

Live Streaming Based Da'wah Strategy on Social Media (A Case Study of the TikTok Account @Kadamsidik00)

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Abstract

Live streaming has developed into one of the digital media used as a means of conducting online religious study sessions (pengajian) because it enables direct and interactive communication. This study aims to analyze the role of live streaming on the TikTok account @kadamsidik00 (Husain Basyaiban) in conveying religious messages, interacting with the audience, and strengthening digital da'wah practices. The research employs a qualitative method with a content analysis approach. Data were obtained through observation of live broadcasts, documentation of activities, and content analysis of the da'wah messages delivered. The findings show that live streaming functions as a communicative medium that is interactive and responsive to audience needs. The live broadcast feature not only facilitates the delivery of religious material but also opens a space for dialogue through question and answer sessions, strengthens the closeness between the preacher (dā'ī) and the congregation, and expands the reach of da'wah messages. In addition, the use of this medium shapes a pattern of da'wah communication that is more adaptive to the characteristics of social media users. The study concludes that live streaming is an effective means of supporting online religious study sessions because it offers flexible access, more intensive interaction, and relevance to the development of digital communication technology.

Keywords: Live Streaming; Online Religious Study; Digital Da'wah; TikTok; Religious Communication

Abstrak

Siaran langsung telah berkembang menjadi salah satu media digital yang digunakan untuk menyelenggarakan kajian keagamaan secara daring karena memungkinkan komunikasi yang langsung dan interaktif. Penelitian ini bertujuan untuk menganalisis peran siaran langsung pada akun TikTok @kadamsidik00 (Husain Basyaiban) dalam menyampaikan pesan keagamaan,

berinteraksi dengan audiens, serta memperkuat praktik dakwah digital. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis konten. Data diperoleh melalui observasi siaran langsung, dokumentasi kegiatan, dan analisis konten terhadap pesan-pesan dakwah yang disampaikan. Hasil penelitian menunjukkan bahwa siaran langsung berfungsi sebagai media komunikasi yang interaktif dan responsif terhadap kebutuhan audiens. Fitur siaran langsung tidak hanya memfasilitasi penyampaian materi keagamaan, tetapi juga membuka ruang dialog melalui sesi tanya jawab, mempererat kedekatan antara pendakwah (*dā'ī*) dan jemaah, serta memperluas jangkauan pesan dakwah. Selain itu, penggunaan media ini membentuk pola komunikasi dakwah yang lebih adaptif terhadap karakteristik pengguna media sosial. Penelitian ini menyimpulkan bahwa siaran langsung merupakan sarana yang efektif untuk mendukung kajian keagamaan daring karena menawarkan akses yang fleksibel, interaksi yang lebih intensif, serta relevansi dengan perkembangan teknologi komunikasi digital.

Keywords: Live Streaming; Kajian Agama Online; Dakwah Digital; TikTok; Komunikasi Keagamaan

INTRODUCTION

The development of digital technology has changed the way Muslims access and carry out acts of worship, including religious study sessions (pengajian). Whereas such sessions were previously held mainly face to face in mosques, Islamic study circles (majelis taklim), or Islamic boarding schools (pesantren), this practice has now shifted into the digital realm through the live streaming features of various social media platforms. TikTok, as one of the short video and live broadcast platforms widely used by Indonesia's younger generation, has become a space exploited by preachers to hold online, interactive religious study sessions. This phenomenon is part of a broader trend: the growing consumption of religious content through social media among Generation Z, who tend to prefer digital platforms over conventional religious sources as references. This situation positions digital preachers as a strategic bridge between traditional Islamic values and the fast paced, visually oriented lifestyle of young people.

One interesting phenomenon in the development of digital da'wah on TikTok is the use of the live streaming feature by the account @kadamsidik00 (Husain Basyaiban). Through live broadcasts, this account not only delivers

religious material but also opens a space for dialogue with the audience through realtime question and answer sessions and discussions. This pattern of communication shows that live streaming is no longer merely a means of disseminating information, but also a medium that builds interaction, closeness, and congregational involvement in the practice of online religious study. From the perspective of New Media Theory, digital media are characterized by interactivity, ease of access, and freedom from spatial and temporal constraints. According to Manovich (2001), new media are marked by digitization, interactivity, and users' ability to participate actively in the communication process, while Lévy (1997) explains that digital media create a new communication space that enables the wideranging exchange of information through internet networks. These characteristics are clearly evident when religious study sessions are held via live streaming, since the material delivered can be followed simultaneously by users from various regions as long as they have internet access making live streaming not only a means of disseminating information but also an effective da'wah development tool for reaching communities that were previously difficult to reach through conventional study methods.

A number of earlier studies have discussed the @kadamsidik00 account, though with a focus different from that of this study. Salsyabila (2024) examined the relationship between the account's social media content and Generation Z's level of emotional intelligence using a quantitative, questionnairebased approach, while Riskiyah et al. (2024) investigated the influence of the account's da'wah on students' social interaction using the Pearson Product Moment correlation and simple linear regression methods, finding that the more intensively respondents accessed the account's da'wah content, the higher their social interaction. Rapit et al. (2025) likewise examined the effectiveness of the account's da'wah from students' point of view. Besides quantitative approaches, other studies have applied content analysis to videos from the @kadamsidik00 account to identify da'wah messages relating to aspects of creed (akidah), morals (akhlak), and Islamic law (syariah), as well as Islamic religious education values such as muamalah, akidah, worship, and akhlak, delivered in language that is easy to understand and suited to the needs of young people. In general, these studies have remained focused on analyzing the content of da'wah messages and the influence of @kadamsidik00's already published, static TikTok content on viewers' knowledge, attitudes, emotional intelligence, and social interaction;

none has specifically made the practice of live streamed religious study sessions on this account its primary focus. The phenomenon of short video based digital preachers has also drawn international scholarly attention for example, Hew's (2018) analysis of visual persuasion in Felix Siau's da'wah, Nabilah et al.'s (2021) study of Husain Basyaiban's personal branding through TikTok content, and studies of rhetoric and religious moderation in TikTok da'wah by Ahmad et al. (2022) and Rahman et al. (2025) which collectively affirm that short video platform based digital da'wah is a research issue developing globally and is not confined to the Indonesian local context alone.

The novelty of this study lies in its shift of focus from analyzing the content of sermons in conventional video form toward examining da'wah practice through live streaming, which unfolds interactively on digital media. This study not only examines the content of da'wah messages delivered by the preacher but also analyzes the interaction patterns between the preacher and the virtual congregation, the use of digital features to build two way communication, and the forms of audience participation during the broadcast. It further explores how the concepts of presence, engagement, and religious experience are constructed through the live streaming format, which has characteristics distinct from other digital da'wah media so that live streaming is viewed not merely as a means of conveying religious messages, but as a virtual socioreligious space that shapes patterns of communication, participation, and collective experience in digital da'wah practice. The significance of this study extends beyond the context of digital da'wah in Indonesia, contributing also to the broader discourse on digital religious communication, given that the shift of worship and religious learning into digital space is a global phenomenon that continues to develop alongside advances in communication technology. This discourse aligns with international studies of digital religion (Campbell, 2012; Campbell & Tsuria, 2022), which show that the transformation of religious practice through digital media occurs across religions and countries, as seen in the live broadcast of Catholic Mass in Poland during the pandemic (Przywara et al., 2021) and in the dynamics of parasocial interaction between broadcasters and viewers in livestreaming sessions more generally (McLaughlin & Wohn, 2021). This study thus positions the practice of livestreamed religious study sessions in Indonesia as part of the broader digital religion discourse, rather than as an isolated local phenomenon.

Based on the background, the theoretical gap, and the novelty outlined above, this study is framed around three research questions: (1) how is the

livestreaming practice used in organizing online religious study sessions on the @kadamsidik00 account; (2) how does the pattern of interaction between the preacher and the virtual congregation form during livestreaming sessions; and (3) what role does live streaming play in constructing the meaning of presence and the religious experience of the congregation in this online study practice. To answer these questions, this study employs a descriptive qualitative approach with a casestudy method. The article is organized into several sections: the method section outlines the research approach and procedures; the results and discussion section presents findings on live streaming as a da'wah medium, patterns of congregational interaction, and the reach of da'wah, which are then linked to Diffusion of Innovation theory and Computer Mediated Communication (CMC); and the concluding section summarizes the study's conclusions and its theoretical and practical contributions to the study of digital da'wah communication.

METHOD

This study uses a qualitative approach with a descriptiveanalytical method and a casestudy design focused on the TikTok account @kadamsidik00. This approach was chosen because the study aims to explore in depth the practices, meanings, and interaction patterns that emerge in online religious study activities via live streaming phenomena that are contextual, dynamic, and complex, and therefore cannot be adequately explained through quantitative data alone. The theoretical framework applied combines New Media Theory (Manovich, 2001; Lévy, 1997), Diffusion of Innovation Theory (Rogers, 2003), and the concept of Computer Mediated Communication (CMC) as developed by Walther (1996) through the hyperpersonal communication model. Together, these frameworks shape how the livestreaming feature is understood both as an interactive communication space and as an innovation adopted because of its relative advantages over conventional study methods. This framework guided the research questions toward three aspects: the practice of organizing sessions, patterns of interaction, and the meaning of presence in online religious study.

The researcher served as the main instrument, tasked with observing, recording, collecting, and interpreting the research data, assisted by observation guidelines, documentation guidelines, and semistructured interview guidelines for supporting informants. The research population comprised all livestreamed religious study activities held by the @kadamsidik00 account across various digital platforms, with the sample selected through purposive sampling based on three criteria: (1) livebroadcast sessions with a religious or studysession

theme; (2) sessions that could be observed or documented by the researcher during the study period, namely March May 2026; and (3) sessions conducted on various digital platforms, such as TikTok Live as well as other virtual spaces such as Roblox, in order to obtain a broader picture of da'wah practice through live streaming.

Data were collected using three main techniques. First, participant and nonparticipant observation was conducted by following several livestreaming sessions to examine the study process, the pattern of communication between the preacher and the virtual congregation, and viewer responses. Second, documentation was carried out by collecting broadcast recordings, screenshots of the comment section, and supporting data such as broadcast duration, number of viewers, and interaction activity. Third, unstructured interviews were conducted with a number of viewers or virtual congregation members selected through purposive sampling based on the intensity of their participation in the comment section and their willingness to serve as supporting informants, with variation in age and place of residence, as an additional data source for understanding the experiences and meanings that emerged while following the online study sessions. The collected data were then analyzed using the Miles and Huberman interactive analysis model, comprising data reduction, data display, and conclusion drawing/verification; data from observations, documents, and interviews were selected, grouped, and thematically analyzed based on interaction patterns, the material taught, and the use of digital features.

Data validity was checked through source triangulation comparing information from observations, documents, and interviews and method triangulation comparing results from different data collection techniques to ensure the consistency of findings. The researcher also conducted repeated observations of several live streaming sessions so that the data obtained would reflect a consistent pattern of practice rather than a one off, unrepeatable occurrence. Research ethics were observed by protecting the privacy and confidentiality of the identities of viewers who served as supporting informants, and by using only public data openly available on the digital platforms observed.

RESULT AND DISCUSSION

Live Streaming as a Medium for Delivering Da'wah

The findings show that the live streaming feature on the @kadamsidik00 account enables religious learning to take place directly and immediately, allowing the congregation to follow the material without being restricted by place and time. The material delivered covers creed (akidah), worship, morals (akhlak), and discussions of everyday life issues connected to Islamic values, presented in language that is easy for various age groups to understand and

enriched with contextual examples from daily life. This finding aligns with Manovich's (2001) view of new media as interactive and free from spatialtemporal constraints, and reinforces Ibad's (2024) finding that digital da'wah literacy on TikTok effectively reaches audiences across generations. Compared with previous research, which generally analyzed already published, static video content, this finding confirms that the live nature of the broadcast adds value in the form of freshness and contextual relevance of the da'wah message that static video content cannot provide. This pattern of delivering easily understood, contextual material is also consistent with Nabilah et al.'s (2021) finding on the authentic personal branding strategy in Husain Basyaiban's TikTok da'wah content, and reinforces the observations of Cervi (2021) and Montag et al. (2021) that the short, interactive video format characteristic of platforms like TikTok is distinctively effective at capturing the attention and engagement of young people.

Congregational Interaction through the Comment Feature

The comment section during live streaming sessions functions as a twoway communication space between the preacher and the congregation. The congregation not only responds to the material delivered but also poses religious questions that are answered directly and verbally by the preacher, forming a twoway communication pattern that is difficult to achieve through conventional da'wah media. Besides questions, the comment section is also filled with expressions of gratitude, requests for prayer, and personal experiences shared by congregation members, indicating an emotional bond between the audience and the online study activity. This finding reinforces the idea of ComputerMediated Communication (CMC), which holds that communication through digital media can produce effective social interaction even without direct facetoface contact, and is consistent with Riskiyah et al.'s (2024) finding that the intensity of accessing da'wah content on the @kadamsidik00 account correlates with increased social interaction among viewers. This pattern is also relevant to Salsyabila's (2024) finding on the relationship between the account's content and Generation Z's emotional intelligence, indicating that congregation members' emotional engagement during livestreaming sessions also contributes to the audience's psychological dimension, not merely to religious cognitive aspects. Theoretically, this pattern of emotional closeness between the preacher and the virtual congregation can be explained through the concept of parasocial

interaction in the livestreaming context (McLaughlin & Wohn, 2021), which shows that messagesource characteristics in this case the preacher's communication style and responsiveness to the comment section are the main predictors of parasocial closeness between a broadcaster and their viewers.

A Wider Reach of Da'wah

Live streaming on the @kadamsidik00 account has also proven able to reach audiences from various regions, as reflected in the origins of user comments coming from across different areas of Indonesia. The absence of geographical boundaries allows the study sessions to be followed by people with limited time or limited direct access to a majelis taklim, making live streaming a more inclusive alternative da'wah medium. This finding is in line with Lévy's (1997) view that digital media create a new communication space enabling the wide exchange of information across geographical boundaries, and reinforces Rapit et al.'s (2025) finding on the effectiveness of this account's digital da'wah in the view of students from diverse backgrounds. This pattern of extending reach across geographical boundaries through live religious broadcasting is also consistent with findings in other religious contexts globally for instance, the live broadcast of Catholic Mass that reached congregants across parishes in Poland during the COVID 19 pandemic (Przywara et al., 2021), which shows that live streaming worship is a religious adaptation strategy that cuts across traditions and countries.

Live Streaming, Diffusion of Innovation, and the Expanding Meaning of Digital Da'wah

Overall, the findings of this study show that live streaming has undergone a functional shift, from being initially dominated by entertainment purposes to becoming an effective da'wah communication tool. The @kadamsidik00 account uses this feature as a widely accessible space for religious learning that also enables direct interaction. This finding aligns with Rogers's (2003) Diffusion of Innovation Theory, which states that an innovation will be adopted if it offers a greater relative advantage compared with previous methods; in this context, live streaming offers easier access, time efficiency, and a wider reach among the congregation than face to face study sessions. From the perspective of da'wah communication theory, this finding confirms that the success of da'wah no longer depends on the physical presence of the preacher (dā'ī) and congregation in the

same space, but can instead be facilitated flexibly by social media in line with advances in information technology.

Nevertheless, this study also identified several obstacles in the practice of online religious study via live streaming, including viewers' level of comprehension being highly dependent on broadcast duration and internet connection stability, as well as the rapid flow of interaction in the comment section, which means not all congregational questions can be answered by the preacher. This finding complements Andriani's (2025) study on the transformation of Islamic da'wah on YouTube and TikTok, which likewise identified technical challenges and limited interaction as consequences of the social media platform based digital da'wah format.

Theoretical Implications

This study contributes to the development of digital communication theory by showing that the live streaming feature functions not only to disseminate information but also as a space for social interaction and religious learning. In addition to reinforcing Diffusion of Innovation Theory and Computer Mediated Communication, this study shows that digital da'wah has a more participatory communication character than traditional da'wah media. The novelty of this study lies in its analysis of online study practices through TikTok's live streaming feature on the @kadamsidik00 account, a topic still rarely examined in the literature on digital da'wah communication in Indonesia, and it confirms that the successful delivery of religious messages through digital media depends not only on the content of the material but also on the intensity of interaction between speaker and listeners through various digital platform features. By connecting these findings to the digital religion framework (Campbell, 2007, 2012; Campbell & Tsuria, 2022), this study further affirms that religious authority in the digital era is no longer singular and hierarchical, but is instead negotiated interactively between the preacher and the congregation through the participatory features of digital platforms a pattern also found in digital religious practices across various religious traditions and national contexts (Przywara et al., 2021; McLaughlin & Wohn, 2021).

CONCLUSION

This study reveals that live broadcasts on the TikTok account @kadamsidik00 function as an effective online study platform for conveying

religious teachings, establishing two way communication between the preacher and the congregation, and extending the reach of da'wah without the constraints of place and time. The use of the live streaming feature produces a more dynamic, engaging pattern of interaction suited to the characteristics of social media users, thereby strengthening da'wah practice in the digital space. These findings are consistent with Diffusion of Innovation Theory and Computer Mediated Communication (CMC), which indicate that the application of digital technology can enhance the effectiveness of da'wah communication through ease of access, direct interaction, and active audience engagement. This study is expected to enrich the study of digital da'wah by positioning live streaming as a means of religious communication that not only conveys da'wah content but also builds the congregation's active participation in the religious learning process. Future research is recommended to broaden the scope of study to other da'wah accounts and to use more varied data triangulation methods in order to strengthen the generalizability of the findings.

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