

Qualitative Descriptive Study of Online Religious Practices on Tiktok Social Media on the @kohdennislim and @huseinjafar Accounts

Agung Dimas Dwie Putra^{1*}, Didik Haryadi Santoso², Eunice Dina Awola³
Communication Science, Faculty of Communication Science and Multimedia,
Mercu Buana University Yogyakarta

Corresponding Author: Agung Dimas Dwie Putra dimasagung8907@gmail.com

ARTICLE INFO

Keywords: Religion Online, Tiktok, @kohdennislim, @huseinjafa, Social Media, Spread of Religion

Received : 6, January

Revised : 23, January

Accepted: 25, February

©2025 Putra, Santoso, Awola : This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Technological advances in the current digital era have created a digital society. In line with the rapid advancement of information technology, technology and information have become more accessible. TikTok is included in the category of social media and is trending among users. This platform is easily accessible and widely used. The TikTok application itself is an application that has a function to create videos with a minimum duration of 15 seconds accompanied by various kinds of music, filters, and several other creative features owned by this application. This application is popular among various ages, from children to adults. Religion online can be simplified as the distribution of religious messages via the internet, easily accessible anytime and anywhere without space limitations. This research is interesting to do because the use of TikTok as a medium for preaching is an interesting and innovative choice in the world of conveying religious messages.

INTRODUCTION

Technological advances in the current digital era have created a digital society. In line with the rapid advancement of information technology, technology and information have become more accessible. This phenomenon is often associated with devices such as smartphones, which have become loyal companions for many of their users in carrying out previously planned activities. The rapid advancement of technology today requires individuals to stay connected to the digital world, the inability to do so can result in being left behind in terms of information available online. Therefore, this phenomenon has affected the way people participate in religious activities, where now accessibility is not limited to direct meetings, but can be accessed by anyone who wants to seek knowledge or participate in religious activities through cyberspace.

Research on online religion has been conducted previously by Sukayat (2009) showing that social media as a new space for Islamic preaching has a significant impact on preaching research. Social media has the ability to spread messages to audiences of different ethnicities and religions, and is used as a means of showing the face of Islam and clarifying all forms of misunderstanding of certain groups regarding Islamic teachings.

According to research conducted by Arifuddin in 2016, it was stated that in the online religious environment in Indonesia, the development of information and communication technology, such as social media, can act as a modern means to spread Islamic teachings. Social media as an Islamic medium offers advantages in terms of efficiency, accessibility, reach, and publicity. Research by Mazaya Research (2019) found that online religion is an activity that utilizes social media to spread evil. In the era of globalization, the Internet spreads information widely without a clear filter to sort positive and negative messages. One of the directions of online religion is to filter messages that are disinformation, hate speech, and misleading messages.

Social media is a platform that is rich in information and easy to access, where people can find religious messages. Didik Haryadi Santoso in his book entitled *Media and Political Communication (Portrait of Democracy in Indonesia in the Perspective of Political Communication)*, revealed that new media has become a new container in the world of journalism. The acceleration of the spread of information in new media encourages the online media industry to adjust to this rhythm. However, in some situations, focusing on speed can sacrifice the level of accuracy of the information conveyed.

Social media has become an essential need in today's digital era, driven by technological advancements. According to a recent report from We Are Social and Hootsuite, the number of social media users worldwide is expected to reach 4.76 billion by January 2023, equivalent to 59.4% of the world's current population. Despite continued user growth, the report notes that global social media growth has slowed in recent months, growing by only 3% annually. In that period, only 137 million new users were added, indicating a decline in the growth rate.

Currently, many people from all walks of life are actively using TikTok, which is a popular application. TikTok is included in the category of social media and is

trending among users. TikTok, an application originating from China and launched by ByteDance, was originally known as Douyin with 100 million users and 1 billion daily video views. The hugely popular Douyin decided to expand its impact outside of China by adopting the name TikTok.

This platform is easily accessible and widely used. The TikTok application itself is an application that has a function to create videos with a minimum duration of 15 seconds accompanied by various kinds of music, filters, and several other creative features owned by this application. This application is popular among various ages, from children to adults. In 2018, TikTok won the title as the best and most entertaining application on the Indonesian Play Store owned by Google. In addition, according to world data in July 2023, Indonesia is ranked second in the world with the most users of the TikTok application with 99.79 million users after the United States.

TikTok users can create, edit, and share short videos with filters and music to attract viewers. The impact of social media is enormous, especially as new trends continue to emerge on social media. The current situation has drastically changed the lifestyle of the wider community. Many people are currently praying at home, attending religious studies online, and actively listening to lectures and preaching on social media platforms.

Social media greatly influences individual behavior, especially the younger generation, who prefer to attend online studies rather than having to go to a physical place to attend the study. Someone who diligently attends online studies or watches lectures on social media can take advantage of the availability of access, allowing them to listen to the material many times if there is still something they do not understand. However, the debate about whether direct attendance at studies or lectures has a greater impact than via the internet remains interesting, because a person's behavior can change dynamically. Both attending direct studies and attending online studies through social media have the potential to influence someone after they explore the studies available in cyberspace and watch lectures on social media.

Religion online can be simplified as the distribution of religious messages via the internet, easily accessible anytime and anywhere without spatial limitations. Of course, technological developments allow people to engage in interactive actions in the digital realm, transforming online preaching into more than just a new religious space. Online preaching can be a social spiritual movement that is present in the virtual world. In cyberspace, people can carry out activities that are impossible to realize in physical reality, including the implementation of religious rituals in virtual space. This potential allows for spiritual experiences and social interactions through online platforms.

Then, the emergence of Religion online aims to maintain balance and utilize existing technology. Learning religion through online media provides easy access to understand religious theory, fiqh, interpretation, and worship practices such as prayer and reading the Qur'an with the help of images and tutorials. The presence of Religion online is very important because it facilitates da'wah activists in spreading Islam. The advancement of social media technology has begun to replace lectures that are usually done face-to-face, as well as

sermons and studies that are often carried out in mosques and other places of worship. Religion online represents the flexible nature of the internet and allows new forms of religiosity and religious practices online. How @kohdennislim mobilizes and invites the public to participate in spreading da'wah and better understand Islam is an interesting aspect to investigate. Not only on the tiktok social media account @kohdennislim, the @huseinjafar account also invites the public to participate in spreading Islamic da'wah. We can examine how da'wah communication is developing in the digital era and the current cyber world.

On December 21, 2023, based on data collected from the TikTok application, it was discovered that the @kohdennislim account had a total of 1.4 million followers. This account consistently presents content related to Islamic preaching, reflecting a focus and dedication to conveying religious messages through the platform. Koh Dennis Lim, also often referred to as Ustad Dennis Lim, is a young preacher who is currently attracting public attention thanks to his unique life journey. Before starting his career as a preacher, he had experience working in a casino and even opened his own casino. However, he then received guidance and decided to leave the world of gambling, turn to the path of religion, and dedicate his life to preaching.

Meanwhile, on the @huseinjafar account with a number of followers reaching 2.5 million. The @huseinjafar account is known for its consistent dedication in presenting Islamic preaching content through the TikTok platform. Habib Husein's preaching type is rhetorically sensitive, namely an adaptive orator type, quickly adapting to the conditions of his environment. Proven by Habib Husein who knows that the target of his preaching is young people, so he adjusts his way of preaching with a style that attracts young people to listen to his preaching.

From the context above, the author intends to examine the practice of online religion through the Tiktok social media platform, especially on the @kohdennislim account and the @huseinjafar account. This includes analyzing how @kohdennislim and @huseinjafar use this social media to spread religious messages, invite the public to participate, and provide a deeper understanding of Islam. In addition to Tiktok, other social media that are often used for da'wah in the era of online religion can include Facebook, Instagram, YouTube, Twitter, and other platforms. All of these platforms provide opportunities to interact with a wider audience and spread religious messages in creative and effective ways. The media is known as a vital agent and a means or tool for delivering complete information to the public. In the current digital era, online media has extraordinary community penetration.

This research is interesting to do because the use of TikTok as a medium for preaching is an interesting and innovative choice in the world of delivering religious messages. The basic principle of preaching is to invite individuals towards goodness according to Islamic teachings, which can be done without direct meetings by the person preaching. Through TikTok, preaching can be presented in an interesting way, accessible to anyone without being tied to certain time and place restrictions.

Seeing the trend of delivering Islamic preaching messages through social media, such as those carried out by the @kohdennislilm account and the Jurnal Literasi Ilmu Komunikasi @huseinjafar account, researchers are interested in exploring the characteristics of messages in the uploaded Islamic preaching videos. This includes messages about beliefs (aqidah), ethics and behavior (akhlak), and sharia law. The results of this study will later be published in a thesis entitled "Descriptive Qualitative Study of Online Religious Practices on Tiktok Social Media on the @kohdennislilm and @huseinjafar accounts".

THEORETICAL REVIEW

Religion Online

Religion Online can refer to the existence of religion in an online environment. It includes all forms of religious practice, discussion, and religious resources that can be accessed online. Religion Online is an individual who takes religious truth through virtual space. Religious interactions occur in cyberspace, including on the Internet, Facebook, WhatsApp, Instagram, YouTube, and other virtual platforms.

Mediation

Mediation is real communication replaced by virtual communication. The concept of religion in the online era details the principle of "mediation," which is a fundamental shift from real physical communication to virtual communication in the digital world. Within this framework, Hojsgaard highlights the complex and substantial transition from traditional human interaction to an experience embodied through technology.

Organization

Organization in this case means that public organizations are not needed in the concept of religion in cyber media. In his view, this concept shows that the existence of an official organization is not always a prerequisite in the concept of religion in cyber media. In other words, online religious communities can grow and develop without being bound by formal hierarchical structures. This freedom provides the possibility for religious adherents to connect and share beliefs without the constraints that might be encountered in the real world.

Content

Content is information and entertainment presented on social media platforms such as YouTube, Instagram, Facebook, Tiktok, and others that are created and posted on social media platforms by individuals, businesses, and organizations. Content can be in the form of text posts or comments, digital photos or videos, and data. In this case, religious content is distributed by the @kohdennislilm account and the @huseinjafar account in the form of videos.

METHODOLOGY

This study chose a descriptive qualitative method to gain an in-depth understanding of how to search, process, collect, and analyze information obtained from this study. According to Moleong, qualitative research aims to

understand the phenomena experienced by research subjects, focuses more on interpretation, and uses a descriptive approach. This method is used to examine empirical matters related to the behavior, attitudes, perceptions, motivations, and actions of research subjects. According to Sandjaja and Heriyanto, qualitative research can be conducted through interview, observation, and documentation approaches. The qualitative descriptive method was chosen to obtain appropriate and detailed data to support the design, especially since this study focuses on the internet domain.

1. Subjects and Objects of Research

Research Subjects The role of research subjects has high significance in the context of research. A researcher must organize research questions in a structured manner before collecting data. Research subjects, which can be individuals or groups, can be analyzed through the perspective of each individual. In general, research subjects are often humans and all aspects related to issues involving humans. The criteria for subjects in this study are active users of TikTok social media, following the @kohdennislim and @huseinjafar accounts, and knowing about the two figures and following the development or trend of da'wah on social media. In addition, the aspects assessed in the content posted on the @kohdennislim and @huseinjafar accounts related to online religion practices during the 2023-2024 period are also criteria in the study. The sources who will be interviewed by the author are direct interviews. As the sources or informants are the key answers to the results of this study that have been submitted by the author. The sources or informants are followers of TikTok social media @kohdennislim and @huseinjafar.

- a) **First Resource Person** The first resource person is Siska, Siska is a worker who works in Yogyakarta and lives in the Condong Catur Sleman area and has a history of vocational high school education. (direct interview) The author chose Siska, because Siska is a child who is an active social media user in using social media and various social media that she uses such as social media tiktok, you tube, twtter and facebook, and Siska is also one of the followers of the tiktok social media accounts from @kohdennislim and @huseinjafar. The researcher chose Siska because Siska is one of the followers of @kohdennislim and @huseinjafar who likes the preaching content of the two preachers.
- b) **Second Resource Person** The second resource person is Lia, Lia is a worker domiciled in Umbulharjo, who has a last educational background in Accounting SI. (direct interview) The author chose Lia because Lia is an active user of social media. And the social media used is quite diverse such as social media TikTok, YouTube, WhatsApp and Instagram. Lia also uses social media actively and often makes short videos or content that she creates on social media such as TikTok. And Lia is also a follower of both social media accounts from @kohdennislim and @huseinjafar.
- c) **Third Resource Person** The third resource person is Hafiz, Hafiz is an active student who lives in Condong Catur, and is a student who is in her final semester and is working on her thesis. (direct interview). The author chose Hafiz because Hafiz is an active social media user on various social media such as YouTube, Twitter, Facebook and TikTok. Hafiz is also active on

TikTok social media and follows both accounts from @kohdennislim and @huseinjafar, Hafiz always watches content uploads from @kohdennislim and @huseinjafar.

- d) Fourth Resource Person The fourth resource person is Robin, Robin is an active student who is currently in her final semester in the thesis writing stage and lives in Condong Catur, (direct interview). The author chose Robin because Raobin is an active social media user as a social media user, some of which are used such as social media such as TikTok, WhatsApp, YouTube, Instagram and Twitter. Robin is also active in using social media and is also a follower of social media accounts from @kohdennislim and @huseinjafar.
- e) Fifth Resource Person The fifth resource person is Tiara, Tiara is an active student who is currently studying for a NURSE profession or nurse who lives in Wonosari. (direct interview). The author chose Tiara because Tiara is an active social media user on various social media such as YouTube and TikTok. Tiara is also active on TikTok social media and follows both accounts from @kohdennislim and @huseinjafar, Tiara always watches content uploads from @kohdennislim and @huseinjafar.

In this study, targeted data collection methods were used by researchers. One of the sampling techniques applied is purposive sampling, which is a selective approach in selecting data sources. In this method, certain considerations, such as a person's knowledge and understanding of the research topic, are taken into account, so that individuals who have the most relevant understanding are selected to be research subjects. Researchers use this technique with the intention of obtaining the most appropriate and in-depth sample, selected according to predetermined criteria. Thus, the subjects of this study are audiences who are active in following da'wah content on Tiktok social media, especially in the context of Religion online and also follow the @kohdennislim account and the @huseinjafar account. Researchers decided to determine as many as 5 informants from among active users of Tiktok social media who have an interest in da'wah. This number is considered sufficient to collect the necessary data and is based on a selection based on certain criteria that have been determined in accordance with the objectives of the study.

2. Research Object The object of this research is the practice of online religion on social media TikTok accounts @kohdennislim and @husenjafar.

RESULTS

The results of the research conducted by researchers have been found through a series of research methods to achieve certain goals. At this stage, researchers will explain and describe the findings from interviews with several sources that have been obtained. This study aims to understand the value of using TikTok social media and also other social media accounts that are the focus of the study.

Religion Online

Religion Online can refer to the existence of religion in an online environment. It includes all forms of religious practice, discussion, and religious resources that can be accessed online. Religion Online is an individual who takes

religious truth through virtual space. Religious interactions occur in cyberspace, including the Internet, Facebook, WhatsApp, Instagram, YouTube, and other virtual platforms.

The development of religious services that have transformed into the digital realm has prompted the need for renewal in da'wah activities, with the internet becoming the main medium for transitioning religious values. This phenomenon has created a new wave in da'wah that is very popular with the younger generation in Indonesia. As previously described in this study, the author focuses on three important aspects that are relevant to the object of research, namely mediaton, organization and content.

"I think it's good, sir, because TikTok can be used in a more positive direction, sir ." (Siska as a worker, March 11, 2024, Yogyakarta. Face-to-face interview).

From the results of the interview statements conducted with sources or informants. It can be seen that the presence of religion online has a positive impact, meaning that humans or social media users can feel what other social media users need. That way, all social media users feel happy that religion online or da'wah activists who are carried out on social media have borne fruit in spreading Islam and preaching through social media.

According to Campbell and Evolvi (2020), for example, who emphasize that studying religion online means facing a phenomenon that continues to develop very quickly; which consequently gives rise to demands to continuously formulate new theoretical and methodological approaches to map how technological developments shape religious phenomena. Conversely, Digital Religion also leads us to contemplate how religion is able to respond to sophisticated technological developments.

According to the research results of Angelica and Anita (2021), the use of TikTok social media as an online religion is considered quite effective and brings many new things in the form of experiences, innovations, knowledge, and useful methods. The most interesting features and methods for Generation Z in online religion on the TikTok social network are the "Add Text & Add Voice" feature and the "Impersonate or Role Play" method.

The phenomenon of cyberspace has become a new world for network users because it is able to connect people to explore and share their daily activities that are completely different from what they do every day. Not only building a map of experiences in the real world, but there is something extra in cyberspace. The rapid acceleration of the development of communication technology today has brought humans to an order where distance and time are no longer a problem for communication.

One of the most important things for preachers today is the existence of online religion, which helps ustadz play an active role in social media to spread Islamic teachings effectively. They must be involved in conveying religious messages through social media platforms to provide knowledge to the wider community. If they only rely on preaching activities in mosques or fields, only a small part of the community can follow the lecture. However, with online religion, preachers can spread Islamic teachings comprehensively which can be accessed by anyone, anywhere, and anytime, and allows for re-accessing lectures or studies.

The widespread use of the internet has opened up access to information on a large scale, especially in religious expression. This development in the context of Islam in cyberspace is an evolution of the previously known concept of Virtual Islam. Bunt suggests that many Muslims use the Internet as a propaganda tool, to interact with each other, and to conduct research. The Internet is used to disseminate information, gain interpretive views on current events, and for individuals who may not be known locally, to gain recognition within the larger community. GR Bunt points out that the development of the da'wah movement in cyberspace cannot be separated from the influence of technology and information, which are not only seen as communication channels but also as environments. He calls the virtual space formed through internet connections as a result of the interaction of internet users.

Mediation

Mediation, which is real communication replaced by virtual communication. The concept of religion in the online era by detailing the principle of "mediation," which is a fundamental change from real physical communication to virtual communication in the digital world.

According to Luluk (2021), the presence of the TikTok application as a form of communication progress in modern technology that bridges mediation where you can share news or religious information online to parts of the world without meeting face to face and supported by access with the help of the internet increases the speed of information received so that it has been able to make the world easier to grasp and achieve. Communication also functions as a means by which meaning is formed and understood together through social processes that occur in society.

In this framework, Hojsgaard highlights the complex and substantial transition from traditional human interaction to experiences embodied through technology. As conveyed by Lia:

"Yes, because there are several features that can be used by users to interact with him, for example, every time we upload a video we can comment or chat when he is live". (Lia as a worker, March 14, 2024, Yogyakarta. Direct interview).

Based on the results of the interview with Lia, who stated that it is easy to interact through online media easily. User engagement with content creators online from the user's perspective is through interaction with content creators through various social media platforms. The way to interact with content creators varies depending on the platform used. For example, users can comment on content on TikTok. Interaction with content creators also has the potential to influence the impact of content on users. Responses and interactions from users can be valuable input for creators in developing their content in the future. Positive responses can be an encouragement for creators to continue to innovate and present the best content to users, while negative responses can help creators produce more creative and unique content. Social media is a digital platform where individuals and groups can interact, share content, and connect online.

From the perspective of content creators, interaction with users can be done in various ways such as responding to comments, giving likes, sharing content, and getting subscriptions from users. User interaction strategies can

include creating interesting and original content, promoting products or services, managing fan communities, and using community management tools to facilitate interaction with viewers. Interaction with users can also have an impact on how the content is viewed by users. For example, user responses and interactions can build user trust in the creator, strengthen the relationship between the creator and fans, and help the creator in designing the next content. Here are examples of mediation used by the owners of the TikTok accounts @kohdennislim and @huseinjafar.

Organization

Organization in this case means that public organizations are not needed in the concept of religion in cyber media. In his view, this concept shows that the existence of an official organization is not always a prerequisite in the concept of religion in cyber media. In other words, online religious communities can grow and develop without being bound by formal hierarchical structures. This freedom provides the possibility for religious adherents to connect and share beliefs without the constraints that might be encountered in the real world. As stated below:

"I don't think it's necessary because to convey da'wah on TikTok social media, one person is enough." (Robin as a Student, March 21, 2024, Yogyakarta. Direct interview).

From Robin's statement, Organizations in delivering da'wah through online media are not necessary so that the da'wah content that will be created is not constrained by a particular organization. Content that is included in the organization will be reviewed first by an organization so that there are limitations for creators to share their content.

Organization is a structured system consisting of individuals who work together to achieve common goals, using hierarchy and division of tasks. One of the main characteristics of communication in organizations is the concept of relationships. According to James D. Mooney, an organization is a form of every human association to achieve common goals. Chester I. Bernard, an organization is a system of cooperative activities carried out by two or more people.

Content

Content is information and entertainment presented on social media platforms such as YouTube, Instagram, Facebook, Tiktok, and others that are created and posted on social media platforms by individuals, businesses, and organizations. Content can be text posts or comments, digital photos or videos, and data. Users have their own authority to determine what media they want and need to consume.

Content is a work created and uploaded to a site. Content includes various formats of events and information available in the media, especially new media, in the form of writing, images, audio, and video. Content delivery can be done through various media, both directly and indirectly, such as the internet, television, audio CDs, and mobile phones (Nurmuhammad & Pamungkas, 2020) Content is made interesting by adding writing as a caption, images, or videos. TikTok accounts such as the attention of the Indonesian people, especially those

who enjoy following da'wah studies both online and offline. In this case, religious content is distributed by the @kohdennislim account and the @huseinjafar account in the form of videos. This is according to the response:

"You could say it's very influential because for me personally, I can say that I'm still very far from religion, so by watching their preaching content, it can change my life from being ignorant about religion to being better in religion." (Robin as a student, March 21, 2024, Yogyakarta. Direct interview).

From the statements of the sources above, it can be concluded that da'wah through social media implemented by @kohdennislim and @huseinjafar is very beneficial and can increase religious knowledge to viewers of their content. The use of social media in da'wah also has several advantages, such as: Effective: social media can convey da'wah messages quickly and impressively, because of the use of sophisticated technology. Wide network: social media has a wide network, which can help change public information and content according to the interests and needs of users. Interactive: Social media users can interact with da'wah content, such as leaving comments, sharing, or answering questions, which can help change the way users understand Islamic teachings.

CONCLUSIONS AND RECOMMENDATIONS

The results of this study are the practice of online religion on social media as carried out on the TikTok accounts @kohdennislim and @huseinjafar. The concept of online religion consists of three, namely:

First, in terms of Mediation, it can be concluded that TikTok makes it easier for people to do activities with a comment feature that allows interaction between users and viewers. This supports the development of new media in society, replacing real communication with virtual communication and helping people with limited interaction. However, in this case, it can also be a dependency on interacting virtually through social media or it can also be called hyper mediation. The difference between the @kohdennislim and @huseinjafar accounts lies in their style of presentation. Koh Dennis Lim is formal and serious, while Habib Husein Jafar is more relaxed with a few jokes but still answers questions correctly.

Next is Organization, showing that there is no need for affiliation with a particular organization to maintain the quality of content. Online religious communities can grow without formal hierarchical structures, allowing religious adherents to connect without constraints in the real world. allowing users to express themselves, interact, collaborate, share, and communicate with other users to form virtual social relationships can also be said that this bond is a new organization or a new organization that is not bound by any rules and is not visible in real terms.

Koh Dennis Lim and Habib Husein Jafar are able to determine their direction without any organizational ties. Koh Dennis Lim is an influencer associated with Goddess Kingdom by Athena, while Habib Husein Jafar has the freedom to collaborate on various events.

In terms of content shared by the accounts @kohdennislim and @huseinjafar, it is useful in deepening religious knowledge and influencing views on religion. Their content is closely related to everyday life, is suitable for TikTok users, and can go viral and provide motivation to viewers. The content shared is

also very varied, such as text, videos or photos that contain elements of preaching in them.

The difference in content lies in its character. @kohdennislim's content is more formal, while @huseinjafar's content is more flexible and relevant to young people. Habib Husein Jafar uses slang in delivering his preaching, making it more acceptable to the audience. Although different, the content of both accounts is creative and varied.

FURTHER STUDY

Further research could explore the impact of online religious content on audience perception and religious practice, particularly among younger generations who actively engage with TikTok. A comparative study between various online religious influencers across different social media platforms could provide deeper insights into how digital preaching styles influence religious understanding and engagement. Additionally, future studies may examine the psychological and social effects of hyper-mediation in religious discourse, including the potential for dependency on virtual interactions over traditional religious gatherings. Research could also delve into how algorithm-driven content curation affects the dissemination of religious messages and whether it shapes users' religious beliefs and practices over time.

REFERENCES

- Albertus Heriyanto, B. Sandjaja. (2006). Research Guide. Jakarta: Prestasi Pustaka. p.49.
- Anggraeni and Hartanto. 7.01 (2020), 86 <https://doi.org/10.30587/jurnal-manajemential.v7i01.1311> .
- Arini, P. T & Sudajat, HR (2023) The Influence of Social Media Use on the Effectiveness of Preaching (Study on Followers of the Instagram Account @Hanan_Attaki
- Astuti, YD (2015). From social reality simulation to visual hyper-reality: a review of virtual communication through social media in cyberspace. *Prophetic: Journal of Communication*, 8(2).
- Benedictus A Simangunsong, 'Interaction between Humans Through Facebook Social Media Regarding Religious Topics', *ASPIKOM Journal*, 3.1 (2016), 65 .
- Harts Imagineering, 'Understanding Content Creators and Their Roles'- accessed on November 20, 2023. (<https://hartsimagineering.com/design-2022/blog/pengertian-kontenkreitor-dan-perannya-359be51a626632725a0001e2>
- Ilham Salim Siregar, Nur Leli, and Ridha Tri Handayani, 'Utilization of Social Media as a Mass Communication Tool to Expand Reach and Increase Interaction', 8.2 (2023), 436-44.
- Irna Anggraeni and Eko Hartanto, 'The Influence of Content and Information Quality of the Instagram Account @idvolunteering on Fulfilling Followers' Information Needs', *Jurnal Communicology*, 11.2 (2023), 229-42.
- Moleong, Lexy J. (2007) *Qualitative Research Methodology*, Publisher PT. Remaja Rosdakarya Offset, Bandung. p.6
- Moleong, Lexy J. (2007) *Qualitative Research Methodology*, Publisher PT. Remaja Rosdakarya Offset, Bandung. p.6
- Rijali, A. (2019). Qualitative data analysis. *Alhadharah: Journal of Islamic Propagation*, 17(33), 81-95,
- Rizki Saga Putra and others, 'SYMBOLIC INTERACTION OF SOCIAL MEDIA', 10.1 (2021), 1-11.
- Suci Ramadhanti Febriani and Ayu Desrani, 'MAPPING THE TREND OF LEARNING RELIGIOUSNESS THROUGH', 14.2 (2021), 312- 26.
- Sugiyono, *Quantitative, Qualitative and R & D Research Methods*. Bandung: Alfabeta, CV. 2013 P.239.

Sugiyono, *Quantitative, Qualitative and R & D Research Methods*. Bandung: Alfabeta, CV. 2013 Pp.218-219.

Tamara, YD (2020) *Using Instagram as a Media for Preaching*

Trisakti, FA (2022). *Cyber-Da'wah: Video Content Narration as a Non-Cleric Da'wah Method on Tiktok Social Media*, *Idarotuna*, 3(3), Page 268

Yuyuk Liana. (2020) '*Organizational Culture on Employee Performance Through Commitment*', *Managerial*, 7(01). Page 86