



## Tiktok And The Construction Of The Public: A Critical Discourse Analysis Of The Al-Khosini Case



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### Abstrak

Pesatnya kemajuan teknologi komunikasi digital telah mengubah secara fundamental cara masyarakat Indonesia berinteraksi, mengekspresikan keagamaan, dan membentuk opini publik. TikTok, dengan karakteristik audiovisual dan algoritmiknya, kini berfungsi sebagai ruang publik digital tempat wacana keagamaan diproduksi, dipertukarkan, dan dinegosiasikan secara terbuka. Penelitian ini bertujuan menganalisis konstruksi wacana publik yang muncul melalui video viral robohnya Pondok Pesantren Al-Khosini di Sidoarjo pada bulan September tahun 2025, serta menelaah bagaimana peristiwa tersebut mencerminkan transformasi sosial dan religius dalam ekosistem digital. Dengan menggunakan metode kualitatif deskriptif dan pendekatan Critical Discourse Analysis (Fairclough), penelitian ini menganalisis sepuluh video TikTok, terdiri atas empat video unggahan resmi akun pondok dan enam video dari akun luar, termasuk media arus utama seperti CNN Indonesia. Hasil analisis menunjukkan bahwa video viral tersebut tidak hanya berfungsi sebagai dokumentasi peristiwa, tetapi juga menjadi arena kontestasi makna antara ekspresi kesalehan, kritik sosial, dan representasi moralitas publik. TikTok berperan sebagai "mimbar digital" yang memediasi dialektika antara otoritas keagamaan tradisional dan partisipasi publik yang emosional. Lebih jauh, algoritma platform bertindak sebagai agen ideologis yang memperkuat narasi populis dan emosional, sambil menggeser ruang refleksi keagamaan yang mendalam. Kontribusi teoretis penelitian ini terletak pada pemahaman bahwa kesakralan agama di era digital tidak memudar, melainkan bertransformasi menjadi kesucian partisipatif yang dimediasi oleh teknologi, afeksi kolektif, dan dinamika algoritmik masyarakat modern.

*The rapid advancement of digital communication technology has fundamentally changed the way Indonesians interact, express their religiosity, and shape public opinion. TikTok, with its audiovisual and algorithmic features, now functions as a digital public space where religious discourse is openly produced, exchanged, and negotiated. This study aims to analyse the construction of public discourse that emerged from viral videos of the collapse of the Al-Khosini Islamic boarding school in Sidoarjo in September 2025, and to examine how this event reflects social and religious transformations in the digital ecosystem. Using descriptive qualitative methods and a Critical Discourse Analysis (Fairclough) approach, this study analyses 10 TikTok videos, comprising four officially uploaded by the boarding school's account and six from external accounts, including mainstream media such as CNN Indonesia. The results of the analysis show that these viral videos not only serve as documentation of events but also become arenas for contesting meanings among expressions of piety, social criticism, and representations of public morality. TikTok acts as a "digital pulpit" that mediates the dialectic between traditional religious authority and emotional public participation. Furthermore, the platform's algorithm serves as an ideological agent, reinforcing populist and emotional narratives while narrowing the space for deep religious reflection. The theoretical contribution of this research lies in the understanding that the sacredness of religion in the digital age has not faded, but instead transformed into participatory sanctity mediated by technology, collective affection, and the algorithmic dynamics of modern society.*



## INTRODUCTION

The development of digital communication technology has significantly changed the social interaction patterns of modern society (Adhilarso et al., 2019; Hilmi, 2021; Yusuf Afandi, 2023). Social media is now not only a means of sharing information but also an arena for social discourse where the public participates in constructing, interpreting, and negotiating the meanings of various phenomena in life (Farabi, 2024; Qudratullah & Syam, 2024; Sarah et al., 2024; Uyuni et al., 2024). Among the various platforms, TikTok occupies a strategic position as an audiovisual-based communication medium that is fast, emotional, and viral. Through its algorithmic logic, TikTok can turn local events into national and even global issues in a matter of hours (Ahmad Rizal & Khorina Seci Vella, 2024; Sihombing et al., 2024; Yuliastuti, 2024), reflecting a shift in the structure of public communication from face-to-face spaces to interactive, participatory digital spaces.

In September 2025, a tragic incident occurred when the roof of the prayer room at Al-Khosini Islamic Boarding School in Sidoarjo, East Java, collapsed. The incident caused several students to be injured and resulted in multiple fatalities. This tragedy sparked intense public reaction on TikTok. The case's virality not only evoked empathy but also shaped a complex, multilayered public opinion. Several videos showing the condition of the Islamic boarding school building after the collapse, allegedly due to improper structural quality, spread widely on TikTok and attracted national public attention (CNN Indonesia, n.d.). Within a short time, the incident became a major topic across various online media platforms and was even reported by several international outlets. The phenomenon also trended on TikTok due to the large number of videos showing rescue teams (SAR teams) working on-site to save students' lives and prevent further casualties (BBN News Indonesia, n.d.). Following the viral spread of these videos depicting the collapsed building, various TikTok accounts reuploaded the footage with diverse narratives, interpretations, and perspectives ranging from empathetic responses to critical commentary on the condition of the school's infrastructure. This diversity of interpretations led to thousands of public comments expressing varying perspectives, from sympathy and prayers for the victims to criticism of the management of Islamic educational institutions. This phenomenon illustrates that social media, particularly TikTok, serves not only as a channel for disseminating information but also as a social space that shapes perceptions, values, and even social legitimacy toward religious institutions (Moulita, et, al. 2024).

From a sociological communication perspective, this situation reflects how social reality is collectively constructed through symbolic interaction in the digital space (Tsfay et al., 2024). Drawing on the theory of the social construction of reality, Berger & Luckmann (Yuliastuti, 2024), argue that the social meaning attached to events is not objective but is constructed through narratives, comments, and representations produced by social media users. In the context of TikTok, this construction is reinforced by visual elements, music, and emotional captions that stimulate public perception and accelerate the formation

of opinion. Meanwhile, Jürgen Habermas's theory of the public sphere (Abdillah et, al. 2022), asserts that public opinion should ideally be formed through rational discourse. However, in the era of social media, the digital public sphere tends to be colored by emotionality, affectivity, and algorithmic logic, which makes the formation of public opinion instantaneous and potentially distorts meaning (Musdalifah, 2020).

Previous studies have extensively discussed the role of social media in shaping public opinion. For instance, research by Pratiwi (2024) examined how public opinion is constructed on Twitter through analysis of religious – political discourse during general elections. The study found that social media functions as a public discourse arena where individuals openly express their political opinions and ideologies. However, this research remains focused on short – text – based interactions (microblogging), emphasizing rhetorical and linguistic aspects of argumentation, without exploring the audiovisual and affective dimensions that now dominate platforms such as TikTok. In fact, the emotional and performative logic of short videos often has a more substantial influence on public perception than rational textual messages. Similarly, Rubawati (2018) analyzed the representation of social values on Instagram. Although previous studies have explored the role of social media in shaping public opinion, most have focused on text – based interactions, such as those on Twitter or Instagram, overlooking the audiovisual and performative elements of platforms like TikTok. These aspects are crucial for understanding how emotion, visuals, and performance influence public discourse, particularly in religious contexts.

Therefore, this study seeks to fill that gap by analyzing how TikTok shapes public opinion and social narratives surrounding the collapse of the Al – Khosini Islamic Boarding School. Specifically, this research aims to address the research gap by conducting a media text analysis of TikTok videos related to the Al – Khosini Sidoarjo case. This study offers scientific novelty by integrating a digital communication sociology approach with audiovisual media text analysis to examine how content, comments, and narratives on TikTok shape public opinion and drive social change. Conceptually, this research seeks to explain how social media serves as an agent of social construction, strengthening or even challenging the social legitimacy of religious institutions. The findings of this study are expected not only to enrich theoretical discussions on the relationship between social media, public opinion, and social change but also to provide empirical insights into the transformation of religious and social spaces in the era of digital communication.

## METHOD

This study employs a descriptive, qualitative method with a media – text analysis approach to examine the construction of public discourse in TikTok videos about the collapse of the Al – Khosini Islamic Boarding School building in Sidoarjo. This approach is used to gain an in – depth understanding of how audiovisual messages on social media are constructed, communicated, and shape public perception. As stated by Yuliastuti (2024), descriptive qualitative research

seeks to interpret the meaning of social phenomena naturally, with the researcher as the primary instrument, while media text analysis focuses on a critical Reading of the structures of meaning, representation, and ideology embedded within audiovisual texts (Syarif, 2020). Primary data in this research were obtained from ten TikTok videos relevant to the Al-Khosini Islamic Boarding School incident. The data selection was conducted using purposive sampling based on three main criteria: (1) high popularity (more than 50,000 views), (2) active public engagement (over 200 comments), and (3) strong narrative relevance emphasizing public responses to the event. Of the ten analyzed videos, three were uploaded by official accounts of boarding schools or religious figures. At the same time, three originated from external accounts, including mainstream media such as CNN Indonesia, BBC News Indonesia, inalah.com, and akurat.co, as well as public users presenting social and religious narratives related to the event. The data were collected between September and November 2025 to capture the peak of online discussion surrounding the incident. In addition, secondary data were collected from online news articles, academic journals, and other social media posts to strengthen contextual understanding and enable cross-validation of findings. The data analysis process was conducted through several interrelated stages. The initial stage involved selecting and transcribing all relevant videos into written texts, encompassing verbal narration, captions, and nonverbal elements such as visual expressions, symbols, and tone of voice. Subsequently, inductive thematic coding was applied to identify key meaning units emerging from each video. The coding was independently performed by two researchers to ensure interpretive consistency and to test intercoder reliability, which reached an agreement level of 0.82, as measured using Cohen's Kappa coefficient.

The next stage involved interpretative analysis, in which the researchers examined how narratives within the videos constructed public discourse about the incident, particularly how religious symbols, public emotions, and moral representations interacted within the digital sphere. This analysis was guided by Fairclough's (Saroja Samiaji, 2012) Critical Discourse Analysis framework, which considers three dimensions: textual analysis, discursive practice, and the sociocultural context that influences message production and reception. Finally, data validation and triangulation were conducted by comparing the interpretive findings with secondary sources and relevant academic literature to ensure analytical coherence and credibility. This triangulation approach reinforced the validity and reliability of the interpretations (Elmalia Maulidina Tsani et al., 2024). Through these systematic stages, the study aims to provide a comprehensive understanding of how TikTok functions as a digital public sphere that shapes opinion, negotiates religious meaning, and reflects the socio-religious dynamics of contemporary Indonesian society in the digital communication era.

## RESULT

In an information era driven by speed and visual visibility, the collapse of the Al–Khoziny Islamic boarding school prayer hall is a clear example of how social media is not just a channel for spreading news but also a battleground for meaning. When the mosque floor collapsed during Asr prayers, a short video (showing the moments leading up to the collapse, the students' cries, and the debris blocking the space) quickly went viral. The shocking visuals of building debris, dust, shocked people, and students still trapped immediately formed the public's initial impression that this was a structural failure, not just an accident of "fate." When the clip was shared, netizens saw, felt, and then questioned: why did it happen, who was responsible, and why did construction supervision seem weak?



Figure 1  
Viral TikTok video depicting the aftermath of the Al–Khosiny Islamic Boarding School prayer hall collapse, on 29 September 2025.



Figure 2  
It is a still image from a TikTok video showing rescue operations at the site of the Al–Khosiny Islamic Boarding School prayer hall collapse in Sidoarjo, with no signs of life visible, on October 6, 2025.

The following are several clips from viral TikTok videos with the highest engagement, having been shared 61.8 thousand times and viewed over 82.3 million times. Figure 1 depicts a viral TikTok video depicting the aftermath of the collapse of the prayer hall at Al–Khosiny Islamic Boarding School in Sidoarjo on September 29, 2025. Meanwhile, Figure 2 is a still image from a TikTok video showing the rescue operations at the site of the collapsed prayer hall of Al–Khosiny Islamic Boarding School in Sidoarjo, with no signs of life visible, on October 6, 2025. The videos analyzed in this study consist of six TikTok posts: three from external accounts (media or general users) and three



from the official account of the Islamic boarding school. The six videos show the moments when the Al-Khosini Islamic boarding school building in Sidoarjo, East Java, collapsed, as well as the situation after the incident when the search and rescue team found no signs of life after a seven-day evacuation process. Within less than 24 hours, these videos received hundreds of thousands of views and thousands of comments, indicating the high level of digital public engagement in responding to religious events broadcast online. Although all six videos were the primary sources for media text analysis, this study only presents two visual representations, one from the boarding school account and one from an external account, in order to maintain interpretive focus while also considering the ethical aspects of publishing visual data. The analysis was conducted using Norman Fairclough's Critical Discourse Analysis (CDA) approach (as outlined in Alex Sobor, 2001), which views media texts not merely as linguistic forms but also as social practices that reflect power relations, ideologies, and values negotiated in the digital public sphere. Through this approach, TikTok comment columns are understood as an arena of discourse contestation that dynamically produces and reproduces socio-religious meanings. This approach views media texts not only as linguistic forms but also as social practices that negotiate power, ideology, and values. There are four elements, namely:

### **1. Elements of Discourse Layers and Public**

The analysis results show three main layers in netizen comment texts that illustrate how the digital public sphere shapes public opinion and religious social narratives. First, empathetic religious discourse. Comments such as "Innalillahi wa inna ilaihi raji'un, may the students be safe," or "May Allah replace them with something better, there must be a lesson," show the dominance of religious expressions that contain sympathy, prayers, and moral solidarity. Here, TikTok netizens engage in virtual religious rituals that reflect faith practices in cyberspace (Akbar & Hariyanto 2024). Netizens act as digital congregations who express piety through text and emojis, marking the shift of spiritual expression from physical worship spaces to algorithmically connected religious spaces. Second, the discourse of structural social criticism. Many comments voice concerns about the weak supervision of pesantren construction: "Why did the new building collapse? Where was the government supervision?" or "They should have checked the foundation first; this is not just an accident." This pattern shows a shift in public opinion from an emotional to a rational and structural discourse, in which the digital public positions itself as the moral and administrative controller of religious institutions and the government.

In this case, the social media platform TikTok has become a spontaneous deliberative arena. In this digital public space, people can test social accountability without waiting for the mainstream media. Third, cynical and moralistic discourse. Some comments interpret this tragedy as a "warning from God" or even "punishment for the negligent." This pattern shows the fragmentation of digital public morality, where some users prioritize deterministic theological interpretations, while others use a rational empirical

approach. The intersection of these two groups signifies an epistemic clash between traditional religious values and increasingly open digital modernity. Thus, the analysis of media texts in TikTok comments is not merely a collection of random opinions, but an arena for contesting moral ideologies between empathy, rationality, and dogmatism. The digital space has become an arena for a "meaning struggle" over how the public interprets religious tragedies amid an increasingly digitized modernity.

## **2. Social Meaning: The Transformation of Sacredness in the Digital Public**

The phenomenon of public comments that emerged in response to TikTok videos about the collapse of the Al-Khosini Islamic Boarding School building illustrates how social media platforms, particularly TikTok, now function as a new kind of digital public sphere, shifting the paradigm of socio-religious communication. Referring to Habermas's concept of the public sphere, as cited in Sekar Kasih (2021), the ideal public sphere was initially characterized by argumentative rationality, in which citizens engaged in critical, rational discussion of public issues to achieve mutual understanding (consensus-oriented communication) (Sekar Kasih, 2021). However, the dynamics of digital spaces like TikTok indicate a fundamental shift: public discourse no longer operates under pure rationality but has evolved into an emotional deliberation. In this digital public sphere, emotion, empathy, and moral expression play dominant roles in shaping meaning and social legitimacy. The comment section functions not merely as a venue for argument exchange but also as an affective arena where users negotiate religious and social values through symbols of emotion such as prayers, crying emojis, or moral appeals. This transformation signifies that emotion has become the new language of the digital public sphere, replacing the dominance of rational logic that Habermas associated with early modernity.

The incident of the collapsed pesantren on TikTok, therefore, is not only a physical tragedy but also a symbolic event that tests the relationship between sacredness and the digital public. Whereas the sacred meaning of a pesantren was once managed hierarchically by religious authorities and institutions, that sacredness is now decentralized and democratized. Through netizen participation, religious meanings are no longer closed or elitist; they become open to collective interpretation, criticism, and redefinition. Netizens emerge as new moral actors daring to comment on, evaluate, and even conduct "symbolic trials" of religious institutions when they are perceived to have failed morally or administratively. Thus, the physical collapse of the pesantren can be interpreted as a metaphor for the symbolic fracture between spiritual authority and a social reality that is increasingly transparent. Religious authority is no longer absolute; it must now face a digital public that is more critical, open, and horizontally connected. In this new context, spiritual power depends not only on theological legitimacy but also on social trust, built through publicly observable and verifiable moral performance. The public's reactions, demanding clarity about the causes of the tragedy, institutional accountability, and concern for the

victims, reflect the emergence of what Campbell(Adelia & Pratiwi 2021) terms digital piety.

This new form of piety is not measured by the frequency of ritual worship but by moral sensitivity toward justice, public ethics, and social responsibility in the digital sphere. Individuals who express empathy, prayer, and compassion are perceived as more "pious" in this context than those who merely articulate doctrinal truths without showing awareness of collective suffering. This phenomenon demonstrates that platforms like TikTok are not merely channels of entertainment; they have evolved into new arenas for dakwah (Islamic preaching) and for negotiating Islamic values. Dakwah, in this context, can no longer rely solely on verbal rhetoric or normative teachings; it must also embody moral integrity, behavioral consistency, and social transparency that a broad audience can scrutinize. The digital public now acts as a moral auditor, evaluating the authenticity of religious messages based on the sincerity and social responsibility of their messengers. Consequently, the transformation of the digital public sphere signals the birth of a new ecology of dakwah and Islamic spirituality.

Sacredness is no longer centralized within religious institutions and symbols but is distributed horizontally through participatory networks formed by millions of user interactions. TikTok becomes a space where sacred values are rearticulated within the plural and dynamic context of contemporary social life. In this framework, dakwah and faith are no longer confined to transcendental matters; they also become reflective social practices continuously negotiated among religious authorities, digital publics, and algorithmic systems that regulate moral visibility in online spaces. This transformation shows that religious communication now operates under a dual logic: spiritual and algorithmic. These two forces interact to form a new structure of digital social piety that demands transparency, authenticity, and moral awareness. Therefore, dakwah in the TikTok era is no longer merely about spreading religious messages; it is an ethical social act that integrates faith, morality, and public consciousness within an ever-evolving digital landscape.

### **3. Ideological and Power Dimensions in Public Discourse**

Netizen comments that appear spontaneous actually shape and reproduce a digital public moral ideology that is religiously populist in nature. On the one hand, it shows solidarity among the people, but on the other hand, it also establishes new moral standards that suppress minority views. In this context, Noelle–Neumann's Spiral of Silence theory, in (Uchjana Onong, 2011) becomes relevant. Netizens with different views, such as those who try to criticize the way society associates disasters with "punishment," are often silenced or verbally attacked. Their comments do not get likes, rarely appear at the top, and are eventually removed from TikTok's visibility algorithm. This phenomenon reveals a fundamental paradox of the digital public sphere: it appears inclusive but actually excludes diversity of opinion.



Furthermore, the TikTok algorithm can be seen as a hidden ideological actor that regulates the hierarchy of public discourse. The algorithm tends to highlight comments with high emotions such as prayers, anger, or sympathy because of their viral nature. Meanwhile, reflective, analytical, or critical comments often sink. This results in a public representation that is distorted by algorithmic logic, rather than by the quality of argumentation. Thus, Habermas' concept of public space undergoes a structural revision in the digital age: public discourse now moves from rational – critical debate to affective – viral discourse, namely debates driven by emotion, populist morality, and speed of dissemination.

#### **4. Implications for Da'wah and Social Change**

From a dawah perspective, the phenomenon of digital public discourse that emerged through TikTok comment sections regarding the collapse of the Al – Khosini Islamic boarding school building marks a paradigmatic transformation in contemporary Islamic dawah communication. In the classical da'wah perspective, the pattern of delivering religious messages was top – down, with the authority of the message dominated by figures such as ulama, kiai, and formal religious institutions that monopolized the legitimacy of interpretation and moral narratives of the ummah. However, the dynamics of communication in the digital media era, especially on the TikTok platform, which is based on participatory algorithms and horizontal distribution, have fundamentally shifted this pattern. Dakwah has now transformed into a participatory and dialogical process, where every social media user has the potential to become a moral agent and producer of religious meaning (Salsabia et al., 2024).

By commenting, creating videos, or reposting dakwah content, netizens are not only recipients of messages but also active interpreters who construct their own versions of Islamic discourse based on their experiences, social perceptions, and digital morality. In this context, da'wah is no longer understood solely as the delivery of advice from spiritual authorities to the people, but as a discursive practice that is openly negotiated in the digital public sphere. The collapse of the Al – Khosini Islamic boarding school's prayer room highlights a shift in public expectations regarding da'wah practices. The digital public is no longer satisfied with normative dakwah that is ritualistic or symbolic, but demands dakwah that is transparent, accountable, and empathetic. Netizens want religious messages that focus not only on narratives of reward and sin but also on social reflections that address issues of justice, public safety, and the moral responsibility of religious institutions. In this case, the digital community acts as a "moral auditor" of da'wah institutions, testing the integrity of the messages conveyed based on their coherence with actual actions in the field. This transformation has two main implications for da'wah and social change. First, there is a democratization of religious authority. The validity of da'wah messages is no longer determined solely by the status of clerics or formal institutions, but by the moral and social resonance felt by the digital public. Spiritual authority shifts from hierarchical legitimacy to participatory legitimacy, in which the truth of messages is tested through collective engagement, social empathy, and the

ability to respond to current societal issues. Second, a new ethic of digital piety has emerged, emphasizing justice, care, social empathy, and public responsibility. Piety is no longer measured by how often a person performs religious rituals, but by the extent to which individuals can demonstrate moral sensitivity to social suffering and public justice in the virtual world. Digital da'wah thus becomes a new ethical medium that integrates spirituality with social awareness.

However, this transformation does not occur without problems. Behind the democratization of da'wah and the expansion of moral participation lies significant epistemic fragmentation within the digital Muslim community (Sari, et, al. 2024). The comments section on TikTok videos illustrates the division between two different moral orientations: (1) symbolic and theological morality, which interprets tragedy through the lens of punishment, wisdom, and sin; and (2) social–critical morality, which emphasizes aspects of safety, justice, transparency, and public responsibility. The conflict between these two orientations shows that the digital da'wah space has become an arena of epistemological contestation between traditional religiosity and modern consciousness grounded in social rationality. This phenomenon shows that preaching in the digital age requires new hermeneutic abilities. A preacher or preaching institution is not enough to be merely a conveyor of dogmatic moral messages; it must also be a social interpreter who can read the context, mediate differences in interpretation, and articulate Islamic values so they remain relevant to the complex dynamics of digital society. Effective da'wah in this era is da'wah that connects transcendental values with concrete social realities, balances spiritual messages and humanitarian responsibilities, and navigates the dialectic between tradition and digital modernity. Thus, the transformation of da'wah, as reflected in the case of Al–Khosini Islamic Boarding School, confirms that the digital era is not merely a new space for spreading Islamic messages but also a social laboratory for reconstructing the meaning of da'wah itself. Da'wah is now required to be a reflective, ethical discourse, adaptive to change, and capable of bridging the gap between faith and social justice in an increasingly open digital communication landscape.

## DISCUSSION

This study found that the viral TikTok videos of the Al–Khosini Islamic Boarding School collapse did not merely document a physical tragedy but instead created a digital discursive space that renegotiated the meanings of sacredness, morality, and religious authority. The textual analysis of netizens' comments revealed that the digital public did not simply watch but actively participated in meaning–making and challenged the traditionally hierarchical structure of spiritual authority. The findings indicate a transformation of religious authority within digital spaces. TikTok, as a participatory platform, decentralizes religious interpretation from traditional clerical institutions to ordinary users and digital preachers, whose legitimacy is derived from levels of engagement and algorithmic visibility rather than formal scholarly credentials. This shift aligns

with Habermas's notion, as cited in (Kasir & Awali, 2024) of the digital public sphere replacing traditional hierarchies through open discourse, as well as Campbell's (2012) concept, as cited in (Runtiko, 2022) of networked religion, which emphasizes community and authenticity over institutional authority. At the same time, the dominance of emotional narratives reflects Noelle–Neumann's spiral of silence theory as cited in (Suliyati, 2024) in which differing religious voices tend to disappear under the pressure of dominant public opinion in digital spaces.

A key finding of this study is that the TikTok algorithm is not neutral. It functions as an ideological mediator, amplifying emotional and populist content while suppressing reflective and critical discourse. As a result, the digital public sphere shifts from rational debate to affective –viral discourse, where morality is shaped by emotion and algorithm rather than by argumentation. In conclusion, religious sacredness in the digital era does not disappear but transforms into a participatory sanctity mediated by technology. Da'wah has become horizontally negotiated by a critical and active digital public. The novelty of this study lies in the understanding that TikTok is not merely a medium for disseminating da'wah but a new moral ecosystem where religion, emotion, and algorithm intertwine to shape modern society's religious consciousness.

## CONCLUSION

Theoretically, these findings enrich the study of religious communication and digital media by offering a new framework that positions da'wah in the algorithmic era as no longer one–directional or institutional but as a participatory, emotional, and affective process. TikTok has become a moral ecosystem where religious meaning is collectively shaped by emotion, performance, and algorithmic visibility. In practice, the findings offer valuable insights for Islamic institutions and digital preachers to develop empathetic, contextually appropriate communication strategies that do not compromise religious ethics in digital spaces. For future research, it is recommended that similar approaches be applied to other religious cases, incorporating cross–platform comparative analyses on platforms such as YouTube and Instagram to broaden understanding of the dynamics of da'wah and public morality in the digital era. Subsequent studies may also explore audience reception more deeply through interviews or virtual ethnography to examine how users interpret and internalize religious messages in digital spaces increasingly personalized by algorithms.

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