

The Communication Strategy of Ustadz Abdil Muhadir Ritonga in Spreading Islamic Da'wah Content on TikTok

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Abstract

This study aims to examine the da'wah communication strategies employed by Ustadz Abdil Muhadir Ritonga through the social media platform TikTok in disseminating Islamic da'wah content. As a digital medium popular among younger generations, TikTok offers both significant opportunities and challenges for da'wah, particularly due to its short video duration and the dominance of entertainment-oriented content. A qualitative approach was applied using a case study method, with data collected through interviews, observations, and documentation. The findings reveal that Ustadz Abdil Muhadir Ritonga employs three da'wah communication strategies: sentimental (emotional), rational (intellectual), and sensory (practical). His distinctive style of da'wah is characterized by the use of humor, Islamic poetry, and a delivery that is heartfelt and easily understood by diverse audiences. These strategies have proven effective in capturing audience attention and fostering positive interaction on social media. This study underscores the importance of adapting da'wah strategies to technological developments and audience characteristics in the digital era.

Keywords

Communication Strategy, Da'wah, TikTok, Ustadz Abdil Muhadir Ritonga, Digital Media, Islamic Content, Social Media

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1. INTRODUCTION

Da'wah is defined as the process of inviting people to do good and abandon evil deeds. In carrying out da'wah, a da'i seeks to transform the bad behavior of an individual or a group into better conduct by encouraging them to engage in virtuous acts, refrain from wrongdoing, and uphold the truth against falsehood (Fauzi, 2023).

Communication can be understood from both etymological (linguistic) and terminological (conceptual) perspectives. From an etymological standpoint, Roudhonah, in her book on communication studies, explains that the term derives from several words such as *communicare*, meaning "to participate" or "to inform," and *communis opinio*, which means "common view." Raymond S. Ross, as cited by Deddy Mulyana in *Ilmu Komunikasi: Suatu Pengantar*, states that "communication" (from the English *communication*) originates from the Latin word *communis*, which means "to make common" (Deddy, 2007).

Everett M. Rogers defines communication as a process in which ideas or messages are transmitted from a source to one or more receivers with the intent of influencing their behavior. Similarly, Anwar Arifin views communication as a collaborative effort with others or the establishment of relationships through interaction (Herlina, 2023).



Communication strategy refers to the planning stage in delivering information with the aim of conducting persuasive communication toward the targeted individuals. Persuasive communication is carried out to achieve the communicator's objectives; therefore, an effective strategy is necessary to ensure success (Anas Azhar, 2023b). A da'wah communication strategy can be understood as a plan consisting of a series of structured activities designed to achieve da'wah communication objectives (Soiman, 2017). It is also referred to as *manhaj dakwah*. It is important to note that a strategy is a process of planning activities, not the execution itself. Hence, strategic planning must be carefully formulated prior to the implementation of da'wah communication (Khairul, 2021).

Strategy plays a vital role in every da'wah activity. An inappropriate strategy often leads to misconceptions and distorted perceptions of Islam itself. Likewise, misunderstandings about the essence of da'wah may result in misguided steps in the da'wah process. Moh. Ali Aziz defines da'wah strategy as a plan encompassing a series of activities designed to achieve specific da'wah objectives. In other words, every decision in strategic planning is oriented toward goal attainment, and thus, it is crucial to establish clear and measurable objectives before formulating a strategy. In light of societal transformations in the globalization era, Islamic da'wah strategies must be redefined through media platforms (Eko Adisaputo et al., 2021).

Ustadz Abdil Muhadir Ritonga is a preacher known for his unique and humorous style of delivering sermons, often incorporating Islamic poetry and witty remarks that entertain his audience. His sermons are regularly uploaded to social media platforms such as TikTok, featuring short video clips of his preaching. His strategic use of TikTok as a da'wah medium has drawn a large audience and generated positive responses across his posts. Nonetheless, he faces several challenges in disseminating da'wah via social media, particularly the limited duration of TikTok videos, which poses a constraint on message delivery.

TikTok is one of the most popular social media applications in recent years. It provides users with unique and engaging special effects, enabling them to easily produce short videos that can potentially attract wide audiences. The platform hosts millions of users worldwide and typically features short-form content across genres such as food, fashion, education, and other entertaining themes, primarily for recreational purposes. While many exploit the platform for fame or unproductive activities—sometimes leading to self-detriment and setting a poor example, particularly for underage users—TikTok can also serve as a highly effective medium for spreading Islamic da'wah (Harianti, 2020).

Da'wah is a crucial responsibility of every Muslim, embodying the prophetic mission of delivering Allah's revelations to humankind and guiding them toward righteousness and a virtuous way of life. Da'wah represents an endeavor to educate people to practice Islam by obeying Allah's

commands and following the Sunnah of Prophet Muhammad (peace be upon him), as sourced from the Qur'an and Hadith. In light of rapid technological advancement, da'wah content is expected to adapt to these developments. Preachers are thus encouraged to disseminate their messages through diverse media channels to enhance the presence of da'wah itself, allowing Islamic values and their beauty to be more widely understood and appreciated across the globe (Efi Brata Madya, 2024).

2. METHODS

This study aims to analyze Islamic da'wah strategies through the TikTok platform, with a focus on identifying the challenges encountered and the efforts undertaken to address them, while simultaneously utilizing the opportunities available in disseminating Islamic messages. The approach employed is qualitative, using a case study method centered on the Islamic da'wah content delivered by Ustadz Abdil Muhadir through the TikTok account *Abdil Muhadir Ritonga*. This case study is directed toward uncovering the challenges in the production and distribution of da'wah content, as well as the strategies implemented by the content creator in overcoming them.

Data collection techniques include in-depth interviews using a semi-structured method with the da'wah content creator, aimed at gaining insights into experiences, challenges, solutions, and the utilization of opportunities in da'wah activities on TikTok. In addition, observations were conducted on da'wah content on TikTok to analyze themes, delivery styles, audience responses (comments, likes, and shares), and the effectiveness of the content in conveying da'wah messages. As a complement, documentation in the form of screenshots and video recordings of da'wah content was employed to enrich the analysis of the patterns and strategies applied in TikTok-based da'wah.

3. FINDINGS AND DISCUSSION

3.1. Definition of Da'wah

Linguistically, *da'wah* means invitation, call, or appeal. Etymologically, the term derives from the Arabic words دعوة, ادعو, دعا (*da'a*, *yad'ū*, *da'wah*), which denote "to call" or "to invite." Terminologically, *da'wah* is defined as an activity that encourages humankind to follow the path of Allah (Agusman, 2021). Yahya Omar states that Islamic da'wah is an effort to wisely guide the community toward the righteous path in accordance with God's commands, for the benefit of both this world and the hereafter. Similarly, Hamzah Yaqub defines da'wah as an invitation to humankind, delivered with wisdom, to follow the guidance of Allah and His Messenger.

Da'wah itself takes various forms, including:

1. Mau'iza – advising with brief, simple, and clear explanations;
2. Tazkir – providing reminders and motivational encouragement;
3. Tabligh – teaching and conveying Islamic teachings to the community;

4. Ta'lim and education – imparting knowledge and a deeper understanding of *aqidah* and *shari'a*;
5. Targhib and Tabsir – motivating people to do good by explaining the rewards they will receive;
6. Khutbah – religious sermons or speeches delivered by a preacher (*khatib*) in worship contexts such as Friday prayers or Islamic holidays.

Several scholars also provide definitions of *da'wah*. Abu Bakar Dzakaria views *da'wah* as the activity of scholars in teaching people about worldly and spiritual goodness according to their capacities. Shaykh Ali Mahfudz defines *da'wah* as an encouragement to do good, follow divine guidance, and avoid wrongdoing so that humankind may attain happiness in this world and the hereafter (Ilyas Ismail, 2011). Hamzah Yaqub further emphasizes that *da'wah* is a call to humankind, conveyed with wisdom, to follow the guidance of Allah and His Messenger.

In summary, *da'wah* can be understood as an activity of conveying goodness with the purpose of guiding humankind to the righteous path while avoiding what Allah SWT has prohibited. This is reflected in the Qur'anic verse:

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

“And let there be [arising] from you a group of people inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and it is they who will be successful.”
(QS. Ali 'Imran 3: 104).

Essentially, *da'wah* is a collective responsibility of all Muslims. Hence, the principle of mutual support is vital in spreading the teachings of Allah SWT, ensuring that the community remains on the righteous path and avoids evil through the practice of *amar ma'ruf nahi munkar*.

3.2. *Da'wah* Strategies

In this study, the author employs the theory of *da'wah* strategy developed by Shaykh Muhammad Abu Fatah al-Bayanuni in his work *Al-Madkhal ila 'Ilmi al-Da'wah*. According to Al-Bayanuni, strategy is a combination of planning, methods, and tactics that serve as instruments to achieve the objectives of *da'wah*. Thus, a *da'wah* strategy can be understood as a process of planning and decision-making designed to convey, teach, and implement Islamic teachings in daily life (Leny Setiawati, 2021).

Al-Bayanuni classifies *da'wah* strategies based on human potential into three categories:

1. Al-Manhaj al-'Athifi (Sentimental *Da'wah* Strategy) – an approach that emphasizes the emotional dimension to touch the feelings of the *mad'u* (audience) through impressive advice, sermons, and invitations delivered with gentleness (Muklis, 2018).

2. Al-Manhaj al-'Aqli (Rational Da'wah Strategy) – the delivery of Islamic teachings by emphasizing reflection and reasoning. This method involves the use of logic and *qiyas* (analogical reasoning), constructive dialogue and debate, the use of parables, as well as thought-provoking stories that stimulate the intellect and encourage moral lessons.
3. Al-Manhaj al-Hissi (Sensory or Experimental Da'wah Strategy) – also referred to as the scientific method, this strategy emphasizes the role of the senses, research, and direct practice. It includes methods of capturing sensory attention to reinforce faith, practice-based teaching such as demonstrating acts of worship as exemplified by the Prophet Muhammad (peace be upon him), modeling virtuous character, correcting wrongdoing through wise actions, reinforcing the physical miracles of prophets perceptible to the senses, and utilizing creative approaches such as drama performances to deliver da'wah messages (Muklis, 2018).

3.3. S-O-R Theory

The S-O-R Theory (*Stimulus–Organism–Response*) originates from the field of psychology and was later applied in communication studies, as both disciplines place humans as subjects with behaviors, attitudes, opinions, and impacts. This theory explains that communication occurs through three main elements:

1. Stimulus – the da'wah message being delivered;
2. Organism – the audience as the recipient of the message, who has specific backgrounds, emotions, and perceptions; and
3. Response – the reaction of the audience to the da'wah message, which may take the form of acceptance, rejection, attitude change, or indifference.

In the context of da'wah, the S-O-R theory highlights the importance of a preacher's understanding of the psychological conditions and backgrounds of the audience in order to design appropriate stimuli in the form of da'wah messages that can produce the desired responses.

3.4. Social Media TikTok

TikTok is a social media platform that began to gain popularity in Indonesia in early 2020. The application was first developed in China in 2016 by ByteDance under the name *Douyin* before being introduced in Indonesia in 2017. At its initial emergence, TikTok faced rejection from Indonesian society as it was considered disruptive, and in July 2018 it was even temporarily blocked by the Ministry of Communication and Information Technology (Sultan, 2021).

However, two years after the ban, TikTok developed into a trend and became an integral part of popular culture in Indonesia. Popular culture in the digital era emerges due to the ease of information access that reaches all levels of society without specific social boundaries. TikTok itself is

a video-based application that allows users to create content with various filters, digital effects, and additional captions, and then share them across different social media platforms (Azhar, 2023).

According to data from Sensor Tower, TikTok became the most widely used social media platform in the second quarter of 2023. The significant increase in TikTok users in Indonesia was triggered by social interaction restrictions implemented since early 2020 due to the pandemic, which led society to turn to social media as a medium of communication, entertainment, and interaction. Feelings of boredom and fatigue caused by limited mobility encouraged people to seek alternative entertainment through TikTok. Recent data shows that the largest TikTok user base is in the United States with 136.42 million users, followed by Indonesia in second place with 99.07 million users (Mailin, 2023).

3.5. Da'wah Communication Strategy of Ustadz Abdil Muhadir Ritonga

This study employed the observation method to obtain valid data. The observation was carried out by examining the da'wah content on Abdil Muhadir Ritonga's TikTok account and conducting an interview with Ustadz Abdil Muhadir Ritonga. Based on the findings, his TikTok account has 33.5K followers and has received 340.5K likes in total.

The observation focused on identifying the content with the highest viewership, in which one of his posts recorded approximately 380.3K views, received 11.3K likes, and garnered a variety of positive comments. These data reflect the significant public reception and engagement with the da'wah messages delivered by Ustadz Abdil Muhadir Ritonga through TikTok.



Figure 1. Post on the TikTok Account of Abdil Muhadir Ritonga

In this post, the researcher aims to identify the methods and strategies employed by Ustadz Abdil Muhadir Ritonga. The observation indicates that he applies the da'wah strategy of *bil hikmah* (wise and kind words) and *mau'izhah hasanah* (good advice) (Lin et al., 2023).

In delivering his da'wah, there are multiple aspects that influence the *mad'u* (audience), both through his words and his actions. When Ustadz Abdil Muhadir Ritonga emphasizes the spiritual and

emotional aspects of da'wah, many members of the audience are moved in their hearts and souls. His sermons, delivered in a polite and gentle manner and adapted to various circumstances, leave a profound impression on his listeners.

Moreover, he frequently incorporates Islamic poetic verses (*syair*) in his da'wah, which increases the audience's interest, particularly on his TikTok account. As he explained during the interview:

"A short sermon that is mixed with humor and interwoven with poetic verses containing advice, such as *kasidah* songs whose verses carry moral messages. For example, the Kasidah El Suraya Medan group, with compositions by Prof. Ahmad Baqi, the maestro of *gambus* and *kasidah* songs – Asmidar Darwis, Hj. Nurasiah Jamil, Jalidar – with the motto always presented by organizers in invitations under the theme *Siar dan Syair* (Broadcasting and Poetry)."

This demonstrates that the use of poetic verses containing moral advice has become a distinctive hallmark of his preaching style. Furthermore, the use of humor in his sermons serves as an effective strategy to attract viewers' attention on TikTok, which in turn generates numerous positive comments on one of his posts.

4. CONCLUSION

This study demonstrates that the da'wah communication approach employed by Ustadz Abdil Muhadir Ritonga through the TikTok platform represents an adaptation of Islamic da'wah to the development of digital technology and the changing behavior of society in accessing information. In the context of contemporary da'wah, social media serves as a strategic medium capable of reaching audiences quickly and widely, particularly younger generations who dominate TikTok's active user base.

Through short videos characterized by a unique, humorous style enriched with meaningful Islamic poetry, Ustadz Abdil successfully integrates Islamic values with a modern, communicative, and emotionally engaging approach. The da'wah strategies he applies consist of three main approaches: sentimental, rational, and sensory. The sentimental approach is reflected in the use of gentle language, soothing expressions, and advice that stirs the audience's emotions. The rational approach is expressed through invitations to reflect on the essence of life, death, and Islamic values using logical arguments and inspirational stories. Meanwhile, the sensory approach is realized through visualizations of religious practices or the presentation of real-life experiences that can be directly observed and emulated by the audience.

Although proven effective, these strategies also face several challenges, such as the short

duration of TikTok videos that necessitates concise yet meaningful message delivery, the dominance of entertainment content that can overshadow da'wah content, and the presence of negative or cynical comments from some users. Nevertheless, Ustadz Abdil overcomes these obstacles with creative solutions, such as producing short, relaxed, and humorous content that still conveys strong moral messages.

The success of Ustadz Abdil's da'wah through TikTok demonstrates that the platform functions not only as a space for entertainment but also as a medium for moral and spiritual guidance. This provides valuable lessons for preachers to continue enhancing creativity, understanding audience characteristics, and utilizing digital media effectively in conveying the universal values of Islam as *rahmatan lil-'alamin* (a mercy to all creation).

Overall, da'wah through social media such as TikTok is not merely the transmission of religious messages but also a process of communication that requires adaptive, creative, and targeted strategies. When packaged in an engaging, enjoyable, and audience-oriented manner, da'wah has proven effective in increasing message impact while expanding the reach of Islamic da'wah in the digital era.



Figure 2. Positive Comments on One of the Posts

The positive comments in the figure above indicate that the humor strategy employed by Ustadz Abdil Muhadir Ritonga successfully attracted viewers' interest. Behind seriousness lies humor; behind tension arises joy. This reflects the relational aspect between humor and advice. Advice is often associated with something very serious or even sacred, while humor is perceived as lighthearted, frivolous, and laughter-inducing. However, the two are not inherently contradictory; rather, they can be integrated. There are various methods of delivering advice or messages, and humor is one such method. Conveying advice through humor has its own distinct advantages (Kharina, 2020).

A. Challenges and Solutions of Ustadz Abdil Muhadir Ritonga in Disseminating Da'wah on TikTok

The dissemination of da'wah on TikTok carries significant potential, as the platform is extremely

popular among younger generations (Syifa Aulia, 2024). Nevertheless, Ustadz Abdil Muhadir Ritonga encounters several notable challenges in conveying religious messages through TikTok:

1. Short Video Duration

TikTok prioritizes brief content (15 seconds to 3 minutes), whereas da'wah often requires in-depth explanation. Consequently, a preacher must be able to summarize key messages concisely while embedding elements of humor to sustain viewers' interest. As Ustadz Abdil Muhadir Ritonga stated:

"The more efficient way today, based on what reaches the 'For You Page' (FYP), is short sermons mixed with humor."

2. Competition with Entertainment Content

TikTok is dominated by entertainment videos such as dances, parodies, and viral trends, which increases the risk of da'wah content being overshadowed. Therefore, a da'wah content creator must design material that appeals not only to older audiences but also to the younger demographic. As Ustadz Abdil Muhadir Ritonga explained:

"On TikTok, the audience includes both young people and adults across various levels, even parents. So it is still unstable. If the content is not appealing, then the audience will not engage."

3. Negative Comments

Da'wah content on TikTok is highly susceptible to negative comments, ridicule, and even hate speech—whether from non-Muslims or from fellow Muslims who hold differing viewpoints.



Figure 3. Negative Comments on a Post

A negative comment appeared on one of Ustadz Abdil Muhadir Ritonga's TikTok posts. The account "Coy Kedar" wrote: "Is the ustadz singing or preaching?" This comment was made when Ustadz Abdil Muhadir Ritonga delivered his da'wah interspersed with syair (poetic verses),

which are his hallmark in preaching, but were instead perceived as mere singing by the commenter.

4. Da'wah Content that Triggers Controversy

As explained by Ustadz Abdil Muhadir Ritonga during the interview, the way to address controversial da'wah content is by responding with *counterbalancing content*. He stated:

"To handle da'wah that invites controversy, it must be responded to with balancing content, a comparative video, so that viewers can respond wisely and adopt a more realistic stance. For example, a martial artist without a religious background but whose content always criticizes religious scholars—this should be countered with a video response tagging that person."

From this explanation, it is clear that Ustadz Abdil emphasizes wisdom in responding to controversial content in order to maintain credibility and convey da'wah messages effectively.

B. Da'wah Communication Strategies of Ustadz Abdil Muhadir Ritonga on TikTok

1. Sentimental Da'wah Communication Strategy on TikTok

When preaching, Ustadz Abdil Muhadir Ritonga adopts a style that is both firm and gentle in delivering his sermons. This approach creates opportunities for the *mad'u* (audience) to be deeply moved, either through his spoken words or through his actions.

By emphasizing the *heartfelt aspect* of da'wah, many of his followers are emotionally and spiritually touched—whether listening directly to his sermons or engaging with his da'wah videos on TikTok. He frequently employs courteous language, gentle expressions, and situational sensitivity when addressing various issues, thereby leaving a profound impression on his audience.

The sentimental strategy implemented by Ustadz Abdil Muhadir Ritonga through his TikTok account is reflected in the use of soft-spoken language and wise counsel (*mau'izhatul hasanah*), which effectively influences and touches the hearts of his *mad'u*.



Figure 4. Post by Ustadz Abdil

In this sermon video, Ustadz Abdil Muhadir Ritonga also employs a sentimental strategy by focusing on the *heart* and using gentle speech to move and influence the minds of his *mad'u* so that

they may listen attentively and draw lessons from the message he conveys. Within the framework of *Mau'izah Hasanah* (good advice) through the method of lecturing, Ustadz Abdil emphasizes Allah's pleasure (*ridha*) using a soft-hearted approach and thoughtful delivery to his audience. As he expressed in the video:

"If you are not content with what Allah has given you, how then can Allah be pleased with what you ask of Him?"

The meaning conveyed in this statement is deeply touching, appealing to the sentiment of the *mad'u* to accept sincerely whatever Allah has bestowed, in order that Allah may, in turn, be pleased with their supplications.

2. Rational Da'wah Communication Strategy of Ustadz Abdil Muhadir Ritonga on TikTok

In addition to being recognized for his firm yet courteous preaching style, Ustadz Abdil Muhadir Ritonga frequently adopts a rational approach, emphasizing the use of intellect and reasoning. This strategy encourages his audience and fellow preachers to think critically, reflect deeply, and derive lessons from the messages he delivers.

Da'wah through a rational approach is particularly essential when addressing individuals who resist or deny the truth of Allah's commands. By grounding his sermons in logic, reflection, and relatable arguments, Ustadz Abdil is able to appeal to the intellectual faculties of his audience.

One clear example of this rational da'wah strategy can be observed in his TikTok sermon video titled "*Utilizing the Opportunities of the Ramadan Moment*", where he emphasizes the importance of reflection and practical action during the holy month.



Figure 5. Post by Ustadz Abdil

In these posts, Ustadz Abdil Muhadir Ritonga employs a rational da'wah strategy that prioritizes the use of intellect, encouraging his *mad'u* to think critically so that the da'wah message may be accepted with sound reasoning. In one of his videos, he states:

“Those who are able to experience Ramadan this year are truly fortunate to make use of the moment that Allah has granted us. Meanwhile, those who have died and are already buried in the earth wish they could return to worship as we do. Yet we who are still alive on the surface of the earth—are we not afraid that one day we too will die, buried in the ground, and bring nothing with us before God?”

Through this message, Ustadz Abdil calls upon his audience to seize the opportunity of Ramadan while reminding them of the inevitability of death. He emphasizes that his *mad'u* must use their intellect to reflect upon the reality that neglecting Ramadan does not mean being spared from trials; rather, such neglect reflects a failure of reason and a denial of Allah's supreme power to do all things.

This phenomenon illustrates how Ustadz Abdil highlights the blessings of Ramadan and reminds his audience of mortality and divine power, prompting viewers to contemplate, reflect, and take lessons that inspire them to live more righteously.

3. Sensory Da'wah Communication Strategy of Ustadz Abdil Muhadir Ritonga on TikTok

In delivering his da'wah, Ustadz Abdil Muhadir Ritonga has also expressed his message through practices that can be directly observed by the senses. This strategy relies on experiential knowledge, focusing on the five senses. Such a method can be applied in da'wah activities according to the objective conditions of the audience (*mad'u*). The audience's circumstances demonstrate that both themes and methods of da'wah must vary in accordance with the diversity of their social and cultural environments.

On Abdil Muhadir Ritonga's TikTok account, the content is not limited to his sermon videos alone. He also uploads videos featuring Qur'anic recitations, such as the melodious *tilawah* of Ustadz Khairi Novandra during a Qur'an recital event (*Haflah al-Qur'an*) in Morocco. In addition, he frequently posts advisory poems and religious chants from the El Suraya Medan *qasidah* group.

The novelty of this research lies in its focus on da'wah through TikTok—a platform predominantly known for entertainment and viral content. Most prior studies have discussed da'wah on social media platforms such as YouTube, Instagram, and Facebook, while research on da'wah strategies specifically within TikTok remains limited. This study highlights the challenges faced by preachers (*da'i*) on TikTok, including adapting to extremely short video durations (15 seconds–3 minutes), competing with entertainment-dominated content, and addressing negative or controversial comments. This makes the study both relevant and innovative, as it reveals the specific dynamics of da'wah on a uniquely characterized platform.

This study also emphasizes the uniqueness of Ustadz Abdil Muhadir Ritonga as its central figure. He is recognized for incorporating humor, Islamic poetry, and a gentle yet impactful style of

delivery. His significance lies in his ability to foster positive interactions with TikTok audiences. The originality of this study further lies in analyzing his da'wah strategy, which combines humor, Islamic verse, and profound messages within short TikTok videos. It also explores how he addresses challenges such as negative comments and controversy through the creation of counterbalancing content.

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