

ANALYSIS OF WOMEN'S FOLLOWER'S RECEPTION IN THE YOGYAKARTA REGION ON THE TIKTOK @BASYASMAN00 ACCOUNT ABOUT RAMADHAN 1443 H EDITION OF DAKWAH CONTENT

DOI : <https://doi.org/10.38214/jurnaldawahstidnatsir.v5i2.139>

Submitted: 01-10-2022 Reviewed: 20-11-2022 Published: 12-12-2022

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ABSTRACT

This study aims to identify and describe the reception analysis of female followers in the Yogyakarta area on the Tik Tok account regarding the da'wah content of the Ramadhan 1443 H edition. Research method: reception analysis. Research results on eight da'wah content videos have different positions. Through the results of the reception analysis of the followers, it can be concluded that generally informants are in a dominant position. The position of the informant refers to Stuart Hall's reception theory and model which divides the audience's position in perceiving and giving opinions about a content into three, namely a dominant position, a negotiating position, and an oppositional position.

Keywords: Reception Analysis, Followers, Tik Tok, Dakwah Content

INTRODUCTION

Social media has many enthusiasts from various circles. Because it is easy to use and can be accessed via a cellphone or computer that is connected to the internet. Social media also provides benefits by making it



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easier for humans to communicate and obtain information verbally, in writing, audio quickly (Rahmani, 2016: 1). TikTok is one of the social media that is currently loved by many young people because as a social network with a music video platform that allows users to create music videos of short duration. Throughout the first quarter (Q1) of 2018, TikTok became the most downloaded application, namely as much as 45.8 million. This number beat several other popular applications such as Youtube, WhatsApp, Facebook, Messenger, and Instagram (Bulele, 2020: 566).

According to Putra, Head of User and Content Operations TikTok Indonesia in Bulele, et al (2020: 569) that, more than two years of the presence of TikTok in Indonesia, more and more people are using the TikTok application as a means for creativity. Initially, the TikTok application was known as a video platform that only displayed entertainment content and was impressed as content that had a negative impact, such as dancing which was considered to have no educational value. However, currently various kinds of positive content are starting to appear which are able to provide new colors for its users. Among them are educational or learning content, cooking content, various up-to-date information, and even preaching content.

Da'wah is an obligation for every Muslim, namely in the form of invitations to others to understand and apply Islamic teachings or values. Da'wah has the aim of inviting *Amar Ma'ruf nahi munkar*. Calling for goodness and preventing various things that are evil, where da'wah can be conveyed personally or to the public, directly face to face or through communication media (Syamsuddin, 2016: 9).

The command to preach is the order of Allah Ta'ala in His words of An-Nahl letter [16] verse 125, which means "Call (humans) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Surely your Lord, He is the one who knows best who has strayed from His way and He knows best who is guided." Allah's commandment in this verse is aimed at all servants of Allah, it can be interpreted that calling on goodness is not the duty of the scholars, but only the duty of every servant who believes in Him.

Young preachers who emerge with various da'wah content through the TikTok application are an interesting phenomenon to study. Examples of young preachers who have used social media TikTok as a means of preaching include Syam Elmarussy on the TikTok account @syam_elmarusy with 3.6 million followers, Agam Fachrul on the

@hiyung_agam account with 1.5 million followers, and is quite phenomenal because his followers are quite significant namely Husain Basyaiban on the @basyasman00 account with 5.4 million followers. It is this number of followers with 5.4 million that stimulates the author to examine the perceptions and opinions of followers on various content of Hasan Basyaiban's da'wah through his account. (Restiani, Kompasiana December 7, 2021 edition).

The teenager who was born in Mecca, August 12, 2002, who comes from Madura, East Java, is considered capable of conveying da'wah in simple language that is easy to understand, acceptable to various groups. Uploading a short video, Husain Basyaiban was able to answer questions regarding various issues that were doubtful for teenagers in particular. In strengthening the material presented, Husain Basyaiban inserted arguments in the form of verses from the Al-Qur'an and authentic Hadith that were relevant to the topic of discussion. Husain Basyaiban's Da'wah through his TikTok account received a positive response from a number of users, as evidenced by the presence of various questions in the comments column on each uploaded video, besides that the number of followers is not small, reaching 5.4 million.

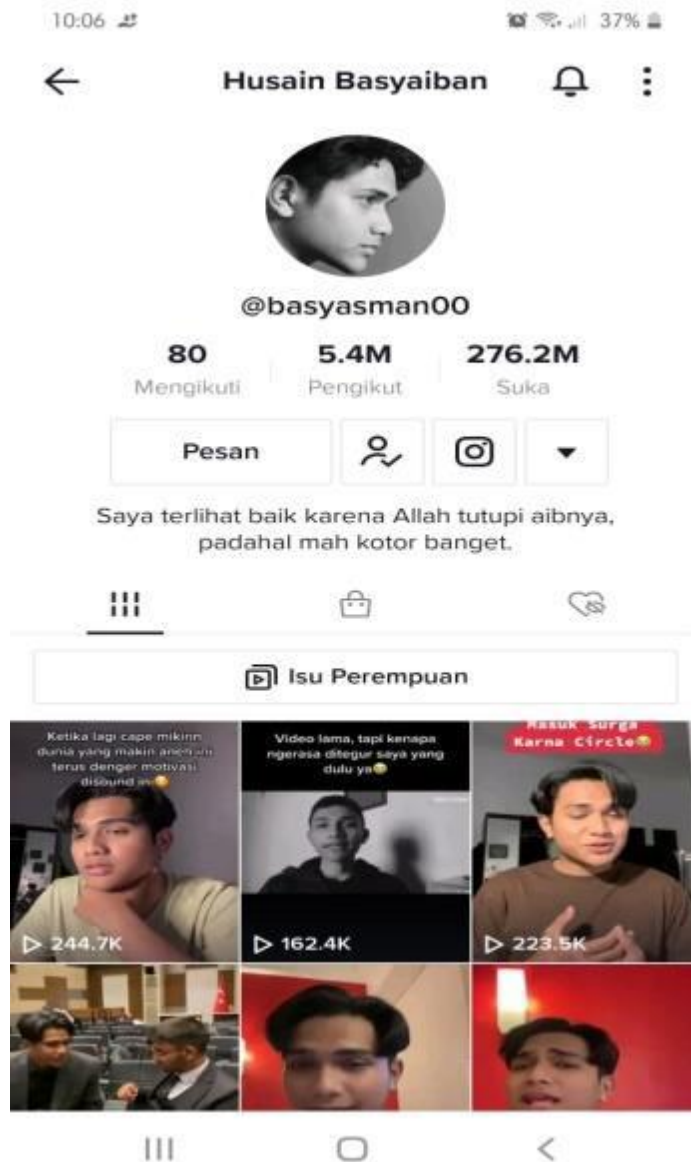
Sari and Ni'amah (2022: 22) examines one of the da'wah contents of the @basyasman00 account about istidraj. The results of his research show that the contents of the da'wah message conveyed by Husain Basyaiban about istidraj are able to attract the attention of TikTok application users. Basyaiban was considered capable of conveying the istidraj matter in straightforward, clear and easily understood language by various groups. Because of this, this research examines from the audience's point of view their perceptions and opinions about Hasan Basyaiban's da'wah content through the social media TikTok. The method that examines this is reception analysis using Stuart Hall's reception theory concept, complemented by data collection through non-participant observation on the dynamics of content on the TikTok account @basyasman00.

RESULTS AND DISCUSSION

AccountTikTok @basyasman00 is an account owned by Husain Basyaiban, a young man born in Mecca, August 12, 2002 and currently residing in Bangkalan, Madura, East Java. Husain is the youngest of five children of a Kyai named Sufyan. Basic education at SDN Jaddih 01

Bangkalan 2008-2014, then continued his education at MTsN Bangkalan 2014-2017 and continued his education at MAN in Bangkalan also in 2017-2020. After graduating from high school he continued his education at UIN Sunan Ampel Surabaya, East Java.

Husain Basyaiban began to be known by TikTok users after uploading several short videos on the TikTok application since early 2020 (Amelia, 2021:24), using the TikTok application as a forum for conveying da'wah messages and answering questions about religious issues that arise through the comments column. The following is a display of Hasan Basyaiban's social media account on TikTok.



Picture 1

Eight videos of the Ramadhan 1443 H edition were shown again to five research informants who are also followers of @basyasman00 who live in the Yogyakarta area. The five informants were the result of self-availability selection as research informants, so that as followers of the account there was no compulsion to become informants. The five young women who became informants included Risviana (23 years old) born in

Magelang, a final year student majoring in midwifery at a campus in Yogyakarta. Risviana admits that she is not only a follower but has started to actively create TikTok content. Risviana was interested in the content of Hasan Basyaiban's da'wah because it invites goodness, such as women must take care of their private parts.

The second informant is named Fitri (19 years), from Ternate but living in Sleman, Yogya, and is an entry-level student at a PTS in the Yogyakarta area. From the results of the interview, Fitri stated that she is not only a follower of Hasan Basyaiban on TikTok, but also a follower on other social media accounts such as Instagram and Twitter as well as the YouTube channel.

Next is the third informant named Hasanah (22 years old) originally born in Turi, Sleman, Yogyakarta, who is studying mathematics education in the fourth semester at UNY while giving weekly private lessons to her private students. Hasanah said she accidentally found Hasan Basyaidan's account, in a state of being infatuated with accessing the social media TikTok. Hasanah found content @basyasman00. Because he felt that the content was good for him, he decided to continue following the various content uploaded by Hasan Basyaidan. Hasanah feels helped by @basyasman00's content in broadening her horizons about her religious knowledge.

Furthermore, Indah (21 years) became the fourth informant, a sixth semester student of the religious education study program at a private university in Yogyakarta. Interested in becoming Husain Basyaiban's followers because the TikTok account @basyasman00 presents da'wah video posts that invite goodness, he benefits from uploaded da'wah video posts.

The last informant was Azkiah (21 years), an active student of Arabic Language Education study program at a state university in Yogyakarta. Since childhood Azkiah has received religious education from her parents, schools starting from kindergarten to senior high school are based on Islam. Starting from his younger sibling asking several times about @basyasman00's da'wah posts, it finally aroused curiosity and interest in following Husain @basyasman00's TikTok account. According to Azkiah, Husain Basyaiban's posts can have a positive effect, even by uploading videos of short duration. But being able to invite followers to do things that should be done as Muslims.

The da'wah content analyzed was videos uploaded during Ramadhan 1443 H totaling eight videos. The following video titles posted include: 1). Fasting But Not Praying!?!; 2). Does Swab Invalidate Fasting: 3). Speeding Tarawih !!!; 4). Do Wet Dreams Invalidate Fasting?!; 5). Really Perfume Can Invalidate Fasting?! ;6). Six Conditions Where Backbiting Becomes Halal; 7). Tips for Getting Double Rewards; and 8). Is it possible to cancel fasting due to fatigue?

The first video with the title "Fasting But Not Praying!?" uploaded on 8 April 2022 with a duration of one minute 30 seconds watched 463,400. The video explains the importance of prayer compared to other acts of worship including fasting. Husain conveyed the words of the Prophet sallallaahu alaihi wa sallam, which means "actually the practice of the servant who will first be brought to account on the Day of Judgment is prayer" (HR. Tirmidhi and An Nasa'i).

The results of the in-depth interviews with the five informants generally showed similar responses and perceptions of the content, in which the five young women understood that prayer was something that was obligatory for every Muslim to perform. Even prayer is the second pillar of Islam, prayer is the duty of every Muslim and prayer is the pillar of the religion of Muslims. If prayers are not performed it can shake the pillars of the Muslim religion. The five informants realized that under any circumstances, and how many sins they have committed as a Muslim, prayer is still obligatory. For the five video content informants, Husain Basyaidan invites and reminds them not to be negligent in performing the obligatory prayers. A unique opinion was found in an informant on behalf of Indah,

The second video on the Ramadan 1443 H edition of da'wah content is entitled "Do Swabs Invalidate Fasting?" uploaded on April 10, 2022 with a broadcast duration of 1 minute 37 seconds, a total of 256,400 viewers. The video explains the law and advice on carrying out a swab when fasting. Husain Basyaidan presented the differences of opinion of the scholars about carrying out the swab while fasting. In the video display, Husain stated that he was still confused about which opinion was the strongest among the several fatwas. According to Hasan, it is necessary to ask for the opinion of more knowledgeable people, such as following the MUI fatwa (Indonesian Ulema Council) which decided that swabs do not break fasting on the grounds that swabs are not food, and the use of swabs is considered an emergency during the Covid-19 pandemic.

Husain Basyaidan also said that from what he had learned, things like swabs could break a person's fast. So it is not recommended to do a swab while still in a fasting state. Husain, in the context of his TikTok, suggested that the swab should be carried out after breaking the fast. Except, when you are in an emergency, you may take or follow the MUI fatwa which allows swabs while fasting. Regarding the content of the second video, the five young female informants found the same responses and perceptions, accepting the two opinions expressed by Hasan Basyaidan through his TikTok content.

The third video is the da'wah content of the @Basyasman00 account entitled "Taraweeh is Speeding!!!" uploaded on April 12, 2022 with a broadcast duration of 1 minute 29 seconds and a total of 375,100 viewers. In the uploaded video, it is explained that the law of carrying out the tarawih prayer in a hurry is illegal and sinful. Even though it is actually permissible to pray quickly, it must comply with the old rules *'ninabright*. Tuma *'ninabis* a pause that can be roughly like someone reading "subhahaallah" or estimated around 1-2 seconds. That is, stopping in bowing for 1 second, 1 tidal 1 second, and so on in every prayer movement. In other words, it is ensured that there is a pause in every prayer movement. In the video display, it is also recommended that if you find the intended tarawih model, then you should look for a quieter and slower tarawih model.

Based on the results of in-depth interviews with the five informants, it was found that there were similarities in the responses or perceptions of the informants. This similarity is illustrated in the following description, namely that with a short duration of time it can be ascertained that reading Surah Al-Fatihah is also not necessarily true. In fact, according to the informant who read Surah Al-Fatihah, each cycle of prayer is part of the pillars of prayer. Not only during the tarawih prayer, but for other prayers it is not permissible to pray in a hurry. In such conditions it is also certain that they will not get special and performing prayers and prayers were considered invalid even though four informants stated that they did not know the reasons for the invalidity of hasty prayers.

The fourth video on preaching content is entitled "Do Wet Dreams Invalidate Fasting?!" which was uploaded on April 14, 2022 with a broadcast duration of 1 minute 29 seconds and a total of 348,800 viewers. In the video, the law of wet dreams is explained when you are still fasting. Wet dreams are the process of releasing semen. In the process, it must be understood between those who secrete semen intentionally and those who secrete semen accidentally. Husain Basyaidan gave a description of an

example of releasing semen on purpose, namely having intercourse with a husband or wife while fasting, so the law of fasting is absolutely invalidated. It's different if it's not done intentionally like a wet dream, then it doesn't break the fast.

The results of in-depth interviews with five informants indicated that there were similarities in the responses or perceptions of the informants. According to the informants, the occurrence of wet dreams is not something that is done on purpose, so it does not break the fast. One of the causes of breaking the fast is by doing things that can break the fast intentionally, if you accidentally do things that might break the fast, then it will not break the fast. Moreover, wet dreams occur when a person is sleeping, so that person may not want this to happen. The similarity of the informants' responses illustrates that they agree with the content submitted by Husain Basyaidan.

The fifth video is TikTok account @Basyasman00's content with the title "Really Perfume Can Invalidate Fasting!?" uploaded on April 19, 2022 with a duration of 1 minute 47 seconds and a total of 1.3 million viewers. The video explains a little about the law of using perfume while fasting. Husain Basyaidan uses a humorous style in explaining the law on using perfume while fasting. Basyaidan also explained what things break the fast based on the agreement of several scholars that is anything that enters the throat cavity and takes shape, it can break the fast. Meanwhile Basyaidan said that in Islam, the law on using perfume is makruh because it can invite lust. While one of the goals of carrying out fasting is to suppress or restrain lust or lust.

There are differences of opinion among the five informants regarding the fifth TikTok content. Most agreed that they understood that using perfume for women was indeed makruh, both while fasting and not fasting. So according to some informants, to be safe, it's better not to use perfume when traveling. Informants who agreed with Husain added that the intention of fasting is not just to hold back thirst and hunger, but to avoid lust. While the smell of perfume itself can invite one's lust, let alone the opposite sex. Some other informants criticized Basyaidan's way of presenting TikTok content which did not present any arguments regarding whether using perfume breaks the fast or not.

The sixth video on da'wah content with the title "6 Conditions Where Backbiting Becomes Halal" which was uploaded on April 21, 2022 with a duration of 2 minutes 50 seconds and a total of 2.9 million viewers.

In the video it is explained that backbiting is something that is disliked by the person who is being insulted. If what is being talked about is not something bad, then it is not considered backbiting. But sometimes many people misinterpret the meaning of ghibah. Basyaidan also explained what is meant by 6 conditions that are permissible for backbiting without getting sin, namely the first person who is being wronged, the person explains that he is being wronged by someone else. The second is to ask for help. For example, there are people who commit bad actions and then report the bad things to people who have control over them. Third, namely people who ask for a fatwa from a scholar but are advised not to mention the name. Fourth, to protect himself from people who have a bad impact on Muslims. Fifth, bullying people who openly commit disobedience (does not apply to those who do it secretly). Finally, backbiting to introduce, provided it does not add to the badness.

Based on the results of in-depth interviews with the informants, it was found that there were similarities in responses or perceptions from the informants. According to one informant, backbiting is not uncommon and in fact, almost everyone has done it either intentionally or unintentionally. Usually it starts with a chat and ends in gossip. The informant agreed with the points mentioned and felt that what was conveyed was important to understand, but according to him there were several points whose explanations were still general and required more detailed explanation. The informant suggested that maybe it could be divided into two videos, so that it could be more detailed in explaining these points. As for the opinions of other informants, the topics presented by account @Basyasman00 are interesting content,

The seventh video on da'wah content with the title "Tips for Getting Double Rewards" uploaded on April 25, 2022 with a duration of 1 minute 36 seconds and a total of 178,300 viewers. In the video, Husain explains the tips for getting a double reward in the month of Ramadan. Rasulullah Shallallahu Alaihi wa Sallam said which means "Whoever gives food to a person who breaks his fast, then he will be rewarded like a fasting person without reducing the reward of the fasting person in the least." So, for example, if the fasting person gets 1000 rewards and the person who prepares food for breaking the fast also gets 100% of the reward that the fasting person gets. Hasan Basyaidan asked his followers to provide iftar food for fasting people.

All informants agreed and confirmed the content presented by Husain in his video uploads, namely providing or giving iftar food to people

who are fasting will increase their rewards like those who are fasting. The informants also stated that at this time it is often found in the month of Ramadan that many people distribute iftar food to people who want to break their fast. This means that according to the informants, there are many people who understand the actions that can increase the reward. However, a small number of informants suggested that Basyaidan's TikTok content was accompanied by arguments that strengthened the argument that preparing food for people who want to break their fast is the right thing and also applies to people who are not fasting because of an old Islamic reason.¹

The eighth video on da'wah content with the title "Is it possible to cancel fasting due to fatigue?" which was uploaded on April 27, 2022 with a duration of 1 minute 36 seconds and a total of 405,100 viewers. In the video Husain explains that it is not permissible to intend not to fast (mandatory) when it is still at the beginning of time (dawn time). For example, a construction worker believes that later when he is working he will feel very thirsty. But he intends not to fast at dawn. Then it is unlawful for him not to fast. If after dawn the person intends to continue fasting, then while working he feels very tired and thirsty (not strong enough to keep fasting), then it is permissible to break the fast.

All informants agreed that it is not permissible to intend not to fast while it is still early. Because I don't know what the conditions will be when it works. It could be, when the work is finished and the condition is still strong to continue fasting. According to the informants, what was shown by Husain was clear and easy to understand, that is, Islam does not burden its followers when they are fasting, but they are not strong enough, and it must be canceled, so it must be canceled. A period of fit, the condition of the canceled fast can be replaced by fasting again.

The researcher found that the reception (acceptance) of the five informants regarding the eight videos uploaded by Husain through the TikTok account @Basyasman for the Ramadhan 1443 H edition were almost the same color. The following describes the discussion of the reception of the five informants based on Stuart Hall's concept of thinking in theory which has an encoding-decoding component. Stuart Hall's reception theory explains how the contents of messages sent by communicators through the media then create various responses from several informants based on differences in the knowledge possessed by the informants.

Stuart Hall in Pujarama and Yustisia (2020:45) divides three positions on the meaning of messages between writers and readers, regarding how these messages are interpreted:

1) Dominant Position (Dominant Hegemonic Position)

This position occurs when the communicator uses codes that are generally accepted, so that the audience will interpret and read the message/sign with the generally accepted message. For this situation, hypothetically it can be said that there is no difference in interpretation between the communicator and the audience, and among the audiences themselves who are diverse hypothetically it can also be said to have the same interpretation or reading of the sign.

2) Negotiated Position (Negotiated Code or Position)

In this second position, the absence of dominant readings. Conditions that occur in the form of any code conveyed by the communicator are interpreted continuously between the two parties. The communicator here also uses the code or political beliefs that are owned by the audience, but when accepted by the audience they are not read in a general sense, but the audience will use these beliefs and beliefs and compromise with the codes provided by the communicator.

3) Position of Opposition (Oppositional Code or Position)

This position of opposition occurs when the audience critically changes the message or code given by the media or communicator with an alternative message or code. Audiences have their own way of thinking about topics or material conveyed through the media. Thus, in this oppositional position, the audience rejects the messages conveyed by the media because they may be different from their knowledge or values.

Referring to the theoretical assumptions above regarding the position of da'wah content in the eight videos uploaded by account @Basyasman00 it can be described as follows:

In the first video entitled "Fasting But Not Praying!?" there are 4 informants in a dominant position, namely having the same interpretation as Husain Basyaidan regarding the law of obligatory prayer. In other words, the four informants are assumed to have received the message.

Furthermore, an informant was in a negotiable position, namely accepting the message conveyed but commenting that Husain should have compared not obligatory worship (prayer) with other obligatory worship (Ramadan fasting). For informants who are in the position of negotiating obligatory prayers and fasting have the same position as obligatory worship.

Next on the second video, entitled "Do Swabs Invalidate Fasting?" the informant's position was dominant, namely the informants gave the same response so it was assumed that the informants had the same interpretation of the second video content, the five young female informants accepted both opinions expressed by Hasan Basyaidan through his TikTok context.

The third video position for the da'wah content of the @Basyasman00 account is entitled "Tarawih Speeding!!!" then the fourth video entitled "Do Wet Dreams Invalidate Fasting?!" and the sixth video entitled "6 Conditions Where Backbiting Becomes Halal" and the seventh video entitled "Tips to Get Double Rewards" and the eighth video entitled "Can Gasih Break Your Fast Because You Are Tired?" all informants are in the same position, namely the dominant position. Namely between Husain Basyaidan as a communicator and the five informants as audiences have the same interpretation. In other words, all informants received uploaded content from the TikTok account @Basyasman00.

Meanwhile, the fifth video is the content of the TikTok account @Basyasman00 with the title "You can cancel fasting !!?" has two acceptance position conditions, namely dominant and oppositional positions. Most of them were in a position to accept the preaching message conveyed by Husain Basyaidan while an informant refused on the grounds that Basyaidan did not include evidence to explain the law on using perfume while fasting.

In the research context, the acceptance of informants as followers of the @Basyasman00 account tends to be the same color because. The informants are followers of the active category, namely the ideal type of followers. Because followers of this type, apart from frequently commenting and liking posts, they also interact through reposts, mentions and replies. So that this type of followers will establish two-way communication with this type of account (Furqoniyah and Dwiyani, 2020:29). This is a description of the results and discussion of eight video content on the social media TikTok account @Basyasman00.

CONCLUSION

Based on the results of follower reception analysis of eight da'wah content videos on the social media TikTok account @Basyasman00 using the Stuart Hall reception analysis model, it can be concluded that generally informants are in a dominant position (receiving) da'wah messages conveyed by Husain Basyaidan and minimal are at negotiating and oppositional positions. Being in a negotiating and oppositional position because the informant was of the opinion that Husain Basyaidan did not include arguments when discussing fasting but not praying and the law on using perfume while fasting.

Then another conclusion that is active category followers, which is the ideal type of followers because they often comment, like posts, they also interact through reposts, mentions and replies. So that it is easier to receive the message conveyed by the communicator.

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