuasi netizen dan berimplikasi terhadap jumlah followers sebagai sasaran dakwah.

Keywords: Dakwah, Retorika, Digital, Husain Basyaiban, Tik-Tok.

INTRODUCTION

Digitalization and technological advancement have accelerated recently. Humanity, and young Muslims in particular, have adopted a new lifestyle in this digital age that is inextricably linked to electronics. The community increasingly uses the internet— especially social media—now that technology is around. Young Muslims today engage in a wide range of social media interactions in cyberspace, from business to politics, existence, viral content, and socializing to narcissism. However, today's young Muslims are often less informed and have a tendency to disregard etiquette, morals, and ethics when using social media to share information (including displaying one's body and engaging in visible behavior). Consequently, there ought to be limitations in the interactions that young Muslims have today in order to account for the information provided. If not, conversations on social media may be seen as a vehicle for disseminating false or misleading information alongside thought-provoking information (Askolani & Padlan, 2020).

Both beneficial and harmful changes have resulted from this technical advancement. The loss of moral principles among Muslims, who frequently utilize and absorb Western cultural customs without first filtering them, is a negative value (Pimay & Mutiara, 2021). Young Muslims frequently use inappropriate terminology when communicating, such *ajib*, *gelay*, *ambyar*, *ngab*, *anjay*, *alay*, etc. Teens who use the colloquial term "*anjay*" in their romantic relationships are transgressing Islamic communication standards, as it might incite animosity due to its offensive or poisonous content (Isnawan, 2021; Saadillah, 2023; Triana, 2021).

Rahmatan Lil Alamin's perception of Islam can be destroyed by communication ethics, behavior, and attitude. At its worst, these elements might create a discourse of islamophobia, which is a personal judgment that diminishes Islam. Ismoyo's research indicates that islamophobia is becoming more common, particularly in nations like Europe, where the Muslim population is small. The mentality of individuals in European countries frequently does not accept diversity, including cultural differences. This refuses to merge with non-Western communities and promotes racist conduct (Ismoyo, 2016). The mass media in

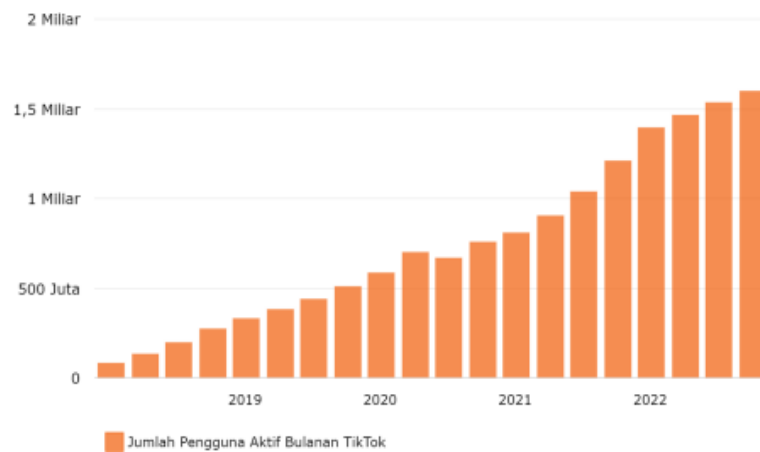
Indonesia is known for actively promoting the discourse of islamophobia, which is promoted by the media through stories about terrorism that subtly corner Islam (Apriliani & Rosyad, 2021).

Da'wah is one of the forms or touches that we need now in order for it to return to the human dimension. It is the responsibility of all Muslims, especially the younger generation, to propagate and communicate the message of Islam. With their Islamic education, young Muslims are prepared to preach and disseminate virtue. In order to obey Allah swt's directives and conduct their lives in accordance with the Qur'an and the Prophet's Sunnah, mankind have the duty to call forth kindness and truth (Rosyidah, 2022). Similar to Surah Al-Imran verse 104 of the Qur'an, which reads, "*And let there be among you a group of people who call to virtue, calling (to do) what is right, And they are the lucky ones*". (Q.S Al-Imran: 104).

The Quran makes it very evident that people have a duty to lead others to the road of righteousness (da'wah). Allah SWT would bless and ease the path of goodness to everyone who asks others to follow it. It is quite appropriate and advised to da'wah or invite others to be kind (Fadilah, 2022).

In all circles, the Tik-Tok platform has gained a great deal of attention, particularly from young Muslims who use the app to preach and teach virtue (Randani et al., 2021; Adawiyah, 2020). Until the rise and existence of da'is from younger Muslims, there is no exception to the rule of scholars possessing exceptional knowledge. One of the young Muslims who propagates Islam is Husain Basyaiban. Born in Makkah, Husain is a young Muslim man. He was born in Madura, specifically in Bangkalan, on August 12, 2002. Being the son of a kiyai named Sufyan, Husain received a religious education from an early age (Randani, et al., 2021).

Husain Basyaiban is a student of UIN Sunan Ampel Surabaya and becomes a Celebgram and Tik-Tokers (Nafiah, et al., 2022). In May 2023, Husain's Tik-Tok account reached 5.9 million and was liked by 312.5 million, the majority of whose content is da'wah and Islamic teachings. Tik-Tok media activists are known as a social video platform that is short in duration and combined with music. The Tik-Tok application is also listed on the Playstore application, which can also download many other applications (Pratama & Muchlish, 2020). During the pandemic, the Tik-Tok application has become entertainment for people, not only in Indonesia. The following are active Tik-Tok users around the world in 2020 (Annur, 2023):



Something that sets Tik-Tok apart from other programs is the watermark that appears on uploaded videos in the form of the user's username. The purpose of Tik-Tok's like, follow, and comment features is to facilitate user communication. Adding music to movies, color-changing filters, voice effects for videos, intriguing stickers, and many more intriguing features are all included in this application (Fanti, 2020).

In terms of the impact of young Muslims on digital da'wah, the Tik-Tok app is undoubtedly appealing in and of itself because it can impart Islamic knowledge to today's youth. Da'wah development, however, is not as simple as one may believe; there are opportunities and obstacles involved. According to Moefad et al.'s research, "Furthermore, da'wah activists must make new strategies in preaching due to the opportunities for benefits and challenges in cyberspace" (Moefad et al., 2021). There are advantages and disadvantages of using social media for da'wah. Husain needs to exercise caution and intelligence when developing new da'wah tactics when preaching via Tik-Tok.

Aristotle's theory of rhetoric served as the foundation for this study. Here, the five canons of rhetorics—a doctrine derived from Aristotle and classical rhetoricians—include the following five steps in speech preparation: To choose the most effective persuasive strategy; the speaker must investigate the subject and the audience (*inventio*). In this situation, the speaker needs to be very knowledgeable, persuasive, and able to move the audience with their words. Delivery that is ordered methodically arranged, and compiled (*dispositio*). Speaking in a style (*elucution*) that touches the audience's hearts requires the speaker to carefully select and arrange the words or language to be used. Delivering the message (*pronountiatio*) requires the speaker to pay attention to their voice and body language while they speak orally or vocally. Recalling what he intends to

say at all times through the management of the contents to be presented requires memory (memoria) on the part of the speaker (Rakhmat, 2012).

Rhetoric is a science that has several characteristics. Namely, rational is a sentence delivered by someone that is neatly arranged, structured, systematic, and logical. Empirical is a sentence that presents facts; general is the truth conveyed has social value; accumulative is a science that says that rhetoric can be said to public speaking (Sulistyarini & Zainal, 2020).

This paper's aim is to provide information about cutting-edge da'wah research in the digital age. The goal of this research is to examine how millennial da'wah activities employ the language and rhetoric of da'wah, but it can also serve as a resource for educated young Muslims engaging in da'wah in the digital age. In the meantime, to explain the language used in the da'wah when Husain gave it, as well as the difficulties and possibilities Husain Basyaiban faced in advancing da'wah in the age of digital technology.

METHOD

A qualitative approach to library research is the research kind that is employed. An extensive exploration of research objects through a variety of information from literature, including books, journals/articles, newspapers, magazines, encyclopedias, and audiovisual documents pertinent to this research, is what library research consists of. It also includes a series of studies pertaining to library data collection research methods. Nowadays, with the advent of digital technology, data and information may be found online. Videos were utilized as primary data, and books and other scientific publications were employed as secondary data. According to Snyder (2019), scholars can utilize a literature review as a tool for identifying crucial features of an article, as well as for research and study.

Gathering relevant literature and theoretical references pertaining to study concerns is how data-gathering approaches are carried out. In this study, descriptive-analytical approaches are used for the following level of data processing. This approach aims to document, characterize, evaluate, and interpret current circumstances in order to uncover information about the difficulties and prospects associated with Husain Basyaiban's millennial da'wah discourse on the TikTok platform.

RESULT AND DISCUSSION

The dynamics of da'wah are still being seen today, and they involve a variety of methods, including the use of digital platforms like TikTok. Digitalization's knowledge and power are applied with noble intentions to spread the Islamic message. The hope of youth, especially

Islamic youth, in coloring information in digital spaces with noble delivery, is a truth of Indonesia's demographic bonus.

This study discusses Husain Basyaiban's da'wah communication style and structure, as well as the chances and obstacles he faces, with reference to Aristotle's theory of rhetoric. The theory serves as the empirical foundation for the conceptual framework-based data analysis in the results and discussion section. This study's large-scale design presents the data findings in a more organized way.

Husain Basyaiban's Digital Da'wah

Digital da'wah is a useful and modern practice. Scholars differ in their viewpoints; some do not question it, others believe that digital preaching is terrible, and some do not question it at all. Some people are in favor of the implementation of digital da'wah because they believe it will have a significant impact on the younger generation, who frequently utilize social media (Kholis, 2021).

The digital era is sometimes referred to as the multi-screen era by experts. A time when media, including television, laptops, and gadgets, consumes all of human attention. The digital age provides many advantages in terms of information access, making it possible for people and communities that use gadgets to readily acquire and integrate into information and strategic issues that are frequently discussed in the media these days, such as issues pertaining to religion, diversity, multiculturalism, economics, politics, legal justice, and other areas (Sutrisno, 2020).

When it comes to da'wah, digitization is unquestionably necessary since da'wah is an invitation that is given verbally, behaviorally, in writing, and so forth, and it is done with intention, consciousness, and planning. The goal of this action is to persuade others, either individually or in groups so that they become aware of Islam and receive instruction about it without using force (Lestari, 2020). Sheikh Ali Mahfudh states in his book "*Hidayatul Mursyidin*" that da'wah is an endeavor that calls people to goodness, abstains from evil deeds and munkar, and promotes virtue in order to help people achieve happiness in this life as well as the next (Saputra, 2012).

One of the da'i's main responsibilities is to package da'wah messages in a more inventive and creative way so that they don't come off as stale and antiquated. In order to spread the da'wah message more broadly, the millennial generation's method of preaching needs to be packaged through engaging and modern content. This includes using writing but also vlogs, infographics, videos, and posters. All of these mediums can be shared on social media. For a da'i,

this presents both a challenge and a chance to take full use of the quick advancement of technology by creating something more beneficial (Hanum, 2023).

Interesting conversations are included in Basyaiban's discourse on the TikTok platform. This is demonstrated by the persuasive attitude and the use of language, voice, and gesture styles that are consistent with the principles of rhetorical science. Three language models are employed: dialectical, official, and informal. For instance, when providing da'wah, which attempts to use and express vital things, official language is used (Savitri, 2022). Similar to Husain's da'wah film, which received 4683 comments, 441.4 thousand likes, and 2.2 million views, the statement "Verily, the deceitfulness of women is very great" is there. The poem is frequently used to make fun of women. The phrase has a common meaning in Indonesian and helps emphasize the point of the sentence. Other statements like "O my son, do not tell your dreams to them so that they will make deceit so that they can destroy you" are also said.

This point includes the use of informal language. Dawah discourse has to be comprehended; if a da'i uses informal language, it is to help his audience grasp what is being said, as informal language typically uses short, straightforward words that are utilized in da'ily life (Savitri, 2022). In Husain's da'wah video, for example, the comment "Because we don't know how to distinguish whether he is really talking based on a definite source or not" was left alongside 11.9 million views, 1.4 million likes, and 10.2 thousand comments. Many narrative decisions that were first made as "not" or "talking" were included in the rhetorical discussion. Including [the following sentence: The content producer has no face; we are advised to be careful about where we get our religion from. This is Jedag Jedug. Islam must be present in *kulli zaman wa makan*; therefore, in order to advance knowledge among the public, trendsetters in the millennium age must become significant.

To ensure that the audience fully comprehends the role being portrayed, Basyaiban even employs dialectical language in some passages that leave plenty of room for viewer participation (Savitri, 2022). Husain used a dialectical approach to persuade his audience in his da'wah video, which received 1.5 million views, 214.6 thousand likes, and 1,692 comments. The narration of the film begins, "Believe me when your uncle-aunt suddenly pulls his hand when you want to kiss his stairs..."

Husain speaks with a straightforward language approach. Generally speaking, orders, instructions, classes, lectures, and similar contexts are appropriate for using this language style (Yanuar & Nazri, 2019). As in the da'wah video that garnered 139.8 thousand views, the narration of "Five tips to push worship in the last 10 days of Ramadan, really what should be

done during the month of Ramadan? "may draw the listener's attention to Husain's speech and help them understand the message. Here are some pointers: Third, continue fasting; fourth, increase Qur'anic reading; and fifth, practice attentive tarawih. Within the previous ten days, Muslims have been inspired to pray by this sentence. Husain offers Muslim advice in this instance.

It turns out that fasting intentions are not that complex; in our madhab imam Shafi'i, we are supposed to intend every night before the beginning of the month of Ramadan. This is the type of narration that may be heard in other films. In summation, the statement indicates that Muslims do not necessarily intend to fast before eating Suhoor. It's similar to focusing on the jewels during delivery to pay attention to the tone that will be employed.

There are variations in sentence forms and tones. Basyaiban employs three sentence forms: In parallel, this language style employs words in a way that anticipates the listener's satisfaction. Using language that is in opposition to one another, antithesis is created. For example, the statement "When we get reprimanded by others, whether it is for good or not, it depends on whether we accept the reprimand or vice versa" describes how a story would taste without antagonism. Repetition is a linguistic technique in which words are used repeatedly or in which phrases are said aloud to highlight their significance. One of the sentences in the caption of his 1.9 million-view video is, "Don't wear a hijab merely to avoid harassment! Since it is pointless! It's not worth it! The boys of our day are becoming insane. Some guys are even more lustful for those of you who continue to wear the hijab, let alone the veil." The word is present in the linguistic style. It shows that some phrases are repeated to highlight that this is vital information, even though it is unnecessary.

Regarding the way Basyaiban uses his voice in his sermonizing on the TikTok platform, he listens to the cadence of his voice. He takes note of the voice's volume, its high and low notes in relation to the message being delivered, and its pauses at specific points. In order for the audience to understand the purpose. The listener is greatly influenced by the speaker's speed control; if the voice is spoken too loudly, the listener will become uncomfortable.

Pitch needs to be considered as the use of high and low tones from a speaker. If you use a monotonous tone of voice, it will cause boredom in the audience (Sulistyarini & Zainal, 2020). There are five kinds of marks, namely high tones (t), flat tones (-), down tones (↓), up and down tones (∨), up and down tones (∧).

Don't wear hijab just because you don't want to be harassed! Because it's useless!! It's useless! We live in an age where guys are getting crazy (∧). In this sentence, Husain uses a rising

and falling tone. Because the sentence is notice and gives understanding to women, so the use of tone must be adjusted.

Pause: in this instance, the pause can serve to give the audience a chance to take in and process what is being said. Additionally, the pause will allow the speaker to gather their thoughts, choose the appropriate words, and organize their ideas before speaking (Sulistyarini & Zainal, 2020). A dot mark, where two dots equal one second and three dots equal 1.34 seconds, indicates a stop.

In the sense that parents will be considered successful when all the wishes of their children are obeyed ... as a result ... as we see ... children who are educated too freely what the results are ...

In the sentence, Basyaiban said casually, in the refinement of the word obeyed Husain said with a pause of 1 second, and when saying *walhasil* Husain gave a pause of 1.34 seconds, then said we see with a pause of 1 second, then Husain said what it looks like with a pause of 1.55 seconds.

Rate must also be considered in the announcer's rhetoric or knowledge to not produce unambiguous, unbiased, and rushed meanings. As in the speed of pronunciation of words, Husain can say 110 words to 138 words.

There are comments like this, let's discuss *"most raiso karo wong sek sok suci, I don't want to discuss about myself, but I make this as motivation, motivation for friends who preach on social media, then face similar comments, comments that you are so pretentious, believe me, friends who preach on social media no matter how hard we try, bad comments will always exist, and our hearts will always be judged by others, considered too holy and so on, but that doesn't matter, it's also human. What I want to comment on masnya, is that there will be no fire if there is no smoke, there will be no comments like that if they don't show it off. Usually one of the many opinions expressed by the perpetrators of sexual harassment, some of them comment like this, yes, if a fish smells salted fish, it must be approaching dong"*.

In the study of speed in conveying information or communication messages, one must pay attention and understand why it should be slow, as well as when the speed increases. The experience of rhetoric contributes to the skill of using speed in delivering. The above sentence delivered by Basyaiban seems rushed and ineffective because it does not have a substantive delivery orientation, sentences that must be strengthened (stressing) in delivery.

The gesture is no less important in Basyaiban's preaching rhetoric. Paying attention to some gestures as communication cues is considered important because a positive body attitude

will definitely appear a positive interpretation, as well as a negative body attitude will certainly appear a negative interpretation as well. In his da'wah through the Tik-Tok platform, Husain moves his body a lot, especially his facial expressions and hand movements.

This varied gesture and appearance aims to make the da'wah delivered, not to make the Tik-Tok audience bored to watch it. In addition, the hand movements that Husain always does will make his da'wah not flat. Moving hands will also bring out the enthusiasm of the audience and can be easily understood by the audience. When Husain says, "they don't just want to be in heaven themselves" while showing the camera, as in the second picture.

Analysis of Challenges and Opportunities

The rapid development of digital makes da'wah must be truly enforced because this will be a challenge from the development of the era and knowledge, so it must be followed because otherwise the da'wah delivered and carried out will be outdated, and in this digital era, the media will contain a variety of negative things (Husain, 2020).

In fact, in practice, audiences are not limited to carrying out religious activities by chanting prayers, but virtual space is an arena for dialogue about contemporary religious discourse. The interaction of virtual religion and audiences as activists of religious rituals as well as adding Islamic insights in the midst of massive information flows and modernization (Baidawi, 2022). Da'wah today requires a material that is not convoluted, simple, simple, effective, clear, and does not seem patronizing. Occasionally a da'i must bring up words of humor that watch the da'wah not feel bored with what is conveyed.

However, applications including Tik-Tok were blocked in Indonesia on July 3, 2018 by the Ministry of Communication and Information (Kemenkominfo). During the month the Ministry of Communication and Information found that there would be a lot of bad reports about this application, so that until July 3, the Ministry of Communication and Information found reports reaching 2,853 reports. This happens because bad or non-educational content is spread, thus having a negative influence on its users (Amelia, 2021).

In August 2018 the Tik-Tok application can be downloaded again with various considerations and new regulations. After being blocked by the Ministry of Communication and Information, the Tik-Tok application has become popular and trendy in Indonesia. Basically, the Tik-Tok application is able to make its users famous or known to many people, because of the unique diversity and creativity of the content they create. In addition, there are videos that educate and have moral value, especially in the field of da'wah (Fanti, 2020).

Religious propagation is currently spreading on various platforms, one of which is the

Tik-Tok platform carried out by a young Muslim, Husain Basyaiban. Digital media also opens wide for everyone who wants to carry out cyber activities. Husain Basyaiban, who has a Tik-Tok account @kadamsidik00, has a lot of da'wah content and shares da'ily activities that provide motivation to young Muslims.

There are several things that must be considered in digital da'wah, must know what is allowed and not allowed to do, because if you don't pay attention, it will certainly be very difficult to attract the attention of Tik-Tok users. Because, humans must pay attention to some of the impacts of communication technology, including: management in monopoly, utilization and provision of information, uneven distribution of information, message content that is less educative, information population, the emergence of problems regarding copyright and others (Noegroho, 2010).

This is in line with Muvid (2023) that digitalization must be used as a "medium" to strengthen the concept of Islam rahmah which is not only understood at a glance in sharia but also in essence (essence), Islam does not talk about spiritual-spiritual, but also social-gift, so that Muslims must balance the divine and human aspects of life, meaning not being a people who actively communicate with God, but also to others with good words (*qaulan karima, qaulan ma'rufa*).

The negative aspects of Husain's da'wah through the Tik-Tok platform are the challenges of his da'wah. Internally (self), namely: (1) A lot of scorn or scorn because it is considered pretentious and the most correct; (2) Must be sensitive to the environment and innovative, because it faces an era that is rapidly changing; (3) Because of its nature as a da'i (inviting in goodness), it must be able to understand the conditions that are currently viral; (4) Husain must be able to balance education, preaching on Tik-Tok and preaching directly, as well as the career he is living; (5) Required to be creative in delivering preaching so that the audience is not bored. Externally (audience), namely: (1) To be able to access da'wah through the Tik-Tok platform, you must have an Internet quota; (2) Differences in opinion from Husain and other preachers, so that audiences must really be able to choose and sort out about da'wah; (3) The amount of content that is not useful causes audiences to be more interested in entertainment content.

The positive side of Husain's da'wah through the Tik-Tok platform which is an opportunity for his da'wah. Internally: (1) Getting rewards from Allah SWT for spreading and inviting goodness; (2) Sharpening speaking skills (public speaking); (3) More and more people know, and many admire; (4) More and more da'wah content is shared, so it is required

to learn more knowledge about da'wah.

Then externally (audience), namely: (1) Get knowledge about Islam; (2) Deepen understanding of Islam; (3) Can access da'wah videos anywhere, anytime, and with anyone, because it is not limited by time and place; (4) Audiences do not need to meet directly (face to face) with Husain if they want to ask questions, directly comment on his content; (5) Religious knowledge gained from Husain's content can be shared with others; (6) Content in the form of motivation will build a sense of enthusiasm for the audience to do the same.

CONCLUSION

Husain Basyaiban conducts his rhetorical activities on the Tik-Tok platform. He uses word choice, tone, and sentence structure as criteria for applying different language styles. Next, employing a vocal style is determined by pitch, pause, and speed. employing a variety of gestures, such as maintaining proper posture and eye contact, dressing nicely, and modifying hand and facial movements. The numerous mockeries or diatribes, the need to be environmentally conscious, the ability to strike a balance between teaching and da'wah content, and the need for creativity are additional internal hurdles. Effective rhetorical techniques have the potential to influence online users and impact the number of followers that da'wah is trying to reach. The audience needs to be able to make decisions and sort through the da'wah content, which presents an external problem because access to it through the Tik-Tok platform is limited. You have the chance to learn more about Islam and share da'wah movies with others by having access to them anywhere. In addition to providing da'wah innovations, the research's contribution can offer scholars and practitioners of da'wah and communication further insights and valuable resources related to digital da'wah.

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