



Original Article

Analysis of the Content of Da'wah Messages on Tiktok @Frianimation

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Abstract:

Frianimasi is a TikTok account that has been operating since 2022, and to this day, this account continues to consistently provide anime-themed da'wah content. Currently, many people still think that da'wah can only be carried out from the pulpit. However, with technological advances in everyday life, da'wah can be done anytime and anywhere, simply by uploading it to social media, such as TikTok. This study applies a qualitative method with content analysis and a descriptive approach. Data were analyzed using systematic techniques based on the open communication methods of the videos displayed. The research findings show that the Frianimasi TikTok account contains three da'wah messages: faith, sharia, and morals. The content analyzed in this account is the core of sermons containing da'wah messages. Based on the message categories mentioned above, with subcategories including: faith messages include: Allah exists and will definitely provide sustenance for each of His servants, Who created Allah. Sharia messages include: Where are you when you see your brother in difficulty, The Highest Level of Sincerity. Moral category: Father, I don't want to pray at the mosque anymore. Make sure you are surrounded by pious people.

Keywords: Faith, morals, preaching, sharia, TikTok.

Introduction

For a Muslim, spreading teachings is a responsibility that must be carried out fully regardless of an individual's background. In fact, conveying teachings is not the exclusive task of prophets, but everyone who is capable of spreading goodness is encouraged to do so. This activity is an effort to encourage people, both individually and in groups, toward goodness and away from evil (Amar Ma'ruf Nahi Munkar) or toward the right path (Akbar et al., 2024).

The term dakwah originates from the Arabic language (Da'a – Yad'u), which means "call." Etymologically, dakwah carries the meaning of at-thalab (request). When someone says "Da'a asy-syai," it means requesting something to exist. Meanwhile, "Da'a Ila Asy-Sya'I" indicates an invitation to achieve a goal. When it is said "Da'a Ila Al-Qital,"



<https://jurnal.usk.ac.id/riwayat>

“Da'a Ila Shalah,” “Da'a Ila Al-Madzhah,” it is a call or motivation to do those things. In terms of terminology, dakwah is known as the dissemination and teaching of Islam related to daily life, encompassing three elements: (At-Tabligiyyah: the transmission of messages), (At-Takwiniyyah: the process of formation), and (At-Tanfidziyyah: implementation), as mentioned in the Qur'an ([Ahmad, 2024](#)).

Dakwah is a form of interaction aimed at conveying moral and spiritual values to society. As time has changed, dakwah has also undergone many important transformations, particularly in the methods and tools used. (Yusriani, Irma Simamora, 2024). The obligation to engage in dakwah among society and the responsibility of every believer have been emphasized by Allah in His revelation in the Quran, Surah Ali Imran, Verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Meaning: “And let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong. And they are the ones who are successful.”

The verse explains that after each individual improves themselves, they also need to think about improving those around them. The message conveyed through preaching should focus on Islamic teachings. If we classify them, Islamic teachings have a very broad scope, which is then divided into three main categories (Aqidah, Sharia, and Akhlak). Endang Saefuddin explains these three aspects as follows: First, Akidah (which includes belief in Allah SWT, belief in His angels, belief in His books, belief in His messengers, and belief in Qada and Qadar); Second, Sharia (which includes worship (such as the Shahada, prayer, fasting, zakat, and Hajj) as well as muamalah in the broad sense (including the laws of buying and selling, marriage, and inheritance)); Third, Akhlak (which includes akhlak towards Allah, akhlak towards the Prophet/Messenger, akhlak towards angels, akhlak towards holy books, akhlak towards fellow human beings, akhlak towards animals, and akhlak towards plants) ([Ahmad, 2024](#)).

This refers to the definition of da'wah introduced by Sheikh Adam Abdullah Al-Alwari in his work titled *Tarikh Ad-Dakwah Baina Al-Ams Wa Al-Yaum*, where he explains that (Da'wah is an effort to direct human attention and intellect toward a belief or interest that benefits them. Dakwah is also considered a call or invitation to save humanity from misguidance that could lead them astray or from actions that could harm them). This definition has been selected and refined by Sheikh Muhammad Khair Ramadhan in *Ad-Dakwah Al-Islamiyyah* ([Ghefira, 2022](#)).

Currently, most of the general public still believes that da'wah is limited to listening to lectures by a da'i ([Rusydi & Toha, 2015](#)). However, in this modern era, many changes have occurred thanks to technological developments in life. In Islam, the use of technology is not prohibited, as long as it is used for positive things. Technology has changed the way we communicate, making it easier for Muslims to carry out da'wah. There are many media platforms that can be utilized to disseminate information related to Islamic values without any limitations on location, distance, or time ([Tahir.M & Halimah, 2020](#)). This means that the communication space between the preacher and the audience can be felt, even though they are not face-to-face.

Dawah media refers to any form of tool or medium used to convey dawah messages or religious teachings with the aim of encouraging and guiding the community to better understand and practice their religion. This media can take various forms, both traditional and modern, such as lectures, books, audio recordings, videos, websites,

social media, and other technologies ([Nowidiayanti, 2021](#)).

The use of communication channels in delivering dakwah aims to reach more people, deepen religious knowledge, and encourage individuals to live in accordance with religious principles. Thus, dakwah media serves as a vital means of spreading religious teachings and supporting the spiritual growth of society. Several verses in the Qur'an encourage the use of media in da'wah activities, one of which is Q. S Al-Baqarah (2:104).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ١٠٤

“O you who believe, do not say, ‘Rā'īnā,’ but say, ‘Unẓurnā,’ and listen. The disbelievers will have a painful punishment.”

This verse explains that Prophet Muhammad delivered his message with his tongue and voice. This is also mentioned in Q. S Al-Qalam (68:1)

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ١

“ Nun, by the pen and what they write.”

This verse explains that preaching can also be done through writing.

Based on their type, media varies greatly, from traditional to modern. Examples include wayang, bedug, kentongan, newspapers, magazines, films, radio, cassettes, and television. With the advancement of internet technology, da'wah activities have become easier to carry out, leading to the emergence of da'wah through social media. The messages conveyed in da'wah are diverse, covering themes for adults, parents, and teenagers ([Intan, 2024](#)).

In today's digital age, there has been a significant transformation in media with the advent of the internet and digital technology. This development has made it easier to access various information and media content, and has opened opportunities for individuals to contribute to the creation of various media through online platforms. However, before the influence of media technology was felt, there was a long journey that shaped the development of dakwah, as outlined in the following table:

Table 1 (Uyuni, 2023).

Direct Interaction	• Small group discussions • Counseling and spiritual guidance
Traditional media	• Lectures and sermons • Religious books and literature • Religious magazines and newspapers
Audio Media	• Recordings of lectures and studies • Da'wah podcasts • Religious songs and music
Social Media	• Religious television programs • Video lectures and sermons • Dakwah animations
Media sosial	• Use of platforms such as Facebook, Twitter, Instagram, TikTok, and YouTube to spread religious messages • Live streaming of religious lectures and discussions.

Technology Digital	• Mobile or web applications to help users understand religious teachings. • The use of augmented reality (AR) or virtual reality (VR) technology in presenting religious messages.
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In the 21st century, technological developments have progressed rapidly, including the emergence of the internet, which connects various parts of the world and greatly supports the continuity of missionary activities. The internet is known as the widest and largest network in the world. There are approximately 63 million internet users. The majority, 95 percent, access the network via mobile phones, which are highly portable ([Sepia Lisa et al., 2023](#)). According to the Ministry of Communication and Information Technology and the Global Web Index (GWI), there are ten most popular and widely used social media platforms in Indonesia, including: YouTube, WhatsApp, Instagram, Facebook, Twitter, Line, LinkedIn, TikTok, Pinterest, and Telegram. Each of these applications has its own unique advantages and is often used as a tool for preaching, one of which is the TikTok application ([Sulistia & Simamora, 2023](#)).

This is supported by previous research, which highlights several findings regarding TikTok's significant role as a medium for religious preaching, as well as various studies analyzing the content of religious messages on social media accounts. The first study was conducted by ([Sinta Pratiwi, 2022](#)) titled "TikTok as a Representation of Religious Preaching Media in the Digital Age." The findings of this study indicate that TikTok functions as a relevant medium for da'wah in the present era. This is because TikTok can make the process of conveying da'wah messages more effective. Furthermore, a study conducted by ([Yusriani et al., 2024](#)) titled "Analysis of Da'wah Messages by Koh Dennis Lim in Denny Sumargo's Podcast (Gambling Agent Turned Cleric)." The findings of this study show that there are three types of dakwah messages conveyed by Ustadz Koh Dennis Lim in the Denny Sumargo Podcast, namely akidah, syari'ah, and akhlak. This study may share similarities with the current study, but what distinguishes it is that it involves different content accounts on different platforms.

TikTok is a social media platform that is also known as a sharing media. This application offers interesting and unique special effects for its users. The platform presents short videos that do not bore viewers. TikTok is not a new platform in Indonesia; it has been around since 2018. However, initially, TikTok was blocked by the Ministry of Communication and Information Technology because it was deemed to produce negative content with damaging effects. In 2020, TikTok experienced significant growth again, becoming a popular culture, especially in Indonesia ([Putra et al., 2023](#)).

Currently, many preachers use TikTok as a means of preaching. One of them is an account called Frianimation. This account is one of many creators who present Islamic preaching in the form of animation. Frianimation has 449,400 followers and 9.7 million likes. The account has been around since 2022, but its initial focus was not on preaching, but rather on motivational content. In 2023, the account began to focus on preaching content through animation. Its sermons often discuss various issues that people face in life.

According to researchers, the delivery method is quite engaging and easy to understand, enhanced by the inclusion of animation and anime-style voice characters that serve as a distinctive identifier. Researchers identified a video among all the videos on the Frianimation account that has been viewed 19.7 million times and received 114,400 comments. This video addresses the topic of faith, featuring a dialogue between

a father and a barber. The barber feels distressed and believes that God does not exist because he is left to suffer in this world. The video subsequently received a wide range of comments from netizens.

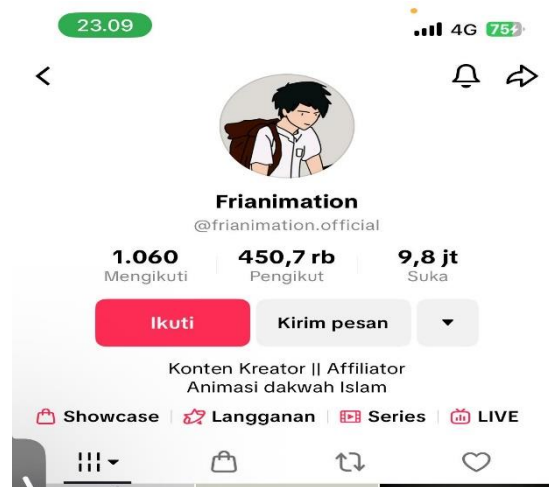


Figure 1. Profile of the TikTok account @Frianimation

In this study, the researcher is interested in conducting an in-depth study of the religious videos posted by the Frianimasi account. The focus of this study is on the most popular videos posted on the Frianimasi TikTok account between January and May 2025, categorizing them into three themes of religious messages: Aqidah, Sharia, and Akhlak. The researcher believes that analyzing the content of religious messages in TikTok content is crucial for understanding how the account conveys its messages and the characteristics present in the uploaded videos. Therefore, this study is expected to contribute to an understanding of how religious messages can be delivered through the TikTok social media platform.

Methods

Approach and Type of Research

This study applies a qualitative research method with a focus on content analysis. Systematic techniques are used to process messages or observe the open communication behavior of selected communicators ([Sinta Pratiwi, 2022](#)). In this study, a descriptive approach is used, where the information obtained will be analyzed and then presented in writing to provide a detailed explanation of a message or text ([Randani et al., 2021](#)). This study aims to analyze the da'wah messages found on the Frianimasi TikTok account. Content analysis of these da'wah messages was conducted to identify three main aspects of da'wah, namely: aqidah, sharia, and akhlak, based on the video content published by the Frianimasi TikTok account.

Data and Data Sources

Data is a collection of information or details about something obtained through observation or research from specific sources ([Naamy, 2022](#)). This research is a form of statement, a type of communication content conveyed by the communicator in the videos uploaded by the Frianimatif TikTok account. The data collected was obtained directly from the research object on the Frianimasi TikTok account, consisting of the 8 most popular videos during the period from January to May 2025. From these 8 videos,

the researcher selected 6 videos, with 2 videos based on the creed category, 2 videos in the sharia category, and 2 videos in the ethics category. Data collection was conducted using the Purposive Sampling method, which is based on specific considerations. The researcher selected data from da'wah videos that were popular and received many responses from the audience in the comment section.

Data Collection Techniques

The technique used to collect data was to watch, understand, and analyze videos uploaded to the account ([Fattah, 2023](#)). The data collected was neatly organized and came from videos in the Frianimasi TikTok account that were among the most popular. The videos were watched carefully and the researchers focused on the sentences in each second to filter out every important point that would be used as data for analysis. In this study, the researchers also grouped each message contained in the videos on the Frianimasi account.

Results

The message of da'wah encompasses all the teachings of Islam commonly known as Islamic law, and these teachings are conveyed by individuals who engage in da'wah to those who are the objects of da'wah. These messages originate from the Quran and the Sunnah, which encompass all aspects of human life, including actions, speech, and all other aspects, without anything being omitted from what is discussed in the Quran and the Sunnah ([Putriani et al., 2012](#)).

In the current era, the various conveniences offered by social media allow users to not only use these platforms for communication, collaboration, sales, or information sharing. Over time, social media has acquired various functions, one of which will be examined here: social media as a means of da'wah. The specific focus of this study is the TikTok app, particularly the Frianimasi account, which will be discussed in relation to the categories of da'wah messages conveyed in the videos uploaded to that account.

Message of Da'wah Akidah

Akidah linguistically comes from the words aqada, ya'qidu, aqdan, or aqidatan, which mean to bind. The plural form of akidah is aqaid, which means bonds or conclusions of faith. From this term also comes the word I'tiqad, which means belief or tashdiq ([Alnida Azty et al., 2018](#)). Etymologically, akidah means bond or connection. In practice, akidah is interpreted as belief, faith, or conviction. According to Hasbi, as cited by Hassan Saleh, akidah is terminologically defined as "belief in the truth of something that is embedded in a person's heart, thereby influencing their behavior, speech, and actions" ([Mariyati et al., 2023](#)).

Rithonga M. Syaltun states that akidah functions as the foundation for the development of sharia, so that sharia can be understood as the application of akidah. Therefore, solid law must originate from a strong akidah. Akidah is often interpreted as a bond, belief, or faith. In the context of Islam, akidah is the foundation whose primary focus is to affirm the oneness of Allah Ta'ala ([Afifi et al., 2011](#)).

In this regard, the TikTok account Frianimasi presents a video discussing the existence of Allah and how He provides sustenance to all His servants, especially those who constantly draw closer to Him. The video also emphasizes that Allah is always with His servants' intentions. For further explanation, please refer to the following table:

Table 2: <https://vt.tiktok.com/ZSkCsvKJm/>

Title	Duration	The Sound of Da'wah Messages	Time Details	Video Details
The Viral Barber Who Questioned the Existence of God	1 minute 03 seconds	“Look outside, there's a homeless person. If the barber really exists, why does the homeless person have long hair?” “Well, because he never comes to me, how can I cut his hair? He never even comes.” <i>“It's the same if you never come to God, how can God help you?”</i>	January 21, 2025	Dakwah Akidah

**Figure 2 (Viral Barber Video)**

In this video, the Frianimasi account explains that everyone needs to believe in the existence of Allah and trust that He will provide sustenance to all His servants. This belief can be seen in three categories of tawhid, known as Tawhid Rububiyah. In this category, a person believes in Allah through His actions, that Allah is the only God who created, controls, and rules the entire universe. Allah also has the right to provide sustenance, give life, take life, and control everything. This is also in accordance with what is stated in the words of Allah Ta'ala in Surah Hud, Verse 6.

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ۝٦﴾

“There is no creature on earth whose sustenance is not provided by Allah. He knows its place of dwelling and its place of storage. All (is written) in the clear Book (Lauh Mahfuz).”

Then Allah Ta'ala also said in Q.S Al-Baqarah Verse 164:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ تَطَّيَّرُ بِرِيحِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

١٦٤

“Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas carrying what is useful to mankind, and what Allah sends down from the sky in the form of water, then with that water He revives the earth after its death (dryness) and spreads upon it every kind of animal, and the movement of the winds and the clouds controlled between the heavens and the earth; indeed, there are signs (of Allah's Oneness and Greatness) for those who reflect.”

In the second video, there is a dialogue between two young men. One of them asks, “Did the Prophet ever experience sorrow in his life?” The other replies, “Yes.” This is based on a story explaining that after the angel Gabriel announced that the seventh gate of Hell was intended for the Prophet's ummah, the Prophet immediately turned toward the qiblah and prostrated himself before Allah. Amidst his tears, he whispered, “My ummah, O Lord, my ummah.” In that state, the Prophet did not raise his head for three days and three nights, except when Bilal ibn Rabah called for prayer. On the third day, Abu Bakr realized the situation and knocked on the Prophet's door, but received no response. He wept and returned home. On his way back, he met Umar and told him about the incident. Umar did the same as Abu Bakr and experienced the same thing. Umar also returned home and wept. On his way back, he met Salman. Salman dared not do what his two companions had done. Instead, he went to Fatimah, the Prophet's daughter, to inform her of the matter. Fatimah immediately ran to her father's house, greatly shocked to see the Prophet in a emaciated and pale state. The Prophet explained what Jibril had conveyed to him. From this story, it is evident that the Prophet's love for his ummah was immense. The content of the message of da'wah conveyed can be seen in the table below.

Table3 : <https://vt.tiktok.com/ZSkC7bLQa/>

Title	Duration	The Sound of Da'wah	Time Description	Video Description
How well do we know the Prophet?	58 Seconds	"As his followers, do we truly love the Prophet? How close are we to the Prophet, and how much do we know about him? It is impossible to claim love without trying to learn everything about him.	February 5, 2025	Dakwah Akidah



formation that has been conveyed, this message teaches that

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.”

„**УВАЖАЈТЕ СЕБЕ И ОСТАЉЕ**“

The Prophet Muhammad, peace and blessings be upon him, stated that he cannot bring benefit or ward off harm for himself except by the permission of Allah. Then, what about others? Allah emphasizes in Surah Al-A'raf, Verse 188:

Those who believe that guidance other than that given by the Prophet, peace be upon him, is better or more perfect, or who consider other rules to be superior to his laws, fall into this category. Similarly, those who prefer the laws of taghut over the laws taught by the Messenger of Allah, peace be upon him. If someone hates the teachings brought by the Messenger of Allah, peace be upon him, even though they practice his teachings, they are considered a disbeliever. Similarly, if someone belittles part of the Prophet's teachings or takes his rewards and punishments lightly, they are also considered a disbeliever. This is in accordance with the words of Allah the Exalted in Surat At-Tawbah 65-66:

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Sharia Message

This second message refers to Islamic law, which falls under the category of Sharia. Linguistically, Sharia means “the path that is followed.” On the other hand, the definition of Sharia in terms of terminology relates to the laws that govern interactions. Sharia is a collection of rules or a system commanded by Allah to be obeyed by mankind. Sharia itself is divided into two categories, namely worship and muamalah. Worship focuses on the relationship between humans and Allah (Hablum Minallah), while muamalah involves interactions between humans, known as (Hablum Minan Naas) (Hablum Minan Naas) (Putra et al., 2023).

Furthermore, worship comes from the term Ibadah, which is rooted in the word ibada', meaning to worship, serve, and humble oneself. In this context, it refers to an individual's obedience to the greatness and power of another entity. Allah states in Q. S Az-Zariyat verse 59:

لَا لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ٥٩

“Indeed, for the wrongdoers there is a share (of punishment) like that of their companions (of old); so let them not ask Me to hasten it.”

As for Mu'amalah, etymologically, it comes from the word amala-yuamilu-muamalatan, which means interacting with one another, acting toward one another, and dominating one another. In terms of terminology, mu'amalah refers to all the norms established by Allah to regulate human interaction in daily life.

In a video presented by the Frianimasi account, there is a segment discussing women not shaking hands with men in the context of Islam. A man asks about the reason behind this prohibition, and another man responds with the statement, “Can a queen shake hands with just anyone?” The message conveyed in this video is as follows:

Table 4 : <https://vt.tiktok.com/ZSkVpe8Qa/>

Title Message	Duration	Sound of Da'wah	Time Description	Video Description
Why Muslim Women Refuse to Shake Hands with Men	3 Minutes 1 Second	Women who adhere to Islam are noble figures, and they are allowed to shake hands with various people, because Islamic teachings exist to respect women. As Sayyidah Fatimah said, “O women, do not be proud of your physical appearance, because that is not a good value.”	March 10, 2025	Dakwah Syari'ah

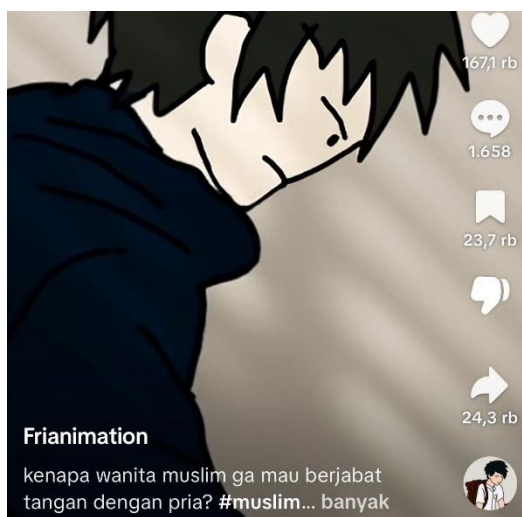


Figure 4 (Why Muslim women do not shake hands with men)

In this first video, researchers found that Islam greatly respects women. In a comparison, if someone is asked to choose between candy that is still wrapped and candy that is unwrapped, it is clear that the person will choose the one that is still intact in its packaging. Such is the respect for women since the arrival of Islam. We all know that in pre-Islamic times, if a girl was born, Arab society at the time felt unhappy. This is as stated in Quran Surah An-Nahl, Verses (57-59).

“And they assign to Allah daughters, while they themselves desire sons. And when one of them is given news of the birth of a daughter, his face darkens and he is filled with grief. He hides himself from the people because of the bad news that has been conveyed to him. Will he keep her and bear the disgrace, or will he bury her alive in the ground? Know that what they have decreed is indeed evil.”

In such an inhumane situation, Islam comes with teachings and plans for humanity, including elevating the status of women and granting them freedom. Islam grants women special rights commensurate with their role and dignity. Women and men are created equal, and both receive equal reward for their deeds before Allah the Almighty. In Q. S An-Nahl Verse 97 it is stated:

“Whoever does good, whether male or female, while being a believer, We will surely grant them a good life and will reward them with a reward better than what they have done.”

The second video discusses the sincere attitude of a servant when performing good deeds. Is it permissible for a servant to hope for a reward according to their desires when performing good deeds? For example, when a servant performs the Dhuha prayer, they hope that Allah Ta’ala will ease their livelihood. Of course, it is not wrong to hope for something from Allah Ta’ala. However, it is better if the act of worship is performed with full sincerity. The message conveyed in this video can be seen in the table below:

Table. 5 : <https://vt.tiktok.com/ZSkVpSdpL/>

Title	Duration	Sound of Da'wah	Description Time	Description Video
Highest Level of Sincerity	3 Minutes 51 Seconds	There is an interesting story about a saint named Sheikh Abdul Aziz Azzabak. He was known as a saint and a devout	March 29, 2025	Dakwah Syari'ah

		worshipper. One day, the angels saw his name recorded in the Lauhil Mahfuzh and included in the list of inhabitants of hell, so they told him about it. However, Sheikh Abdul Aziz responded calmly, saying that heaven and hell were not his concern. His purpose in being created was to worship. After that, the angels checked the Lauhil Mahfuzh again and found that Sheikh Abdul Aziz's name had been changed to be among the inhabitants of Paradise. They immediately shared this joyful news with Sheikh Abdul Aziz, who expressed gratitude for it, though he still felt unworthy of determining his place in Paradise. He worshiped solely to seek His pleasure. Ultimately, the angels praised Sheikh Abdul Aziz for his sincerity in worship.		
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Figure 5 (Highest Level of Sincerity)

The lesson to be learned from the story above is that Allah Ta'ala does not judge how much good deeds a servant does, but rather how sincere and pure his heart is when performing them. In Islamic teachings, sincerity is divided into three levels. First, the lowest level of sincerity. When someone performs a good deed, he hopes to receive a reward from Allah in this world. For example, performing tahajjud prayers with the hope of being elevated in status in this world. Second, when performing worship and righteous deeds with the hope that Allah will reward them in the hereafter. For instance, to be spared from the fire of hell, to be admitted into paradise, to meet the angels of paradise, or to be able to meet the Prophet

Muhammad in the hereafter. Third, the highest level of sincerity. At this level, a person performs righteous deeds without expecting any reward in this world or the hereafter, seeking only Allah's pleasure. For them, if Allah is pleased, that is sufficient.

In Surah Al-An'am (162-163), Allah states that every servant must worship solely for the sake of Allah Ta'ala:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ ١٦٢ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say (Muhammad): "Verily, my prayer, my worship, my life, and my death are for Allah, Lord of the worlds, who has no partner; and this is what I have been commanded, and I am the first to submit (Muslim)."

Ethical Message

The term "ethics" derives from the Arabic word "khuluq," which refers to the qualities, character, and moral conduct inherent in human beings (Afifi et al., 2011). According to Imam Al-Ghazali, akhlak is an ingrained character that drives a person to act naturally without needing to think deeply (Musdalifah & Hadiati Salisah, 2022). (Musdalifah and Hadiati Salisah, 2022). In the Islamic Religious Terminology Dictionary (KIAI), akhlak is defined as behavior or habit, which is closely related to human actions, so the word akhlak is often used to describe good or bad behavior (Hasiholan et al., 2020). As mentioned in the words of Allah Ta'ala in Q. S Al-Ahzab verse 21:

"Indeed, there is in the Messenger of Allah an excellent example for you, for those who hope for Allah's mercy and the Day of Judgment and remember Allah often."

One of the messages in this video revolves around a child expressing his reluctance to return to the mosque to his father. He states that he has encountered many unpleasant situations at the mosque. For example, there are people who appear to be about to pray but are actually engrossed in playing with their phones, others are busy gossiping, and some are even setting off fireworks. His father then gives him an instruction to fill a glass with water and carry it around the mosque. After they return from the mosque, his father asks if any water spilled. He also asks if his son saw anyone gossiping in the mosque. Are there still people playing fireworks or using phones in the mosque? However, all these questions are answered with "no" because he was only focused on keeping the water from spilling.

Table 6 : <https://vt.tiktok.com/ZSkVprYro/>

Title	Duration	Sound of Da'wah	Message Time Description	Video Description
Dad, I Don't Want to Pray at the		Brother, this is the reality of life. If we only focus on worship and personal matters, we won't have time to pay attention to	April 18, 2025	Dakwah Akhlak

Mosque Anymore		other people's mistakes. However, that doesn't mean we should remain silent when we see evil. When you are older, you can admonish them to do good and prevent evil.		
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Figure 6 (Father, I Don't Want to Pray at the Mosque Anymore)

This conversation teaches us that the father is educating his son with good morals. He explains simply that we should not focus too much on other people's mistakes, but that does not mean we should not practice amar ma'ruf nahi munkar (enjoining what is good and forbidding what is evil). This aligns with Hadith Arbain Nawawi No. 34, which states:

From Abu Said Al-Khudri, may Allah be pleased with him, he said, "I heard the Messenger of Allah say, 'Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue. If you cannot do that, then reject it with your heart, and that is the weakest form of faith.'" (HR. Muslim) [H.R Muslim No. 49].

Allah Ta'ala also states in Q.S Al-Hujurat Ayat 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ١١

"O you who believe, avoid much suspicion, for some suspicion is sinful. And do not spy on one another or backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And fear Allah. Indeed, Allah is the Acceptor of Repentance and the Most Merciful."

Then, the second video shows a story about a righteous man who is escorted by the angel Ridwan to heaven. As he is about to enter, he sees a young man being taken by the angel Malik to hell, and that young man is his friend from his life on earth. He then asks the angel Ridwan to take him to hell as well. He fully realized that he, being weak, would not be able to bring his friend to Paradise. Upon hearing this request, the angel Ridwan was deeply moved. Then, Allah commanded the

angel to transfer the righteous man's friend into Paradise, so that both could be together in Paradise. This was the appropriate reward for the righteous man. The message of this story will be presented in the following table:

Table 7 : <https://vt.tiktok.com/ZSkVpHxGn/>

Title	Duration	Message Sound	Time Description
Make sure you are surrounded by righteous people	2 Minutes 16 Seconds	Righteous friends not only bring peace to your life in this world, but they can also intercede for you in the hereafter. ketika di akhirat.	May 21, 2025



Figure 7 (Make sure you are surrounded by righteous people)

It was narrated from Abu Musa, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, said,

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ ، لَا يَغْدُمُكَ مِنْ صَاحِبِ الْمِسْكِ إِلَّا مَا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ ، وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً

“One who associates with the righteous and the wicked is like associating with the owner of perfume and the blacksmith. The owner of perfume will not harm you; you can buy perfume from him or at least smell its fragrance. As for befriending the blacksmith, if your body or clothes are not burned, at least you will get the unpleasant smell.” (HR. Bukhari, no. 2101).

From Abu Hurairah, may Allah be pleased with him, the Messenger of Allah, peace and blessings be upon him, said,

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

“A person will follow the habits of his close friends. Therefore, pay attention to who will become your close friends.” (HR. Abu Daud, no. 4833; Tirmidzi, no. 2378; and Ahmad, 2:344. Al-Hafizh Abu Thahir said that the sanad of this hadith is sahih).

Conclusion

After conducting a study, researchers found that the religious content on

Frianimasi's TikTok account for 2023–2024 was among the most frequently viewed videos and could be categorized into three types of religious content: creed, sharia, and morals. In detail, there are four da'wah messages related to creed, seven messages about sharia, and ten messages related to ethics. This indicates that TikTok has become one of the most commonly used media platforms, including for da'wah activities. Given this potential, da'is can leverage it to expand the dissemination of positive values. Currently, da'wah through TikTok represents a significant step forward in utilizing technology to convey da'wah messages. With the abundance of sermons available on TikTok, the distance between the audience and the da'i can be bridged, making it easier for everyone to gain an understanding of religion.

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