TIKTOK APPLICATION AS A DA'WAH MEDIA
(Analysis of Netizen Perceptions on Social Media Utilization)

Wira Hadi kusuma, Masayu Zahwa Resi
Universitas Islam Negeri Fatmawati Sukarno Bengkulu

Correspondence with Authors:
Wira Hadi Kusuma Telp: 085268270468
E-mail: wirahadi1986@gmail.com

Abstract

Kata Kunci:

Persepsi, Media Dakwah, @basyasman00

Penelitian ini dilatarbelakangi dengan adanya fenomena tiktok yang digunakan sebagai media dakwah. Objek kajian penelitian ini adalah Husain Basyaiban, seorang pegiat dakwah menggunakan tiktok dengan akun @basyasman00. Penelitian ini bertujuan untuk mendeskripsikan persepsi netizen terhadap pemanfaatan aplikasi TikTok sebagai media dakwah sekaligus mendeskripsikan persepsi netizen terhadap konten dakwah pada akun @basyasman00. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan teknik deskriptif. Hasil penelitian ini menunjukkan bahwa persepsi netizen terhadap aplikasi TikTok sebagai media dakwah dipengaruhi oleh faktor perhatian, faktor fungsional, dan faktor struktural. TikTok sebagai media dakwah dianggap mampu mempengaruhi persepsi netizen. TikTok mampu menjadi wadah yang tepat dan efektif yang bisa digunakan oleh para da'i untuk memberikan dakwah-dakwah tentang agama, hukum dalam Islam dan sebagainya. sedangkan persepsi netizen terhadap konten dakwah pada akun @basyasman00 terdiri dari tiga aspek yakni: aspek kognitif, dimana netizen menerima pesan dakwah yang disampaikan oleh @basyasman00 sehingga menimbulkan pengetahuan baru serta keyakinan terhadap konten tersebut. Aspek afektif, konten yang dibuat oleh @basyasman00 mampu menjadi penyeimbang konten-konten negatif yang ada di TikTok. Adanya konten dakwah @basyasman00 yang juga dikemas dengan menarik mampu menimbulkan efek positif terhadap diri netizen. Aspek konatif (behavior component), ilmu (pengetahuan) yang diterima oleh netizen dari konten @basyaman00 kemudian menimbulkan efek positif terhadap netizen. Sehingga menimbulkan keinginan mengimplementasikannya dalam kehidupan sehari-hari.

Abstract

Keywords:

Perception, Da'wah Media, @basyasman00

This research is motivated by the existence of the tiktok phenomenon which is used as a propaganda medium. The object of this research study is Husain Basyaiban, a da'wah activist using tiktok with the account @basyasman00. This study aims to describe netizens' perceptions of the use of the TikTok application as a da'wah media as

well as describe netizens' perceptions of da'wah content on the @basyasman00 account. The method used in this research is qualitative with descriptive techniques. The results of this study indicate that netizens' perceptions of the TikTok application as a da'wah media are influenced by attention, functional, and structural factors. TikTok as a propaganda medium is considered capable of influencing the perceptions of netizens. TikTok is able to become an appropriate and effective forum that can be used by preachers to provide preaching about religion, Islamic law and so on. Meanwhile, netizens' perceptions of da'wah content on the @basyasman00 account consist of three aspects, namely: the cognitive aspect, where netizens receive the da'wah messages delivered by @basyasman00, giving rise to new knowledge and confidence in the content. From the affective aspect, the content created by @basyasman00 is able to balance the negative content on TikTok. The existence of da'wah content @basyasman00 which is also attractively packaged can have a positive effect on netizens. Conative aspects (behavior component), knowledge (knowledge) received by netizens from @basyaman00 content then have a positive effect on netizens. So that it raises the desire to implement it in everyday life.

INTRODUCTION

Da'wah media greatly influences the results of a da'wah activity. Da'I can use various ways to communicate Islamic teachings to the wider community as a result of various advances in the use of information and technology that have occurred in the present.

This becomes an urgency in this research because it is increasingly difficult to spread Islamic da'wah as a result of technological advances that benefit humans by making it easier to interact and communicate with one another and influencing changes in certain aspects of religious life. Thus, preachers must be able to make changes in the methods and media of da'wah as a result of these technological advances. One of them is the use of social media and the internet which has a significant impact on the way audiences know about future Islamic da'wah. Audiences can switch from the physical world to the virtual world via the internet; ever since the boundaries of space, time, and location have been removed, the virtual world seems to be very strong. (A.S Haris, 2014)

Technological developments have led to the development of the internet, which can be used in the modern era as a new means of spreading da'wah and improving communication. The growth of the current internet network also makes it possible to present various types of content related to mass media technology. The use of smartphones for communication is ingrained in people's habits. As a result, some preachers are currently using various application platforms on social media as platforms to spread Islamic da'wah.

Given the increasingly popular social media programs among the general public. Therefore, one of the currently popular and viral social media platforms, namely TikTok, is currently the subject of this research. Almost every segment of society from young to old uses the social media platform TikTok. TikTok is presented in a straightforward manner to make it easier for consumers to use it. TikTok users can create short videos with distinctive and curious special effects. The app also includes tools such as music, which facilitate the user's free use for self-expression. Apart from that, another advantage of using TikTok is the interaction through the live TikTok feature which, if used according to the terms and conditions fulfilled, can generate rupiah.

Videos of specific dance styles or orchestrated dance competitions using popular music have recently started growing rapidly on the TikTok app. Install this application and play an active role in making trending videos attractive to users of the TikTok application. The average age of TikTok users in Indonesia is 14 to 24 years old, according to data from Eryastha, Head of Public Policy for TikTok Indonesia. Call it generation Y (millennials) or generation Z (generation after), but whatever you call it, TikTok's features are felt to suit the character of young people who often express themselves through artistic creations. For preachers who seek to spread Islamic da'wah on social media.

Da'wah activists of all ages, from young to old emerged. These young preachers attracted a large audience and positive responses from various circles. Likewise with Husain Basyaiban, one of the preachers who is the focus of this study. The reason Husain Basyaiban became the object of research is because

Husain is a figure or preacher who has different characteristics from the preachers, Husain preaches by means of QnA. Not only that, Husain was also able to preach according to the millennial era as it is today. Husain Basyaiban began to actively preach through his TikTok account, namely @basyasman00, from 2020 until now with a total of 5.4 million followers. Husain often displays TikTok content about faith, sharia, and worship. However, most of Husain's content is about issues concerning women.

This is an indication of the significant influence of the millennial generation in the field of da'wah. What is noteworthy is the existence of da'wah content, and the large number of content producers engaged in the field of Islamic da'wah can enrich knowledge starting from the material of aqidah, morals, sharia, or muamalah (Randani, Yulia Nafa Fitri, et al, 2021).

METHOD

This study uses qualitative methods and descriptive techniques. This method usually analyzes data inductively. Research using a qualitative approach does not draw conclusions from quantification techniques, statistical calculations, or other numerical-based methods. In-depth understanding of the subject under study is the main goal of qualitative research (Rukajat, 2018).

The researcher will describe the problem and look for relevant data, especially those related to the problem. This method was chosen because it is expected to be able to describe netizens' perceptions of the use of the tikTok application as a da'wah media and netizens' perceptions of da'wah content on the account @basyasman00.

So of course using relevant models in the analysis such as the analytical model from Miles and Huberman.

Figure 3.1 Miles and Huberman's Analysis Model
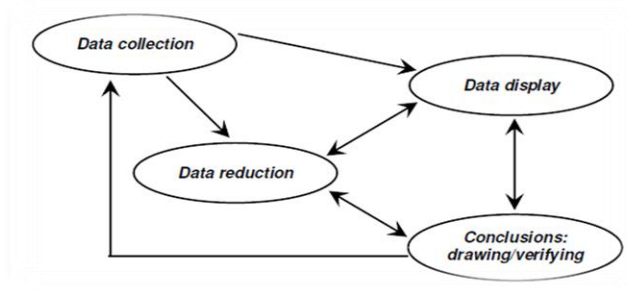
Then for information about research objects or sources, provided by research informants. Only those who are interested and often watch are targeted by informants of da'wah content through the TikTok account @basyasman00. Informants were selected and determined according to the following criteria:

1) Have an active TikTok account

2) Follow Husain Basyaiban's TikTok account

3) Frequently commenting on Husain Basyaiban's TikTok account

Researchers select informants based on logical considerations. That is, informants who meet the requirements to offer data and information that researchers need. Informants in this study amounted to 15 people. Determination of research informants using purposive sampling technique.

The following are 15 informants selected by researchers based on the criteria above: (*Research Observation Data*, 2022)

Table 3.2 : Informant Data

No	Nama Akun	No	Nama Akun
1.	@febratr	9.	@aku.syafii
2.	@sukasakasaya	10.	@rajabulamin
3.	@zieyowzi	11.	@annisa10._
4.	@aku.bae01	12.	@newrandomi
5.	@akunnnnnn.gabutttttt	13.	@lambeturis
6.	@_dilarangtanya	14.	@mslm_jourxy
		15.	@melisa___jp

RESULTS AND DISCUSSION

Perceptual Toritis Analysis

In the science of perceptual communication, information is obtained from the interpretation of messages about objects, events, or sensory stimulation relationships to interpret message (Walgito, 2004). Perception in the context of communication can be understood as the stages that are passed by each person or group to recognize and understand their environment through the five senses.

Etymologically, perception comes from the Latin perceptio which comes from the verb percipere which means to receive or take, while in English it is called perception. Perception is the interpretation of messages, information about collected things, events, or connections. Giving meaning to sensory stimuli is persepsi (Rakhmat, 2018). Perception in the psychology of communication belongs to the component of intrapersonal communication.

Understanding or assigning the meaning of information in a stimulus is a perceptual process. Perceiving actions, events, or relationships between symptoms that produce stimuli and then are processed by the brain (Ummah, 2020). The word "perception" is usually used to describe how an object or event is experienced. To develop in such a way as to enable a person to be aware of his environment, including himself, this perception is defined as a process that combines and organizes sensory (sensing) data. When a person receives an external stimulus, additional organs pick it up and send it to the brain, where perception occurs. It contains thought processes which ultimately result in understanding.

According to Bimo Walgito, perception is also referred to as the process of sensing, namely the act of a person receiving a stimulus through his senses before the process of perception occurs. The process does not just end, the stimulus continues and the perceptual process comes next (Walgito, 2004). According to William James, perception is based on information ingested by the senses from the environment and some information that is processed from memory (Malihah, 2019).

So that from the several definitions of perception that have been described above, the authors conclude that perception is an act of judgment carried out by a person after being given a stimulus from what is felt by his five senses (Munir, 2009). The stimulus then develops into a thought that ultimately makes a person

have a view regarding a case or event that is currently happening.

1. **Forms of Perception**

Perception is divided into several types depending on how the stimulus or stimuli from the senses are perceived:(Walgito, 2004)

a) Perception through the Sense of Sight

This organ is the most important organ possessed by humans for the occurrence of perception. Humans can understand what they see, this stimulus is transmitted by sensory nerves to the brain.

b) Perception through the Sense of Hearing

Hearing works similarly to sight in that it allows one to hear what causes stimuli to hit receptors. If someone can realize what is heard, then can feel what is heard, then there will be observation or perception.

c) Perception through the Sense of Smell

Through his nose, humans have the ability to smell something. The inner nose contains odor receptors or receptor cells. Part of responding to stimuli is being aware of what their sense of smell is receiving. The stimulus is in the form of a chemical object or gas that can evaporate and hit the receptors in the nose before being passed on to the brain by the sensory nerves.

d) Perception through the Sense of Taste

The tongue is where the taste buds are. Liquid is the stimulus. A person can finally realize or feel what is felt when the liquid touches the receptor cells of the tongue, which are then transported to the brain by sensory nerves.

a. Perception through the Sense of Touch (skin)

These senses are capable of feeling pressure, temperature, touch, and pain. However, not all areas of the skin can feel this feeling. Some stimuli can only be received by certain parts. The taste is the main taste of the skin. However, there are still some variations. When applying pressure or touch, stimulation is in direct contact with the skin. This stimulus will make a person aware of how smooth, hard, and soft things are (Walgito, 2004).

The basic type of perception is perception that uses all the senses, not just sight, to collect as much data as possible and according to the reality of the situation. When the stimulus is stronger, more precise results are achieved.

2. Factors Influencing Perception

Experts state that various factors, including information, expectations, and judgments, influence perceptions (Nasrullah, 2017). If a person has positive expectations and judgments about a particular situation, his perceptual state will be influenced by the expectations and judgments of that stimulus, and vice versa. The human perspective in looking at something is in line with the experience and expectations it has, thus enabling an effective and soft perception.

Robbins and Judge emphasized that perception is influenced by three factors, including the person who perceives, the subject of perception, the target, the object or subject of perception, and the situation or context in which the perception is made (Wibowo, 2019).

The other factors that influence perceptions are:(Rakhmat, 2011)

a) Attention Factor

A stimulus or set of stimuli becomes more prominent in consciousness at a time when other stimuli are fading.

b) Functional Factors

Needs, mental state, emotional climate, and cultural background are functional factors that influence perception.

c) Structural Factors

This factor comes from the nature of the physical stimulus and nerve effects caused by the individual's own nervous system.

3. Attitude Aspects

According to Baron Byrne and Myers stated that the attitude contains three aspects, namely: (Dwi Prasetia et al., 2013)

a. The cognitive component includes knowledge, opinions, and beliefs about how people perceive objects.

b. The affective component is the part related to whether a person feels happy or unhappy with the object. Both good and negative effects on the item can result from this.

c. The conative component (behavior component), namely the part related to the tendency to act towards the object. This element shows the degree of attitude, which shows the scope of the tendency to respond or behave in a certain way towards an item.

4. The Process of Perception

When the impulse is picked up by the understanding brain, the perceptual process starts. Most of the impulses that challenge the brain's understanding are filtered out, and the rest are regulated and interpreted. Selective attention or selective perception refers to the process by which a person's mind pays attention to some information while ignoring other information. Perceived qualities of people or things, particularly size, intensity, movement, repetition, and originality, impact selective attention. When something or someone is out of context, such as when hearing someone with a foreign accent, selective attention is triggered (Mubarok, 1997).

Before the process of perception, the stimulus must be received first through one of the five senses. Once a stimulus has been received, it must be transmitted before perception can occur. When information enters the body through one of the five senses, such as the eyes, ears, tongue, or skin, perception occurs (Saleh, 2004). Following the reception and interpretation of the stimulus, the person then goes through a conscious process (Saputra, n.d.). Because everyone's experiences and backgrounds with respect to the stimuli they encounter are different, so are the results of their perceptions.

Self-perception is the process of identifying oneself as the subject of perception. Everything that exists in the individual will play a role in that perception because perception is an integrated activity. (Tamburaka, 2013)

So to take a deeper look, the author pours out some da'wah content on the Tiktok @ basyasman00 account as follows:

Table 3.1: Da'wah content for the @basyasman00 account

No.	Contents	Posting of Date	Like	Comment	Viewers
1.	Never mind, let all go	3/7/2022	284.8 K	2102	1.7 M
2.	Tips for managing finances	3/7/2022	77.9 K	787	633.7 K
3.	The Prophet would cut off his daughter's hand	7/7/2022	124.8 K	1087	834.7 K

4.	Holidays the 9th or 10th?	7/7/2022	126.1 K	1508	1.0 M
5.	Qurratul uyun dan fathul izar	19/7/2022	93.8 K	1038	683.7 K
6.	Reincarnation in Islam how	24/7/2022	38.3 K	581	399.6 K
7.	3 conditions where lying is permissible	30/7/2022	204.0 K	842	1.2 M
8.	Rebuke to all	31/7/2022	289.2 K	1800	2.8 M
9.	Keep praying even though there are obstacles	31/7/2022	259.6 K	1299	2.2 M
10.	Entered heaven because of circle	15/8/2022	98.0 K	1669	476.4 K
11.	Advice	17/8/2022	120.9 K	685	687.8 K
12.	Muslims are hurting in Bali	19/8/2022	649.2 K	7206	4.5 M
13.	The difference between miracles, karomah, irhas, magic and maunah	20/8/2022	223.8 K	2201	1.6 M
14.	Oh God (Allah SWT), if you don't get married, can you?	21/8/2022	115.0 K	1415	954.2 K
15.	Advice from Buya Yahya	22/8/2022	50.6 K	452	328.3 K
16.	Responses about video dancing at the mosque	26/8/2022	82.3 K	1327	497.1 K
17.	Forced to wear the headscarf	29/8/2022	61.7 K	486	747.7 K

Based on the table above, there are 17 da'wah content created by @basyasman00 from July to August 2022. So with this, the researchers took the 5 content with the highest number of viewers, which are as follows:

1. Muslims hit Bali, with 4.5 billion spectators.

2. A warning to all, with a total audience of 2.8 M.

3. Continue to pray even though there are obstacles, with a total audience of 2.2 M.

4. Never mind, let's all go, with an audience of 1.7 M.

5. The difference between miracles, karomah, irhas, magic and maunah, with a total audience of 1.6 M.

1. **Netizens' Perception of the TikTok Application as a Da'wah Media**

Currently, the TikTok application is very widely used by various groups, in fact, almost all levels of society use this social media. The use of the TikTok application is not only for entertainment, but also as a platform for preaching for preachers. So, it's no wonder that the trending TikTok application is very useful as a propaganda medium. As the opinion of the account @pinkiepieuniq_:

> "TikTok is very popular nowadays and many people use TikTok from all walks of life. So, TikTok is very suitable to be used as a propaganda medium."(@pinkiepieuniq_, 2022)

This is also reinforced by @febratr's statement regarding the use of the TikTok application as a propaganda medium. he said:

> "Nowadays, platforms like TikTok itself have been downloaded and used by many people. There are no age restrictions, small children, teenagers, until parents use it. They definitely know about TikTok, so using TikTok as a propaganda medium has great potential to get a lot of viewers without having to meet in person and this is very effective.." (@febratr, 2022)

Not much different from the views of the two informants above, @hm15_zaza said;

> "According to Zaza, the use of TikTok is very effective in this all-electronic age, but even though we live in a modern era, we also have to be very close to Allah. So it's very effective if TikTok becomes a propaganda medium."(@hm_zaza, 2022)

@annisa10_ also thinks that the TikTok application can be used as a propaganda medium. Because the videos that appear on the homepage are random. The more you watch da'wah content, the more content that appears on the homepage will automatically be mostly about da'wah.

> "In my opinion it could be, because in the TikTok application the content that appears on the homepage randomly, the more you watch it, the more often it appears, so that da'wah can be conveyed to various groups."(@annisa10_, 2022)

In fact, TikTok does have great potential for propaganda media today. Moreover, the content in the TikTok application often displays negative content. Therefore, with da'wah content, at least it can remind TikTok users like the opinion of @ahmad syafii:

> "With so much negative content on TikTok, it's very important to use TikTok as a medium of preaching as a reminder. When people see negative content that appears on their TikTok homepage, at least it's a reminder to TikTok users not to commit adultery."(@ahmadsyafi'i, 2022)

However, as a TikTok user, you also have to sort out the da'wah information you receive while watching TikTok content. Like the opinion of the account @zieyowzi:

> "In my opinion, with tiktok as a medium of da'wah, it is very easy for us to convey or receive da'wah teachings easily. However, we still have to filter the da'wah information that we get, because not all of the lectures delivered are true and in accordance with facts, the Koran and hadith.."(@zieyowzi, 2022)

This is the same as the opinion of @rajabulamine, who said: "TikTok can be said to be effective as a propaganda medium, if it is used properly according to Islamic law."(@rajabulamin, 2022)

2. Netizens' Perception of Da'wah Content on the @basyasman00 account

@basyasman has been actively using TikTok since 2020 with a total of 5.4 million followers. @basyasman often shares da'wah messages in his greetings, these messages are usually in the form of Q&A. In his video,

@basyasman shows that the use of tiktok is not just for dancing or other things. However, TikTok can also be used to share knowledge, especially in Islam. As was the opinion of @aku.bae01 and when interviewed argued that:

> "The content is very good and useful. There are lots of lessons that can be taken. Thank God, I also apply Husain's da'wah message in my daily life."(@aku.bae01, 2022)

As with the above, followers of @basyasman00 namely @melisa___jp said:

> "The videos made by @basyasman00 are packaged very attractively and the messages conveyed by him are easy to understand. Like the content regarding reprimands for all, it reminds us not to be easy to believe and want to be held by those who are not muhrim."(@melisa___, 2022)

When interviewed, @sukasakasaya also agreed with other informants regarding the content of TikTok @basyasman00, he said:

> "I rarely play TikTok, but every time I open TikTok, Husain's da'wah appears. His preaching is very useful, especially since he is still young, it is suitable for today's children and his preaching is very nurturing."(@sukasakasaya, 2022)

This also agrees with @akunnnn.gabuttttt, he said:

> "The TikTok content is good and discussed in their own language so it's very easy for the public to understand. Even in daily life, I apply what Husain said."(@akunnnnn.gabuttttt, 2022)

In this case, it can be seen that Netizens' perception of @basyasman00's content is very influential, even to the behavior of the Netizens themselves. Same goes for @lambeturis, he says:

> "His TikTok content is interesting and not monotonous, what he says goes according to my personality, especially I am an Acehnese where religious values are highly respected. Of course, I have applied Husain's content from the past. So the content fits perfectly with me."(@lambeturis, 2022)

Unlike @_dilarangtanya when interviewed, he likes the content of TikTok @basyasman00, apart from applying it to himself. He also shares TikTok @basyasman00 content with others.

> "The presentation of the material is good and the material is very close to the conditions that are happening around us. So apart from applying it to myself, I also often share posts for other people so that they are also useful not only for me."(@_dilarangtanya, 2022)

Even when interviewed, @newrandomi said almost the same thing as the opinion of the informant above, he said:

> "The information provided is very useful for society, especially millennials who rarely touch religion, for example like me. Husain's videos are very easy to understand, so when I'm outside I keep on opening TikTok, his da'wah videos often appear. So that makes me always remember Allah wherever I am. I also share information from the video with my friends and apply it in life."(@newrandomi, 2022)

Not much different from other informants, @mslm_jourxy also said almost the same thing, that:

> "The video uploaded by Husain is good, he made a video according to the phenomena that occurred like yesterday's viral video about Gus Samsudin, it is explained in the video that the difference is irhas, that magic. From this content, we can understand the situation, what the law is like in Islam. So this video is very very good, I like it and watch it often. We can also immediately prepare it."(@mslm_jourxy, 2022)

This is in line with the researcher's analysis on the TikTok account @basyasman00, which can be seen from the positive comments from Husain's followers. That the preaching content he made was very useful for the public.

Based on the results of interviews and documentation conducted by researchers on the TikTok account @basyasman00 and netizens (@basyasman00's followers). Then the researcher will examine the research findings, as follows:

1. **Netizens' Perceptions of Utilizing the Tiktok Application as a Da'wah Media**

In the book Audience Media by Rulli Nasrullah it is written that the presence of the internet and platforms makes a difference between mainstream media netizens and second-stream media netizens (Nasrullah, 2018). Audiences (netizens) are included as active subjects in the development of interactive media today. In Musyafa's journal, states that netizens/netizens are more likely to be oriented towards popularity, viral, or booming (Musyaffa, 2022). Currently, TikTok is one of the applications that is currently viral and is becoming popular in various circles of society. Many TikTok users use this application as entertainment, looking for money and even making this application a medium of propaganda.

This is in accordance with the theory put forward by M. Bachri Ghazali, quoted by Muhazzab Said that audio-visual media is a form of communication that can be recorded either through the senses of sight or sound. such as television and video. (Video content on social media sites such as Youtube, Instagram, TikTok and other platforms, which can be heard and seen) (Muhazzab, 2013).

Based on the results of interviews with informants, the respondents argued that TikTok, which is included in the audio-visual media, is very useful as a propaganda medium in the modern and technological era as it is now.

This is in accordance with the factors that influence perception in Jalaludin Rakhmat's book, namely: (Rakhmat, 2011)

a. Attention factor, when other stimuli or stimuli are more prominent. This is the same as what netizens experienced when they saw the da'wah that appeared on their TikTok homepage was able to grab netizens' attention compared to other content (such as dance, drama, etc.).

[45]

b. Functional factors, TikTok is considered an effective medium for preaching. It can be seen from the large number of TikTok users from various walks of life, so that the function of TikTok as a da'wah media is considered capable of providing netizens' needs regarding religion as well as being a reminder for netizens.

c. Structural factors, the nature of the stimulus and nerve effects generated by the individual's own nervous system. Structural factors are factors from outside the individual, for example, environment, culture, norms, etc.

Based on the 3 factors above, it can be seen that the use of TikTok as a propaganda medium is considered capable of influencing the perceptions of netizens. TikTok is felt to be able to become an appropriate and effective forum that preachers can use to provide their sermons regarding religion, Islamic law and so on..

2. Netizens' Perception of Da'wah Content @basyasman00

In this study, netizens' perceptions of @basyasman00's da'wah content, as in the theory presented in Jalaluddin Rakhmat's book entitled Psychology of Communication, perception is the interpretation of messages about things, events, or connections collected. Giving meaning to sensory stimuli is perception (Rakhmat, 2018). Starting from the emergence of a stimulus received by netizens into his brain, so that a thought process occurs which eventually emerges an understanding.

Based on the theory above, according to netizens' perceptions of @basyasman00's da'wah content that the da'wah delivered by @basyasman00 was well received by netizens.

So that in this case, Husain who acts as a communicator (da'i) is able to provide and direct messages in his da'wah content properly to netizens by using the right media, namely TikTok..

Not only that, Husain's way of conveying da'wah is also very good so that it is easily accepted and understood by netizens, this is in accordance with the principles of da'wah in Q.S An-Nahl: 125

Meaning: Call on people to the way of your Lord with wisdom and good lessons, and argue with them in a good way. Truly your Lord He is the one who knows better about who has strayed from His way and it is He who knows better those who are guided

Netizens' perceptions of @basyasman00 content can be seen from 3 aspects, namely as follows:

a. The cognitive component includes knowledge, opinions, and beliefs about how people perceive objects. In this case netizens received the da'wah message conveyed by @basyasman00, giving rise to new knowledge and confidence in the content. As is the case with the content "Reprimand to All", the content explains the prohibition against contact with non-mahrams. In essence, seen in the surrounding environment, the public (netizens) consider contact with non-mahrams such as teachers, clerics, cousins, etc., to be normal. Whereas in the teachings of Islam it is prohibited. Of course this makes additional insight and knowledge for netizens.

b. The affective component is the part that relates to whether a person feels happy or displeased with the object. Both good and negative effects on the item can result from this. This can lead to positive and negative things about the object. Based on the results of interviews with informants, @basyasman00's da'wah content caused pleasure for netizens when they saw the da'wah content he made. According to netizens, the content created by @basyasman00 can balance the negative content on TikTok. So that with the submission of akwah @basyasman00 which is also packaged attractively (by inviting netizens to QnA in the comments column), it can have a positive effect on netizens.

[47]

c. The conative component (behavior component), namely the part related to the tendency to act towards the object. This element shows the degree of attitude, which shows the scope of the tendency to respond or behave in a certain way towards an item. In this case, the knowledge received by netizens from @basyaman00 content then has a positive effect on netizens. So that it creates a feeling of desire to implement it in everyday life.

CONCLUSION

Based on the results of the research and discussion that the author has described regarding netizens' perceptions of the use of the tiktok application as a propaganda medium through case study research that the author conducted on the tiktok@basyasman00 account, it can be concluded that:

1. Netizens' perceptions of the TikTok application as a da'wah media are influenced by attention, functional, and structural factors. TikTok as a da'wah media is considered capable of influencing the perceptions of netizens. TikTok is able to become an appropriate and effective forum that preachers can use to provide da'wah about religion, Islamic law and so on.

2. Netizens' perceptions of da'wah content on the @basyasman00 account consist of three aspects. The first aspect is cognitive, in which netizens receive da'wah messages conveyed by @basyasman00, giving rise to new knowledge and confidence in the content. The second aspect is affective, the content created by @basyasman00 is able to balance the negative content on TikTok. The existence of da'wah content @basyasman00 which is also packaged attractively can have a positive effect on netizens. The third aspect is conative (behavior component), knowledge (knowledge) received by netizens from @basyaman00 content which then has a positive effect on netizens. So that it raises the desire to implement it in everyday life.

REFERENCES

A.S Haris, S. (2014). *Sosiologi Komunikasi Massa*. Simbiosa Rekatama Media.

Dwi Prasetia, D., Murtiadi, A., & Ekawati, A. R. (2013). *Pengantar Psikologi Umum*. Graha Ilmu.

Malihah, N. (2019). Tiktok dalam Perspektif Al-qur'an. *Jurnal AT TAHFIZH*, *Vol.1*(No.1).

Mubarok, A. (1997). *Psikologi Dakwah*. Pustaka Firdaus.

Muhazzab, S. (2013). *Efektivitas Dakwah di Lembaga Permasyarakatan*. Palopo: Lembaga PenerbitanKampus Stain Palopo.

Munir, A. S. (2009). *Ilmu Dakwah*. Amzah.

Musyaffa. (2022). PendampinganLiterasi Media dan Diseminasi Berita Layak Islami terhadapMahasiswa di Bengkulu. *Manhaj: JurnalPenelitian dan Pengabdian Masyarakat*, *Vol.11*(No.2).

Nasrullah, R. (2017). *Media Sosial Perspektif Komunikasi, Budaya, dan Sosioteknologi*. Simbiosa Rekatama Media.

Nasrullah, R. (2018). *Khalayak Media*. Simbiosa Rekatama Media.

Rakhmat, J. (2011). *Psikologi Komunikasi*. PT Remaja Rosdakarya.

Rakhmat, J. (2018). *Psikologi Komunikasi* (Revisi). PT Remaja Rosdakarya.

Randani, Yulia Nafa Fitri, et al. (2021). Strategi Pemanfaatan Aplikasi Tik Tok Sebagai Media Dakwah Untuk Kaum Milenial. *At-Thullab: Jurnal Mahasiswa Studi Islam*, *Vol.3*(No.1).

Rukajat, A. (2018). *Pendekatan Penelitian Kualitatif (Qualitative Research Appoarch)*. Deepublish.

Saleh, A. R. (2004). *Psikologi: Suatu Pengantar Dalam Perspektif Islam*. Kencana.

Saputra, W. (n.d.). *Pengantar Ilmu Dakwah*. PT.Raja Grafindo Persada.

Tamburaka, A. (2013). *Media Literacy: Intelligent Media Audience Mass Media*. Rajawali.

Ummah, A. H. (2020). Dakwah Digital dan Generasi Milenial (Menelisik Strategi Dakwah Komunitas Arus Informasi Santri Nusantara. *Tasâmuh*, *Vol.18*(No.1).

Walgito, B. (2004). *Pengantar Psikologi Umum*. Andi Offset.

Wibowo, A. (2019). Penggunaan media sosial sebagai trend media dakwah pendidikan Islam di era digital. *Jurnal Islam Nusantara*, *Vol.3*(No.2).