

Da'wah Method Through Interreligious Dialogue On the Tiktok Account @Yusuf.Pi.3

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Abstract

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The development of social media, especially TikTok, has created a new space for da'wah activities that are not only monologic, but also dialogic, involving adherents of various religions. This study aims to analyze the application of the da'wah method through interfaith dialogue using TikTok. This study highlights how the Al-Bayanuni concept approach related to the da'wah method is implemented through interfaith dialogue using TikTok. The method used in this study is a descriptive qualitative approach with interviews, observation, and documentation as data collection techniques. The results show that the da'wah method through interfaith dialogue on the TikTok account @yusuf.pi.3 refers to the da'wah method according to Al-Bayanuni, which consists of the Sentimental da'wah method (Heart to Heart) demonstrated by the use of polite, firm, and clear language; the Rational da'wah method (Head to Head) demonstrated by opening dialogue sessions and question-and-answer sessions related to Islamic teachings; and the Sensory method (High Value to High Value) demonstrated by the use of visualizations to clarify the meaning of Quranic verses.

Abstrak.

Perkembangan media sosial, khususnya TikTok, telah menghadirkan ruang baru bagi aktivitas dakwah yang tidak hanya bersifat monologis, tetapi juga dialogis dengan melibatkan pemeluk agama yang beragam. Penelitian ini bertujuan untuk menganalisis penerapan metode dakwah melalui dialog antaragama menggunakan media sosial tik tok. Penelitian ini menyoroti bagaimana pendekatan konsep Al-Bayanuni terkait metode dakwah yang diimplementasikan melalui dialog antaragama menggunakan media sosial tiktok. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif dengan wawancara, observasi, dan dokumentasi sebagai teknik pengumpulan data. Hasil penelitian menunjukkan bahwa metode dakwah melalui dialog lintas agama pada akun TikTok @yusuf.pi.3 merujuk pada metode dakwah menurut Al-Bayanuni, yang terdiri dari metode dakwah Sentimentil (Heart to Heart) yang ditunjukkan dengan penggunaan bahasa yang santun, tegas, dan jelas, metode dakwah Rasional (Head to Head) yang ditunjukkan dengan membuka sesi dialog dan sesi tanya jawab terkait ajaran Islam, serta metode Inderawi (High Value to High Value) yang ditunjukkan dengan penggunaan visualisasi untuk memperjelas makna ayat Al-Qur'an.

Kata kunci: Metode Dakwah, Dialog antaragama, media sosial

INTRODUCTION

The industrial revolution 4.0 and the social revolution 5.0 mark the development of era that makes human life easier. The rapid development of technology requires Islam to continue to adapt with various changes to maintain the existence of the Islamic religion (Burhanudin et al., 2019). The development of era also influences the shift in religious and cultural values which can have an impact on the disruption of people's social life (Pimay & Savitri, 2021). Therefore, Islamic teachings that contain ideal values need to be conveyed and spread to others, especially to people who do not understand the teachings of Islam. In order to make the teachings of Islam can be conveyed and understood well by mankind, it is important to do da'wah (Sumadi, 2016).

Da'wah is an activity to spread Islamic teachings as well as inviting mankind to goodness. Da'wah is an invitation for people to stay away from Allah's prohibitions and do His commands (Hendra et al., 2023). Da'wah is an inseparable part of the life of religious people. In the teachings of Islam, da'wah is obligatory both to fellow Muslims and to those who have not yet embraced Islam (Ismatulloh, 2015). The obligation of da'wah has been affirmed in the Qur'an, exactly in surah Ali Imran verse 104. Allah *Subhanahu wa Ta'ala* said:

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

Translation: "There should be among you a group of people who call for righteousness, to do what is righteous, and prevent from doing evil. They are the lucky ones."

Terjemahan: "Hendaklah ada di antara kamu segolongan orang yang menyeru kepada kebajikan, menyuruh (berbuat) yang makruf, dan mencegah dari yang mungkar. Mereka itulah orang-orang yang beruntung."

Da'wah is a communication process whose success can be seen from how far the message or information conveyed by the sender (*da'i*) can be understood by the recipient (*mad'u*) (Kasir & Awali, 2024). Da'wah aims to make Islamic teachings can be practiced in daily life as well as disseminated to others to make Islamic teachings a guideline in living life in this world and the hereafter. Therefore, da'wah needs to be done wholeheartedly (Arkiang & Adwiah, 2019).

Da'wah needs to pay attention to the use of appropriate methods because the success of da'wah can also be influenced by the methods applied. Effective methods applied in one region are not necessarily relevant to other regions because the problems faced during da'wah are increasingly complex and diverse (Ritonga, 2019). If da'wah is carried out in an inappropriate method, so the message conveyed can cause misunderstanding and distortion of meaning (Lestari, 2020).

Surah Al-Nahl verse 125 is one of the verses of the Qur'an that is related to the ideal method of da'wah. *Allah Subhanahu wa Ta'ala* said:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation: "Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path, and He knows best who is guided."

Da'wah has a great contribution to the spread of Islamic teachings. The development of Islam, including in the archipelago (*nusantara*), is inseparable from the da'wah practiced (Hayat & Riam, 2022). History shows that da'wah activities have been carried out since the prophet era. At that time, da'wah was carried out to disseminate Islamic teachings by moving from one region to others, because technology was still limited at that time (Randani et al., 2021). As a religion that has a strong foundation, Islam is able to face various challenges along with the development of era. Advances in communication technology provide an opportunity to utilize the internet as a means of fast and practical information dissemination (Rustandi, 2019). The development of the digital era has led to a transformation in da'wah approaches and strategies. The technology such as the internet and social media presents a new space to spread religious teachings while expanding the reach of the audience (Surbakti et al., 2023).

Digitalization in various aspects of life presents its own challenges, including in da'wah broadcasting. When compared to the past, the good use of social media can make the dissemination of information faster and more wide, in this case, including da'wah. However, there are other challenges such as the rise of da'wah content that contains false information and can be misleading, this is feared to trigger hostility between religious people (Rani, 2023).

Along with the development of era, da'wah faces many challenges that are increasingly diverse such as ridicule, rejection, and even slander (Nikmah, 2020). In addition, religious and cultural plurality is increasingly seen as a characteristic of society so that preachers are required to be able to interact with individuals from various backgrounds of beliefs. Thus, there is a challenge to build a dialogue of interreligious understanding while maintaining the integrity of each other's teachings (Abdurrahman & Badruzaman, 2023). Therefore, da'wah requires a method and strategy to be able to adjust to the conditions of the community (*mad'u*) as a recipient of information (Fitriyani et al., 2023). Today's da'wah needs to be more flexible and concern to the use of persuasive language so that the message conveyed can be well received (Hidayat, 2019).

Da'wah activities through social media have recently become a trend. This is influenced by changes in the condition of the community (*mad'u*) who are exposed to the rampant use of social media so, it makes people easier to access digital da'wah content. However, this change also presents challenges in the form of radicalism and the spread of hoaxes that need to be watched out for (Marwantika, 2021). These challenges can be faced if social media platforms can be used as an object of da'wah appropriately. In addition, da'wah through social media will make easier to attract the attention of the younger generation (Generation Z) who actively use social media in their daily lives (Husna, 2023).

Social media consists of several types of platforms that can be used as a medium for preaching such as Facebook, YouTube, Instagram and many more (Wibowo, 2019). Social media allows two-way communication in various forms through writing, visuals, and audiovisuals. It is certainly more practical

because it is not limited by space and time (Burhanudin et al., 2019). One of the social media that can be used for da'wah is TikTok. TikTok is a social media platform that allows its users to record, edit, and upload a video of a certain duration (Putra et al., 2023).

Other features that TikTok has is Live Streaming. This feature allows someone who has a certain number of followers to broadcast, answer questions, give opinions, and provide responses directly to the target audience, in this case the people who watch the live broadcast (Saadah, 2022). In 2018, TikTok was reported that it has been downloaded 45.8 million times worldwide. In Indonesia, the number of users is estimated around 10 million people and most of the users are teenagers (Bulele & Wibowo, 2020).

Related to the advantages of the feature and the number of TikTok users in Indonesia, this platform has a great opportunity to be used as a new medium for preaching. The da'i can create a variety of content to convey da'wah with their own methods and strategies (Falestyana Sari & Ulfa Ni'amah, 2022), for example, through the interfaith dialogue method. Interreligious dialogue is a conversation conducted between two or more religious believers with the aim of conveying and listening to the opinions of others that is carried out clearly, openly, and without prejudice. Interfaith dialogue is a means to share values so that dialogue participants can build mutual trust (Aijudin, 2017).

In addition, the TikTok platform is considered to have the potential to be an effective da'wah medium, because the da'wah content provided is easily accepted by the public (Muharani dkk, 2025). The advantage of TikTok media lies in interactive features such as comments that allow two-way communication between the preacher (*da'i*) and the audience (Buhari, 2024). This shows the effectiveness of TikTok as a da'wah medium in accordance with current technological and societal developments. One of the *da'i* who uses the TikTok platform as a medium for da'wah through the interfaith dialogue method is Ustadz Muhammad Yusuf. Through his TikTok account @yusuf.pi.3, currently Ustadz Muhammad Yusuf has a total of 503.5 thousand followers and has hundreds of content aimed at conveying and sharing Islamic teachings, especially in interreligious dialogue.

TikTok as one of the leading platforms among the young generation today, has the opportunity to be used as a new media in da'wah activities. This research is expected to contribute to the development of digital da'wah. The results of this research are also expected to be a guide for *da'i* in creating persuasive da'wah content.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive method to understand deeply about the application of the Al-Bayanuni concept related to the da'wah method implemented through interreligious dialogue using TikTok social media. The main goal of this approach is to capture social reality holistically, according to the context and direct experience of da'wah practitioners.

The primary data in this study was obtained through in-depth interviews directly from the main source of information in the study, namely Ustadz Muhammad Yusuf as the data source and the owner of @yusuf.pi.3 account through interviews and observations. In addition, secondary data were obtained

from literature studies that included literature which related to da'wah methods, digital media, and various other relevant sources of information to support the analysis.

RESULTS AND DISCUSSION

Interfaith Dialogue on Tiktok Account @Yusuf.Pi.3

Da'wah through interfaith dialogue on the TikTok account @yusuf.pi. utilizes the live streaming feature as the main means in da'wah activities. The live broadcast feature on the TikTok platform provides an invitation option for other accounts to join the joint broadcast, which is then used by Ustadz Muhammad Yusuf to invite dialogue participants from various religious backgrounds to discuss and exchange views live.

The use of this technology makes the dialogue process that was originally carried out conventionally to be more efficient and interactive, because it allows two-way communication without being limited by geographical distance. However, technical challenges such as internet connection disruptions sometimes become obstacles that can hinder the smooth flow of dialogue. This is in accordance with the opinion of Fakhuroji (2024) who states that the internet and social media have influenced the way humans communicate, obtain information, and interact through media. In addition, the internet and social media also allow a person to share the views they have to the public.

Based on the Technological Determinism Theory initiated by Marshall McLuhan, technology, especially the media, has an important role in determining the way how individual in society think and feel something, as well as perform certain actions. One of the ideas in this theory is "The medium is the message" which means that the medium or communication channel determines the substance of the communication process. McLuhan also revealed that mass media is an extension of the human senses (The extension of a man). This can be seen from how technological developments can affect all aspects of human life (McLuhan, 1964). Thus, mass media, in this case the TikTok platform, can be a means to convey da'wah messages to the public.

The dialogue is begun by opening the live stream on the @yusuf.pi.3 account and specifying a theme to be discussed. After that, Ustadz Muhammad Yusuf will activate a feature that allows viewers to join. Dialogue participants selected to join are asked to activate their cameras and provide feedback on the topics being discussed. Dialogue participants were not only given the opportunity to provide an opportunity to respond, but also the opportunity to ask questions related to the teachings of Islam that they wanted to know. This method makes the dialogue participants have an understanding of Islamic teachings that they may not have learned before. Rosidah et al. (2024) added that interreligious dialogue can help eliminate prejudices and stereotypes against religious teachings. Dialogue makes the participants get better understanding about the values, practices, and beliefs that are considered important for believers of other religions. Thus, interreligious dialogue has an urgency to be created as a means for various religious groups to listen and understand each other.

Da'wah Method Through Interreligious Dialogue on TikTok Account @yusuf.pi.3

Sentimental Method

Based on the results of the observations made, the implementation of the sentimental method on the TikTok account @yusuf.pi.3 can be seen through the language style and communication attitude used by Ustadz Muhammad Yusuf. The language that he uses sounds polite but still firm, so that the message of da'wah can be conveyed clearly without offending other parties. In addition, Ustadz Muhammad Yusuf also showed patience and was able to control emotions during dialogue. He consistently advised the participants and audience not to insult or demean other religious worships, as a form of application of da'wah based on love and good communication ethics. What was conveyed by Ustadz Muhammad Yusuf is also stated in surah Al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation: "There is no compulsion in the religion (of Islam). Truly, it is clear that it is the right path from the wrong path. Whoever disobeys the obligation and believes in Allah has indeed clung to a very strong rope that will not be broken. Allah is All-Hearing and All-Knowing."

According to Al-Bayanuni (2010), The sentimental method has three characteristics:

- Using the style of *mau'idzoh hasanah* (good teaching), it is shown by advising dialogue participants and live viewers to use good language, helping dialogue participants who have difficulty in expressing their opinions, and inviting live viewers to pray for dialogue participants to get guidance.
- Showing manners and affection for dialogue participants, it is shown by calling dialogue participants as "good people", giving appreciation to the live broadcast audience and giving appreciation to dialogue participants who have serious intentions to learn and express opinions well.
- Meeting the needs of mad'u both materially and non-materially, it is shown by providing information related to donations and their distribution to the audience during the live broadcast.

In the implementation of this method, Ustadz Muhammad Yusuf uses his ability to listen and understand every opinion or question expressed by the dialogue participants, then answer them using smooth and flexible language so that the message conveyed is easy to understand by the dialogue participants. This is in line with what was expressed by Komara (2021) that a preacher must master persuasive communication techniques in order to influence mad'u to change the attitudes, views, and behaviors in a good way.

The communication skills shown through interfaith dialogue on the TikTok account @yusuf.pi.3 were able to move the hearts of dialogue participants and live broadcast viewers. A preacher must be able to master communication skills that consist of the ability to convey ideas calmly, effectively, and confidently both in oral and written form, the ability to listen and respond wisely, the ability to convey the message clearly and consider the level of understanding of the *mad'u* (Aini & Don, 2022).

Rational Method

The application of rational methods on the TikTok account @yusuf.pi.3 can be seen from the use of logical analogies and invitations to think and reason based on verses of the Qur'an. In every dialogue, Ustadz Muhammad Yusuf always tries to provide rational and easy-to-understand arguments, especially when answering the question about syubhat or doubts raised by discussion participants.

One of the examples appears when a participant asks about the portrait of the Prophet Muhammad (peace and blessings of Allaah be upon him). Ustadz Muhammad Yusuf explained that the absence of images or portraits of the Prophet Muhammad is a form of prevention against cult or excessive worship. This explanation is in accordance with Surah Al-Jinn verses 22-23:

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ۚ وَلَنْ أجدَ مِنْ دُونِهِ مُتَحَدًا ۚ

Translation: "Say, 'Surely there is no one who can protect me from Allah's punishment, and I will have no refuge except Him.'"

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۗ

Translation: "(All I can do) is to convey (warnings) from Allah and His treatise. Whoever disobeys Allah and His Messenger will surely have Jahannam hell. They remain in it forever."

According to Al-Bayanuni (2010), The rational method has characteristics as follows;

- a. The use of Qiyas (analogy).
- b. Debate, discussion and dialogue.
- c. The use of parables both explicitly and vaguely.
- d. Telling rational learning stories.

The application of rational methods on the TikTok account @yusuf.pi.3 is clearly seen through Ustadz Muhammad Yusuf's efforts in opening a space for dialogue and discussion with live broadcast viewers from various religious backgrounds. Through dialogue or question and answer sessions, he provided an opportunity for *mad'u* to convey ideas, views, and questions about Islamic teachings and the da'wah message conveyed. Giving *mad'u* the opportunity to make dialogue and ask questions is in line with the characteristics of an open and rational modern society. The da'wah message conveyed will trigger *mad'u's* reasoning in receiving da'wah messages. Thus, opening a space for dialogue can support the achievement of the goal of wise da'wah, where *mad'u* actively involves their intellect rather than involving doctrine or coercion (Suwari & Pradesa, 2019).

Sensory Method

The application of the sensory method on the TikTok account @yusuf.pi.3 can be seen from the way Ustadz Muhammad Yusuf explains the verses of the Qur'an that discuss about the changes in previous books. For dialogue participants who are not Muslim, the understanding of the meaning of a verse is sometimes still abstract and difficult to understand directly. To overcome that problem, Ustadz Muhammad Yusuf uses visualization so that the message conveyed can be captured through the five

senses, so that the meaning of the verse becomes clearer and easier to understand. This approach shows that sensory methods are effectively used in digital da'wah, as they help *mad'u* understand religious concepts through experiences that can be seen and felt in real life.

Delivering da'wah by using the visualization can help Ustadz Muhammad Yusuf to clarify the reason why Muslims cannot praise the gospel (*inji*) that exists today. This is also in line with Surah Al-Hijr verse 94:

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Translation: "So (the Prophet Muhammad) conveys openly everything that is commanded to you and turn away from the polytheists."

According to Al-Bayanuni (2010), The sensory method has three characteristics such as:

- a. Using things that are sensory or things that can be recognized through the five senses.
- b. Through hands-on (direct) practice.
- c. Provide an example that reflects morals and worship.
- d. Avoid misuse by using hands.
- e. Narrating the Miracles of the Prophets and Messengers that are sensory.
- f. Through a role play or performance.

The application of the sensory method can be seen how Ustadz Muhammad Yusuf uses stories and visualizations in conveying his da'wah message. Through this approach, concepts that were originally complex and abstract can be explained in a simpler and easier way for *mad'u* to understand. By using understandable comparisons, da'wah can simplify abstract concepts into interesting and easier way to understand. Thus, *mad'u* can understand and interpret the message of da'wah conveyed effectively (Rahman, 2025).

CONCLUSION

Referring to the da'wah method based on Al-Bayanuni, the da'wah method through interfaith dialogue on the TikTok account @yusuf.pi.3 consists of methods, namely the sentimental da'wah method (*heart to heart*), the rational da'wah method (*head to head*), and the sensory da'wah method (*high value to high value*). In the application of the Rational Method (*Head to Head*), Ustadz Muhammad Yusuf opened a space for dialogue and discussion that allowed for an open exchange of ideas between himself and participants from various religious backgrounds. He also gave participants the opportunity to ask questions about Islamic teachings, and respond the questions with logical arguments and Qur'an-based reasoning. Dialogue is carried out without coercion, but through an invitation to think and reflect on the meaning of the verses of the Qur'an, thus it encourages *mad'u* to understand the teachings of Islam rationally. In the application of the Inderawi Method (*High Value to High Value*), Ustadz Muhammad Yusuf seeks to visualize verses of the Qur'an or abstract religious concepts so that they are easier to understand by dialogue participants. Through this approach, the message of da'wah conveyed becomes

more concrete and can be captured through the five senses, thus it helps *mad'u* understand Islamic values more clearly and deeply.

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