Interactive Da'wah Communication of Ustadz Syam on TikTok

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Abstract

TikTok is a da'wah communication medium for preachers containing content related to religious teachings. Each da'wah content receives various responses and reflects an interactive communication model. Thus, this study aims to investigate the interactive communication model within religious preaching on TikTok. The study focuses on the responses of internet users to the religious leader Ustadz Syam's content, as featured on his TikTok account @syam_elmarusy. The primary data was gathered using a qualitative approach, employing the netnography method. The content analysis method with the interactivity theory was used for analysis. The findings suggest that interactivity in religious preaching on TikTok can be divided into three categories: user-to-system interactions (such as likes, views, and subscribers), user-to-user interactions (such as comments from internet users), and user-to-document interactions (such as sharing content with other users). The results illustrate the interconnected pattern of interactivity between internet users, the content creator, and the TikTok platform, where all parties reinforce and complement each other.

Keywords: Da'wah, interactivity, netizen, TikTok.

Abstrak

TikTok merupakan media komunikasi dakwah para da'i yang berisi konten-konten yang relavan. Setiap konten dakwah mendapatkan tanggapan yang bervariasi dan merefleksikan model komunikasi yang interaktif. Penelitian ini bertujuan untuk mengetahui bagaimana model komunikasi interaktif dakwah di ruang digital melalui analisis terhadap respon netizen pada konten Ustadz Syam di TikTok. Penelitian ini menggunakan pendekatan kualitatif dengan metode netnografi. Sumber data primer diakses dari konten dakwah di akun TikTok @syam_elmarusy. Teknik analisis yang digunakan adalah analisis isi

dengan teori interaktivitas. Hasil penelitian menunjukkan bahwa interaktivitas dalam konteks komunikasi dakwah terbagi menjadi tiga bagian, yaitu user-to-system *(likes, views, dan subscribers),* user-to-user yang diilustrasikan dengan komentar dari netizen, dan user-to-document merupakan upaya untuk berbagi dengan pengguna lain. Akun TikTok Ustadz Syam menegaskan pola interaktivitas menghubungkan seluruh aktivitas interaksi netizen sebagai reaktif, pembuat konten sebagai aktivis, dan sistem platform TikTok yang saling bersinergi.

Kata kunci: Dakwah, interaktivitas, netizen, dan TikTok.

A. Introduction

The proliferation of da'wah on social media platforms such as TikTok has been met with negative reactions from "netizens" or internet users. Some research suggests that the use of digital media may negatively impact its users, particularly adolescents and children (Sutrisno, 2022). Additionally, TikTok has been criticized for hosting content contrary to Islamic teachings, such as videos depicting fun and pornographic acts (Ramadhani, 2021). Furthermore, TikTok has been identified as a space where cyberbullies can occur (Febty & Qodir, 2022). Studies also show that negative perceptions and responses to the platform among communities are often rooted in dissatisfaction with the type of information and content services being offered, as well as the presence of immoral and unethical behavior on the platform (Syamsiani & Munfangati, 2022; Deriyanto et al., 2018).

Recently, TikTok has been widely used in the field of education. Teachers and school students have found TikTok to be an enjoyable and effective learning medium (Dewanta, 2020). This utilization aligns with educational policies that optimize digital media technology to enhance student performance and abilities (Warburton, 2022). TikTok is also utilized as a learning medium for Islamic and religious studies and a medium of da'wah. In this regard, Islamic da'wah on TikTok is primarily dominated by millennial Islamic preachers who tend to be more adaptable to contemporary developments (Nafa et al., 2021). The optimal utilization of TikTok for the needs mentioned above is supported by the availability of various TikTok

templates that can be used to create instantly engaging content (Altania & Sungkono, 2021). In its use for Islamic da'wah, TikTok has become the primary medium for modern Islamic preachers in Indonesia, such as Ustadz Syam and Ustadz Felix, to interact with their congregation (mad'u).

Previous research on social media and da'wah has focused on revealing users' motivations in utilizing social media platforms such as TikTok as a medium for da'wah. According to Ahmad Khairul Nuzuli, netizens use TikTok mainly for social interaction and entertainment (Nuzuli, 2022). However, there is also a growing interest in exploring the potential of TikTok as a medium for da'wah, focusing on identifying effective methods, patterns, and optimization strategies. Other studies have shown that optimizing TikTok for da'wah can help strengthen the Muslim community (Pamungka et al., 2022) and promote diversity (Supratman et al., 2022). The younger generation of Muslims, particularly those who are considered "digital natives" (Marcotte, 2015), have been identified as crucial figures in leveraging TikTok for da'wah (Maghfirah et al., 2021). One example is the use of TikTok by Islamic Boarding Schools as a form of digital marketing by creating attractive text and video content (Isnaini & Fauzi, 2022).

Furthermore, previous studies on users' reactions to social media content have focused on economics, health, and public policy. For example, Corey Basch and colleagues have analyzed users' responses to public health phenomena by examining the language used in a text, audio, and video content (Basch et al., 2022). Additionally, content uploaded on TikTok has also been used as a medium of communication to the public regarding government policies, such as those related to the Covid-19 pandemic (Kopecka-Piech & Łódzki, 2022). In this regard, Dina Hanifa and her team have argued that netizens can effectively respond to the content they encounter on TikTok by commenting on it (Hanifa et al., 2021); thus, the comments section serves as a platform of interaction between netizens and the account owner.

Previous researches about using TikTok for religious purposes suggest that most studies on TikTok have focused on identifying effective methods and patterns for using the platform for educational purposes. Therefore, there is a lack of research on users' responses to the content, particularly da'wah content, that is uploaded on the platform. In light of this, the current study aims to investigate the concept of interactivity as a netizen response to various TikTok features such as "like," "subscribe," "view," "comment," and "share" concerning da'wah activities. The underlying premise of this research is that netizens' reactions to these TikTok features can vary greatly and provide different forms of communication (Akhter et al., 2021).

Filling the gaps left by previous studies, this research focuses on how interactivity is a netizen's response to TikTok as a medium for spreading *da'wah*. It is because TikTok, as a da'wah media, stimulates a wide range of netizen responses. In line with that, the object of this research is the TikTok feature (like, subscribe, view, comment, and share) which is used by netizens to respond to Ustadz Syam's TikTok content. The number of subscribers reached 3.6 million showing very intensive netizen interaction activity on Ustadz Syam's TikTok account. For that purpose, it is necessary to make in-depth observations of how netizens respond to Ustadz Syam's *da'wah* content. Consequently, these reactions can be identified in various response variants, such as positive, negative, and patterns of interactivity.

This research addresses the gaps in previous studies by focusing on netizens' responses to TikTok as a medium for da'wah. TikTok, as a medium for da'wah, can elicit a wide range of reactions from its users. Therefore, this research focuses on the TikTok features (like, subscribe, view, comment, and share) that netizens use to respond to the TikTok content of Ustadz Syam, a preacher with 3.6 million subscribers on TikTok. Thus, this research aims to discover how netizens construct communication interactivity as a response to optimizing TikTok for Islamic preaching. This research will be informed by Dick and Schreiber's idea that every text on social media contains ideologies

and various understandings that can influence readers (Dijk, 2011, Schreiber, 2017).

B. Method

This research utilized a qualitative content analysis with a netnography perspective (Costello & McDermott, 2017). As a research methodology, content analysis involves a comprehensive examination of written or printed information in mass media or social media. As the founder of the symbol coding technique, Harold D. Lasswell described the content analysis as a scientific research approach aimed at describing the content characteristics and drawing inferences from it. In carrying out this research, an objective, valid, reliable, and replicable systematic identification of the visible (manifest) communication content is conducted (Eriyanto, 2011). Additionally, the netnography method was employed to gain a deeper understanding of netizens' culture, interactions, and activities in cyberspace (Fitriyah & Nurhaeni, 2021; Irawan, 2022). Netnography enables the researcher to uncover non-verbal responses to netizen messages (Başaslan & Aydn, 2022) or comments in the comments section on the TikTok account of Ustadz Syam.

The scope of this research is limited to the contents posted by Ustadz Syam on TikTok. The observation and data collection period will commence from January 2022 to June 2022, encompassing all the content published by Ustadz Syam during this duration. Although Ustadz Syam's content uploads reached 44 over six months, not all of them contained da'wah content. Hence, the researchers have established a population limit to streamline the study. According to Sugiyono (2011), population refers to the domain of generalization that encompasses objects or subjects with specific qualities and characteristics determined by the researchers for study and conclusion drawing. This study's population is confined to the contents posted from January to June 2022.

Applying the population limitation of da'wah content from January 2022 to June 2022 on Ustadz Syam's TikTok account revealed that there were ten pieces of da'wah content. These were then utilized as the sample for the study. The sample represents a portion of the population and is selected through specific methods (Suharsimi, 2006). Given that the population size is less than 100, the entire population is being utilized as the sample in this study. Thus, this study's sample is the ten da'wah content obtained based on the sampling technique outlined above.

Table 1. Da'wah Content of Ustadz Syam's TikTok from January to June 2022

Time	Title	Number of			
		Comment	Like	View	Share
14/01	Healing Rasullulah	62	7827	157,8k	210
16/01	Muslim Seorang yang Memberikan Keselamatan	15	3725	166,6k	17
01/02	Bacaan Di Malam Pertama Bulan Rajab	1060	207,5k	1,5m	1068
03/02	Ciluk ب	2058	114,8k	815,2k	790
16/03	Malam Nishfu Sya'ban	139	1,5m	8,9m	112,7
21/03	Pawang Hujan Syar'i	3402	743,5k	8,6m	3605
04/04	Rukun Puasa	1673	353,4k	3m	11,4
12/04	Musuh Terbesar Saat Bulan Ramadhan	339	81,2k	605,9k	2447
20/04	Hanya Dengan Mengingat Allah Hati Menjadi Tenang	101	35,2k	486,7k	1094
30/06	10 Awal Dzulhijjah Melebihi 10 Awal Ramadhan	1237	148,2k	1,4m	6279

The data for this research is classified into two categories: primary and secondary data. The primary data is obtained from netizens' comments on Ustadz Syam's posts. In contrast, secondary data is gathered from various da'wah contents of Ustadz Syam that have been uploaded and re-uploaded by other individuals for further dissemination. Additionally, secondary data is procured from multiple articles or other scientific sources relevant to the subject under investigation. The observation and data collection period begins

from Ustadz Syam's content published in 2022 up to September 2022. The data collection methodology applied is the snowball sampling, which entails identifying, selecting, and continuously collecting relevant comments.

Moreover, the data analysis technique utilized in this study is content analysis. This method will be employed to recognize all messages conveyed by the media account owner or communicator and all activities, actions, and messages from the netizens to the account owner. Through the use of content analysis, the results of the data analysis will offer conclusions based on the description of the data. Each comment will undergo analysis and be categorized into positive, negative, neutral, and resistant comments.

C. Result and Discussion

Ustadz Syam is a renowned name in the online da'wah scene in Indonesia. His full name is Syamsuddin Nur Elmarusy, born on September 15, 1992, in Maros, South Sulawesi. During his youth, Syam spent about six years at a boarding school where he studied traditional Islamic texts, the Quran, and others. He later pursued a master's degree in Qur'anic Sciences at the College of Qur'anic Science (PTIQ). Before gaining notoriety, Syam served as an imam at a mosque in the Depok area, specifically at the Dian Al-Mahri Golden Dome Mosque. He is known for his adaptable nature, evidenced by his modern appearance, typical of millennials. Syam initially wrote scripts for lectures by Ustadz Maulana. He was eventually offered to give da'wah alongside Ustadz Maulana on the "Islam Itu Indah" program on one of Indonesia's most prominent private TV stations.

Ustadz Syam's popularity has risen due to his unique approach to preaching, which is informal and relatable to the masses. Additionally, his marriage to a well-known TikTok personality has also gained attention from the public and further contributed to his popularity. Although the short duration of their acquaintance before marriage sparked curiosity, Ustadz

Syam's relatable preaching style ultimately made him a well-known figure in online da'wah in Indonesia.

1. Ustad Syam's Tiktok Social Media Profile

TikTok is a short-video-sharing platform that has become very popular in Indonesia since 2020. It was first launched in Indonesia in 2017 but faced negative perceptions from the public due to the lack of educational and informative content being shared on the platform. In 2018, the Indonesian Ministry of Communications and Information Technology blocked TikTok for two years due to its negative influence on society. Despite this, TikTok has continued to grow in popularity, and as of July 2021, it has over 92.2 million active users in Indonesia, which is expected to continue to grow.

TikTok is a popular social media platform that has found a multitude of uses among its users. One of how it is utilized is for preaching. People from all walks of life and backgrounds come together on the platform to spread their message and share their beliefs with a vast audience. The short-form video format of TikTok provides an easy and accessible means for individuals to communicate their ideas, making it a valuable tool for preaching and spreading awareness. Whether a religious leader sharing their sermons or a motivational speaker delivering inspiration, TikTok is becoming an increasingly popular platform for people to share their messages and reach a wider audience.

Ustadz Syam is a well-known figure on TikTok, with a large following of 3.6 million subscribers. He has managed to create content that resonates with his audience, as evidenced by the 115.5 million likes his posts have received. These numbers demonstrate Syam's exceptional ability to engage and entertain his followers on the platform. He has become a popular figure on TikTok and social media in general, making him a highly sought-after influencer and content creator. His success on TikTok can be attributed to his unique style and relatable content. He creates educational and entertaining videos, often discussing spiritual and religious topics in a lighthearted manner.

This has made him a favorite among his followers, who tune in regularly to watch his latest posts.

The extensive reach of Ustadz Syam's TikTok presence drives him to expand his account further and generate a greater impact on society through his dissemination of Da'wah. By disseminating the message of Islam, he aspires to foster love, peace, and understanding among individuals from diverse backgrounds, thereby bridging divides and promoting unity. Additionally, he endeavors to supply educational and motivational content to the youthful demographic to inspire them to lead a life of significance and purpose. Through his utilization of the TikTok platform, Ustadz Syam can reach a significant number of individuals, thereby positively impacting their lives. His objective is to serve as an exemplary representative of the Islamic faith.

The production of content shared on Ustadz Syam's platform is primarily influenced by the requests made by subscribers. To keep pace with the dynamic and rapidly evolving social media landscape, Ustadz Syam meticulously monitors trending topics and incorporates them into the content he produces. To ensure the highest level of comprehensibility and accessibility, he uses subtitles in his videos. This approach appeals to a broader audience and enables him to reach out to specific demographic groups who may be challenged by auditory content.

One such demographic group that stands to benefit from this approach is individuals with disabilities, particularly those with hearing impairments. Including subtitles in his videos provides these individuals with an equal opportunity to understand and engage with the content, thereby contributing to the overall impact that Ustadz Syam aims to generate through his platform. Ustadz Syam's strategic approach to content creation and dissemination is designed to cater to his subscribers' needs and preferences while ensuring that his message reaches the widest possible audience. By combining trending topics with subtitles, he can foster a sense of inclusiveness and promote his message of love, peace, and understanding among people from all walks of life.

2. Responses in the Comment Section of Ustadz Syams' Posts

The comments section on TikTok serves as a platform for users to communicate with the account owner. Users can express their thoughts and respond to the content they have viewed through written comments. The number of comments on a post can indicate its popularity and reach among users. One of Ustadz Syam's viral posts is a video about the "Rain Handler in Islam," published on March 21, 2022, on his TikTok account. This video has received a significant response, with 8.6 million views, 743.6 thousand likes, 3412 comments, and 3604 shares. This post generated a vast number of responses from netizens, such as the one below:

> "I was also told to read it every time I finished dhikr. It was right at the cottage". "In my opinion, yes, it's okay with the rain handler, but in Islam, he asks Allah, not from anyone," "If it rains, we just read this, Allahumma Shohiban Nafi'an," "I'm sure that Allah who always rains or whatever is not human."

On January 14, 2022, Ustadz Syam published a video on his TikTok account discussing the healing practices performed by Prophet Muhammad. The video received 157.8 thousand views, 7827 likes, 62 comments, and 210 shares from users. The video highlights the Prophet's journey to Cave Giro, where he walked about 10 kilometers to seek peace and heal himself. During his time there, he engaged in a bit of talk, ate a little, slept a little, and had a little interaction. The video sparked a discussion among users and received supportive comments, reflecting their agreement with Ustadz Syam's perspective.

Additionally, Ustadz Syam's video, published on March 16, 2022, was viewed by 8.9 million users, received 1.5 million likes and 13.9 thousand comments, and was shared 112.7 thousand times. In the video, Ustadz Syam explained the significance of the Night of Nisfu Sya'ban and the sunnah practices related to it. The interaction from users was very high, with many leaving positive comments, such as praying for Ustadz Syam and themselves. This demonstrates that the audience well-received content and created a positive perception, as reflected in the comments section.

Below are comments regarding Ustadz Syam's post about Nisfu Sya'ban:

"Mashallah, it is cool to hear Ustadz cry, I am still excited for Ustadz's lectures." "Masyaallah fat ustad, stay healthy, sir and his wife, hopefully, there will be a baby soon, amen YRA." "Today is my birthday. Hopefully, my wish will come true, amen, God." "Bismillah, please pray that I will get married in 2022, amen." "Sorry, Ustadz, I want to ask about a fake hadith about the ritual of nisfu sya'ban. Is it true that the hadith is fake, Ustadz? Please enlighten me because I'm confused."

Ustadz Syam's video on the pillars of fasting, published on April 2, 2022, was viewed by 3 million users, received 353.4 thousand likes and 1679 comments, and was shared 11.4 thousand times by viewers. The video discusses the importance of having the right intention and controlling one's passions while fasting. The comments section was dominated by positive remarks and several comments asking for clarification on the source of information presented. Ustadz Syam responded to the questions and provided references to support his teachings. The enthusiasm and engagement of the audience show the growing popularity and impact of Ustadz Syam's preaching content on TikTok among the wider community using the platform.

Ustadz Syam also created a TikTok video about the sunnah practices to be performed on the first ten days of the month of Dzulhijjah, published on June 30, 2022. The video was viewed by 1.4 million users, received 148.1 thousand likes and 1241 comments, and was shared 6274 times. The comments section was dominated by positive remarks regarding the content and Ustadz Syam, who was holding his child in the video. Positive responses and questions from users show that the content was well-received and that there is still a lack of awareness among some users about the sunnah practices in the first ten days of Dhulhijjah. However, creating such content can broaden the viewers' knowledge and understanding.

In another video, Ustadz Syam emphasized the significance of greeting other Muslims, published on January 26, 2022, and viewed by 166.6 thousand users. The content received 15 comments and 3,753 likes. The comments were

overwhelmingly positive and included prayers, requests to share the content, and responses to questions.

Ustadz Syam also discussed the importance of worshiping and praying during the night of the seventh month in the Islamic calendar, Rajab. This content was viewed by 1.5 million people and received 207.5 thousand likes and 1060 comments. The comments were mainly positive and showed the audience's enthusiasm toward Ustadz Syam's preaching. No negative comments were found, and some words were inquiries to clarify the legal basis and source of the preaching.

Netizens also commented on Ustadz Syam's video describing the *"Ciluk ـب"* controversy. In the content, Ustadz Syam explained about makharijul huruf and clarified the *"Ciluk ـب"* controversy. This content received 2058 comments, 111.48 thousand likes, and 815.2 thousand views. The response from netizens to the content showed a variety of responses. Some netizens' responses led to Ustadz Syam giving appreciation for providing new knowledge. However, some netizens responded with jokes.

Ustadz Syam's content on the dangers of mental illness received a total of 35.2 thousand likes and 101 comments. This content was published on November 14, 2021, and has been viewed by 486.7 thousand viewers. The content focuses on the importance of remembering Allah and how it can help calm the mind and prevent mental illness. In the comments section, it can be seen that netizens respond positively to the content by offering prayers for those who have mental illness and for Ustadz Syam himself. This shows that the audience is aware of the importance of mental health and the role of religion in promoting well-being.

Many netizens also shared their experiences with mental health, further emphasizing the need for discussion on this topic. The positive response to this content also highlights the impact of Ustadz Syam's preaching on the community. By sharing their experiences, netizens also contribute to creating a supportive community that promotes mental health and well-being. Overall,

the response from netizens to Ustadz Syam's content on mental health is evidence of the positive impact of his preaching on the community. The engagement of netizens on this topic also indicates the importance of raising awareness about mental health and the role of religion in promoting well-being. The positive response to Ustadz Syam's content on mental health shows that his preaching is well-received and appreciated by the community.

Netizens also commented positively on Ustadz Syam's content regarding lessons in the month of Ramadan, where he explained that the month of Ramadan teaches us that the biggest enemy in our life is ourselves. Here, Ustadz Syam shared his insights on fasting and pointed out that the biggest challenge during this period comes from within oneself, specifically from desires and temptations. He emphasized that the inner struggle with one's lust makes fasting an actual test of self-control and spiritual discipline. This thought-provoking message received a considerable response from netizens, who were moved by the depth of the message and appreciated the reminder to be mindful during the fasting period. The message not only resonated with those who practice fasting, but also with those who are seeking to improve their self-discipline and lead a more virtuous life. This content, however, generates only 339 comments and 605.9 thousand views.

Ustadz Syam's content received mixed reactions from the public, with some netizens expressing unfavorable opinions. Specifically, the content in question dealt with the Night of Nisfu Sya'ban. Despite garnering over 13,400 comments, the text sparked disagreement and contradictory comments from some individuals. This can be seen in the impartial tone of the text. The response indicating a conflict with Ustadz Syam's views is demonstrated by comparing and contrasting the arguments presented. Netizens pointed out that some of the arguments about Nisfu Sya'ban are not mentioned in the Al-Qur'an. They further substantiated their claims by citing Ustadz Adi Hidayat and Ustadz Khalid Basalamah as sources of comparison.

Additionally, the content on "pawang hujan in Islam" received conflicting reactions from netizens, with over 3,410 comments and 743,600 likes. Some comments expressed clear disapproval of Ustadz Syam's argument. In contrast to the previous content, the opposing views expressed by netizens are more overt. They believe that the phenomenon of rain handlers in Indonesia is a cultural tradition passed down from their ancestors and that they possess specific skills and knowledge. Thus, they argue that not all human activities need to be tied to religious teachings, as this can lead to societal debates and divisions.

The responses to Ustadz Syam's posts reveal that the arguments he presented in the content received criticism from internet users. They believe that the "rain handler" tradition, which has been a part of people's lives for a long time and is considered natural, does not warrant a discussion about Islamic law. Some internet users commented that Ustadz Syam only uses this opportunity to gain fame. They suspect he is exploiting the current excitement surrounding the MotoGP event at the Indonesian Mandalika Circuit to increase his popularity on social media.

3. Interpretation of TikTok Responses as a Da'wah Media

The data analysis revealed that internet users actively responded to the da'wah (Islamic preaching) posted by Ustadz Syam. The primary response observed was in the form of a user-to-system interaction pattern. This pattern demonstrates the interaction between internet users as responders to the account owner (activist) in the form of likes, subscriptions, and views. Communication in this scenario tends to follow a one-way pattern (unidirectional communication) through the features available on TikTok. Computer-Mediated Communication (CMC) technology facilitates the exchange of messages between the activist and responders. The 3.6 million subscribers can demonstrate the user-to-system interaction on Ustadz Syam's TikTok account it has accumulated. Additionally, the number of likes and views on certain content has exceeded 1 million. Thus, the internet users'

response activities, like likes, subscriptions, and views, show a user-to-system pattern, where they respond directly to the content published by Ustadz Syam through engagement activities such as viewing, liking, or following the account.

In addition to the likes, subscriptions, and views, TikTok also provides a comment section, which serves as a platform for internet users to respond to the content they view. These responses are directed towards the account owner (activist) through text-based media in the comment column. The responses received from internet users were diverse and included both positive and negative comments. Positive comments express forms of support, gratitude, and usefulness. These positive comments from internet users indicate that the content published by Ustadz Syam is perceived as optimal and valuable as an educational tool for the public.

Furthermore, some internet users also made comments that elicited negative responses. These negative responses were expressed in the form of resistance or disagreement with the arguments presented by Ustadz Syam. Internet users commented on comparing ideas with other Ulama' (Islamic scholars) and literary sources. This disapproval was conveyed in less normative language, which could form a negative perception among internet users who read it. Thus, the responses in the comment section, which tend to be divided into positive and negative, represent a user-to-user interaction pattern, whereby there is a direct, two-way communication or dialogue between internet users and the activist Ustadz Syam.

Moreover, the share feature on the TikTok application represents another aspect of internet user interaction. This feature allows users to share content they have watched with others and provides a platform for internet users to re-post content and expand its reach on social networks. As seen in the case of Ustadz Syam's content, the high level of engagement from internet users can be observed from the substantial number of shares. This data suggests a user-to-document communication pattern, where internet users

express their support for Ustadz Syam's da'wah content, which is predominantly positive. The user-to-document reflects internet users' interactivity in re-uploading the content to other media accounts. Thus, the sharing activities of internet users indicate their interactive response to Ustadz Syam's social media account for da'wah purposes.

D. Conclusion

The research studies netizens' responses to using TikTok by Ustadz Syam as a medium for preaching in Islam. The answer was enthusiastic, demonstrated by the high number of views, likes, comments, and shares on the da'wah content. The study categorizes the netizens' interaction with the platform into three types: user-to-system, user-to-user, and user-to-document. The results show that TikTok has become a successful means of preaching in the current era and a part of the community. The study expands McMillan's concept of social media interactivity on the aspect of da'wah in Islam. However, the data collected is limited to comments, and further research is recommended to analyze the phenomenon of da'wah and social media interactivity.

The study concluded that netizens' response to the use of TikTok by Ustadz Syam as a medium of preaching is evident in the interactivity among netizens, account owners, and the TikTok platform system. The findings showed that the activities of likes, views, comments, and shares reflect the interactive response of netizens to the da'wah content on Ustadz Syam's social media account. However, the study is limited to collecting data from netizens' comments. Therefore, recommendations for further research are needed to expand the understanding of the phenomenon of da'wah and social media interactivity, with a focus on text-based netizen interactivity in the comment column.

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