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The Utilization of TikTok Da'wah Content as a Media for Islamic Religious Education and Its Implications for Students' Motivation to Worship: A Phenomenological Study

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ABSTRACT

TikTok social media is currently one of the means of spreading Islamic da'wah digitally that can be accessed by various circles, including students. Students are at the stage of searching for and forming their identity, including in developing religious understanding and building motivation to worship. In this case, TikTok da'wah content can be one of the sources of information and religious reminders that provide a unique experience for students. This study aims to understand the use of TikTok da'wah content as a medium for Islamic Religious Education and its implications for students' motivation to worship. This research uses a qualitative approach with a phenomenological method. The research informants amounted to 10 students of the Islamic Religious Education Study Program, Ahmad Dahlan University, class of 2024, who were selected using purposive sampling techniques. Data was collected through interviews and documentation, then analyzed through data reduction, data presentation, and conclusion drawn. The results of the study found five main themes, namely: (1) TikTok da'wah content as a reminder and a means of religious reflection; (2) students' preferences for the delivery of da'wah messages; (3) the credibility of information as a consideration in receiving digital da'wah; (4) the management of the use of social media in worship life; and (5) TikTok as a medium for Islamic Religious Education and its implications for motivation to worship. These findings show that TikTok da'wah content is not only a source of religious information, but can also encourage students' awareness and desire to improve the quality of worship. This study has limitations in the number and scope of informants that only involve PAI UAD students of the class of 2024 and the use of data that is mainly sourced from interviews and documentation, so it has not comprehensively described the consistency of the application of da'wah messages in daily worship practices. Therefore, further research can involve a wider group of students and diverse backgrounds and examine the experience of worship over a longer period of time.

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Introduction

The development of digital technology has brought changes in the way people acquire and learn Islamic religious knowledge. Social media, which was previously widely used as a means of

entertainment and communication, is now also used to convey religious messages(Muthmainnah et al., 2026). One of the platforms used to spread da'wah is TikTok, which is a short video-based social media that allows messages to be conveyed through a combination of images, sounds, texts, and interesting narratives. Through this platform, students can access various Islamic content, such as invitations to worship, explanations of Islamic teachings, religious motivation, and advice to improve morals. This condition opens up opportunities for TikTok to be used as a medium for Islamic religious education outside of formal learning in universities.

For students of the Islamic Religious Education Study Program (PAI), the existence of digital da'wah content is relevant because the religious learning process does not only take place in the classroom, but can also be obtained through various sources of information in the digital environment. Da'wah content has the potential to help students expand their knowledge of Islam, gain religious inspiration, and reflect on religious practices in daily life(Dawn, 2025). However, the use of social media as a means of religious education is not enough to be assessed based on the ease of access or the amount of content watched. What is also important is how students understand the message of da'wah, assess the information received, and interpret the message in relation to religious life, especially the motivation to carry out worship.

The problem that is of concern in this study is that access to TikTok da'wah content does not automatically explain how religious messages are interpreted and related to students' motivation to worship. Watching da'wah videos does not always mean that one understands the message deeply or applies it in daily life (Fitria et al., 2023). Based on the results of interviews with PAI UAD students, several students revealed that da'wah content that appears on TikTok can touch feelings, remind them of the importance of prayer, and foster a desire to improve worship. However, the acceptance of these messages is also influenced by the way of delivery and trust in religious information sources (Interview, 2026). Therefore, it is important to understand how students experience and interpret TikTok da'wah content and its relationship with the motivation to worship in daily life.

This problem needs to be studied because Islamic religious education is not only oriented towards the mastery of knowledge, but also on the formation of awareness and the practice of Islamic values in daily life. The use of digital media should not stop at the delivery of religious information, but also pay attention to how the message is understood and reflected by its users (Maharani et al., 2025). In this context, TikTok da'wah content can be studied as one of the non-formal learning resources that has the potential to support students' religious reflection. However, this potential needs to be understood based on students' real experiences, without first assuming that the use of TikTok always increases motivation to worship.

Previous research has discussed the use of TikTok as a da'wah medium and its relationship with students' motivation to worship. For example (Nurmaya et al., 2024), examining the use of TikTok as a da'wah medium among Islamic Communication and Broadcasting students. The study shows that the use of TikTok in a religious context has become a research concern. Nevertheless, the subjective experience of PAI students of Ahmad Dahlan University in interpreting da'wah content as a medium of Islamic religious education and connecting it with the motivation to worship still needs to be explored more specifically. The difference in the context of students and the focus on the meaning of experience is a space that is to be studied in this study.

To understand these problems, an approach is needed that not only focuses on the frequency of TikTok use or observable behavioral changes, but also explores students' experiences and views in depth. One of the efforts that can be made is to explore students' experiences when accessing da'wah content, why they are interested in certain content, messages that are considered meaningful, how they assess the credibility of the source, and their views on the relationship between the content and the encouragement to carry out worship (Interview, 2026). This understanding can be the basis for seeing how digital da'wah content is used as a source of religious learning as well as identifying aspects that need to be considered so that its use is more critical and meaningful. These efforts are not intended to directly prove the cause-and-effect relationship, but rather to understand students' experiences according to the context of their lives.

The novelty of this research lies in the focus of the study on the subjective experiences of students of the Islamic Religious Education Study Program, Ahmad Dahlan University in interpreting TikTok da'wah content as a medium of Islamic religious education and its relation to the motivation to worship. Using a phenomenological approach, this study not only discusses TikTok as a means of spreading da'wah messages, but also explores the meaning that students give to the message, its relevance to religious life, and the experiences they associate with the motivation to worship. This novelty is contextual and focuses on the deepening of experience, so it is not intended to claim that studies on TikTok and motivation to worship have never been done before.

Based on this description, this study aims to understand the use of TikTok da'wah content as a medium of Islamic religious education and its implications for the motivation of students of the Islamic Religious Education Study Program, Ahmad Dahlan University. This research uses a qualitative approach with phenomenological methods to explore students' experiences and meanings through in-depth interviews and relevant documentation. The main questions of this study are: How do students of the Islamic Religious Education Study Program at Ahmad Dahlan University interpret the use of TikTok da'wah content as an Islamic religious education medium and its implications for their motivation to worship? The results of the study are expected to provide a deeper understanding of the use of social media in Islamic religious education and become a

consideration for students and educators in using digital da'wah content critically, reflectively, and meaningfully.

Method

This research uses a qualitative approach with phenomenological methods. This approach was chosen because the research aims to understand students' subjective experiences in utilizing TikTok da'wah content as a medium of Islamic religious education and interpret its relationship with the motivation to worship. Through the phenomenological approach, the researcher seeks to explore the experiences experienced by students, the way they understand the message of da'wah, and the meaning they give to these experiences in religious life. The phenomenological approach is actually a scientific means to find the fundamental essence of a phenomenon, especially the forms of religion that are present in human life (Mahmudin, 2021). Thus, this study does not focus on measuring influence statistically, but on an in-depth understanding of informants' experiences. This study involved 10 students of the Islamic Religious Education Study Program, Ahmad Dahlan University, class of 2024 who were selected using the purposive sampling technique, which is the selection of informants based on criteria that are in accordance with the research objectives (Desi Andriani et al., 2025). The criteria for informants include active PAI UAD students of the class of 2024, active TikTok users, having accessed or watched Islamic da'wah content on TikTok, and being willing to share their experiences and views in depth. These criteria are set so that the informant has direct experience that is relevant to the phenomenon being studied.

The selection of 10 students was based on the consideration that phenomenological research prioritizes the depth of information and richness of experience, not the size of the sample or statistical representation. This number is seen as an adequate initial target to explore the variety of experiences, views, and meanings of informants in depth through interviews. Ten informants also allow researchers to explore the experiences of each student in a more targeted way, compare similarities and differences in experience, and identify themes that emerge from the data. However, the adequacy of the number of informants is still determined based on the quality and depth of the data obtained. If the data from 10 informants is not sufficient to answer the research questions, the researcher can consider adding informants as needed.

Data collection is carried out through in-depth interviews and documentation. In-depth interviews are used as the primary technique to obtain information about experiences (Fadila et al., 2025) students in accessing TikTok da'wah content, the reasons for choosing or watching certain content, religious messages that are considered meaningful, considerations in assessing the credibility of da'wah sources, and their views on the relationship between the content and the motivation to worship. The interview was conducted in a semi-structured manner using the

guidelines of questions that had been prepared, but still provided an opportunity for informants to explain their experiences openly (Fadila et al., 2025). Documentation used as supporting data (Ulfa et al., 2026), for example, in the form of interview notes, field notes, and examples of da'wah content that the informant voluntarily shows if relevant to the discussion.

The data obtained was analyzed qualitatively through the stages of data organization, repeated reading of interview transcripts, coding relevant statements, grouping codes into categories and themes, and interpreting the meaning of informants' experiences. The analysis was directed to find patterns of students' experiences in utilizing TikTok da'wah content as a source of religious learning and understand how they relate it to the motivation to worship. The researcher also paid attention to the differences in experiences between informants so that the results of the study not only display similar experiences, but also illustrate variations in meaning.

To maintain the credibility of the data, the researcher double-checked the interview results, comparing information between informants (Sudirman et al., 2026), and match interview data with relevant documentation where available. The researcher also tries to maintain reflexivity by realizing that personal views and assumptions can affect the process of collecting and interpreting data. All informants are given an explanation of the purpose of the research and are asked for approval before the interview is conducted. The identity of the informant is kept confidential by using a code or pseudonym in the presentation of research results.

Results

This study aims to understand the use of TikTok da'wah content as a medium of Islamic religious education and its implications for the motivation of students of the Islamic Religious Education Study Program, Ahmad Dahlan University. The research data was analyzed through the process of reading interview transcripts, identifying important statements, coding, categorization, and determining themes based on informant experience. Based on this analysis, five main themes were found, namely da'wah content as a reminder and a means of religious reflection, student preferences for the delivery of da'wah messages, credibility of religious information, management of the use of social media, and TikTok as a medium of Islamic religious education. These five themes show that the use of da'wah content is not only related to the encouragement to worship, but also to the way students understand religious messages, assess information, and place social media in their daily lives.

1. TikTok Da'wah Content as a Reminder and Means of Religious Reflection

The results of the study show that da'wah content can be interpreted by students as a reminder to carry out worship, a rebuke for personal behavior, and an encouragement to improve themselves. Da'wah messages are not always sought intentionally, but sometimes

appear when students are using TikTok. When the message is in accordance with the circumstances they are experiencing, students can relate it to their personal lives and religious obligations. This experience can be seen in statement (S) which tells about his experience when he felt tired and delayed prayer. He revealed:

"Sometimes when I'm really tired, I keep postponing praying, finally scrolling TikTok and finding videos that for example make my heart touch and then finish praying. Maybe it's been like that a few times." (S)

Statement (S) shows that the content of da'wah can be a reminder that encourages acts of worship. The message received does not stop at information, but is related to the decision (S) to immediately carry out prayer. This shows that the experience of receiving da'wah digitally can have a personal meaning, especially when the message conveyed is related to the condition that a person is experiencing. A different experience was conveyed by (A). He said that the content about the image of the torment of hell made him rethink his view of the importance of worship. He said:

"It's just that the content I see on TikTok content once in a while does make a slap that we are really aware of, ma'am. That's my experience, ma'am." (A)

The phrase "making a slap" shows the strong impression felt by (A) when receiving a da'wah message. The content is interpreted as a rebuke that makes him realize the importance of worship again. Thus, (A)'s experience is not only related to his interest in videos, but also to the process of reflection on his religious views and behavior. Meanwhile, (C) explained that da'wah content can revive his spirit when he feels less enthusiastic in worship. He said:

"So it can foster enthusiasm again, like... touched, moved by his heart to worship again so that his faith increases." (C)

A similar experience was conveyed by (N) who explained that the content of prayer reminders can make him realize the importance of worship again. He stated:

"*Well, when I... at that time had da'wah content that reminded me that prayer is important. Well, that's where I realized, so I could reduce that laziness that the hereafter is also the real life."* (N)

Both statements show that da'wah content can provide spiritual strengthening for students. However, the form of experience felt by each informant is not entirely the same. (S) emphasizes the urge to pray immediately, (A) feels reprimands that arouse awareness, while (C) and (N) emphasize more on the restoration of the spirit of worship. These findings can be understood through Sardiman's view of motivation as a driving force that encourages a person to carry out an activity. In the context of this research, the message

of da'wah can be one of the triggers for the emergence of the urge to worship, although the motivation is still related to the student's awareness and personal decisions. Sardiman also explained the importance of motivation in directing activities and maintaining one's perseverance (- StuRat (2025).

These results are in line with research (Adilla et al., 2025) which discusses TikTok da'wah content as a source of spiritual support for PAI students. The research shows that da'wah content can be related to spiritual awareness and worship motivation, especially when the message is conveyed lightly, interestingly, and close to daily life (Raisa Adilla, 2025). Based on these findings, TikTok da'wah content can be understood as a medium that has the potential to present religious reminders in the midst of student activities. However, the experience of some informants cannot be used as evidence that all students experience the same increased motivation or that the motivation always lasts in the long term.

2. Students' Preferences for the Delivery of Da'wah Messages

The results of the interviews showed that students had diverse preferences for the way of delivering da'wah content. Some informants liked long and detailed explanations, while other informants were more interested in short content that directly addressed the core of the problem. In addition to duration, the use of simple language and communicative delivery styles are also considerations in receiving religious messages. (A), for example, prefers content that explains the material in depth. He revealed:

"*Emm... I like the content that is called, which is a long narrative, ma'am. And the content he explains in as much detail as possible and has valid references, ma'am." (*A)

The statement shows that for (A), the quality of da'wah content is not only determined by the attractiveness of the video, but also by the depth of the material and the clarity of references. Detailed explanations are considered important so that the religious message is not only understood in general, but also provides deeper knowledge. In contrast to (A), (N) prefers content that is short and direct to the core of the discussion. He states:

"From me, it's brief, straight to the point. Usually, there are preachers who joke first and then get to the point. Well, I prefer to go straight to the point, because I immediately listen directly to what the point is, that's right." (N)

Meanwhile, (C) emphasized the importance of language that is relaxed and does not seem patronizing. He explained that communicative delivery makes Islamic material easier to accept by various circles. This experience shows that the way of conveying messages can affect the audience's interest in following da'wah explanations. (R) also emphasized the importance of language that is easy to understand. He said:

"If the content is easier for me, that's the first explanation that doesn't use complicated language. Sometimes you use difficult languages, even 'opo after this?' Well, usually I don't skip it like that." (R)

The statement shows that the use of difficult terms can be an obstacle for the audience to understand religious messages. According to experience (R), simple language will be more helpful if it is accompanied by logical explanations and examples that are close to everyday life. These findings show that there is no one form of delivery that is always suitable for all students. Short content can help convey reminders in a practical way, while long content provides space to elaborate on the material and include more in-depth explanations. Therefore, the duration should be adjusted to the purpose of the content and the complexity of the material being delivered.

Short content can still provide benefits if the message is clear, while long content needs to be compiled communicatively so that the audience can follow the explanation. Thus, students' preferences for the delivery of da'wah show that they have active consideration in choosing and receiving religious information. This is an input for the development of Islamic educational media that is more interesting, easy to understand, and still scientifically responsible.

3. Information Credibility as a Consideration in Receiving Digital Da'wah

In addition to paying attention to the content and manner of delivery, the results of the study show that some informants consider the truth of the religious information received. This is mainly related to the use of Qur'anic verses, hadiths, and explanations of Islamic law in da'wah content. Informants realize that messages conveyed through social media need to be checked so as not to cause misunderstandings. (S) emphasized the importance of content compatibility with Islamic teaching sources. He said:

"Yes, maybe the suggestion is just this, make the content don't be... what, it must be in accordance with the Qur'an and hadith maybe. So it's not fake like that. Sometimes there is content that uses hadith... The hadith is fake like that sometimes." (S)

The statement shows that (S) considers the accuracy of sources to be an important part of the quality of da'wah. He not only assesses the content based on the compelling message, but also pays attention to whether the evidence used can be accounted for. When explaining how to check information, (S) states:

"Usually, you look at the commentary on Google, maybe. So it's like confirming whether this hadith really exists. Or not." (S)

Experience (S) shows that there is an effort to find additional information. However, a search through a search engine needs to be followed by checking a reliable source, because the existence of information on the internet does not automatically guarantee its truth. (A) explains that he sometimes reads comments and checks the creator's profile before deciding if the information he receives is sufficient. He says:

"*The first one, I open this, the comment. I open the comment and if the comment is not there, I visit the profile, Mbak. If it is indeed content of da'wah and so on, if I think it is enough, I will suffice it. If I don't think it is enough, I will look for it.*" (A)

Statement (A) shows that he made an initial assessment of the source of information. However, comments and the profile of the creator are not enough to ensure the validity of the evidence. Both are more appropriate to be seen as a first step that needs to be followed by an examination of sources and explanations that can be accounted for. (R) also explained the importance of checking hadith through additional sources. He mentioned the use of the Encyclopedia of Hadith application to see information about the quality of hadith. He added:

"However, to further strengthen it, it is usually other than looking at the Encyclopedia of Hadith, while asking the expert, whether this is the case or if there is another implicit meaning of the hadith mentioned." (R)

The statement shows that (R) not only considers the existence of the hadith, but also seeks to understand its meaning and explanation. This experience shows the importance of finding relevant references and asking for explanations from people who have competence in the religious field. The findings are in line with research that identified the risk of spreading unverified religious information on TikTok. The study emphasized the need for critical attitudes and digital literacy in accessing Islamic content(Al-faqiha & Azzahra, 2026).

In Islamic religious education, the ability to assess information is an important part of the learning process (Febriana et al., 2026). It is not enough for students to just receive messages that touch their feelings or according to their personal views. They also need to check the evidence, understand the context, and compare the information with reliable sources. Therefore, TikTok can be the starting door to get to know a religious issue, but it is not always the final source to establish religious understanding. Good da'wah content needs to encourage the audience to learn more, not just relying on video clips without understanding the context (Adzkia et al., 2026). Thus, the credibility of information is one of the aspects that determines the quality of the use of TikTok as a medium of Islamic

religious education. The more critical students are in assessing messages, the greater the opportunity for the media to be used responsibly as a means of learning.

4. Management of Social Media Use in Worship Life

The results of the study showed that the use of social media and the implementation of worship were interpreted differently by students. Some students admitted that they could spend a long time scrolling on the homepage, while other students felt that they were able to divide their time between using TikTok and performing prayers. (C) admitted that he sometimes used TikTok for a long time. This experience shows that social media can attract users' attention so that they continue to watch various content. However, the long duration of use does not by itself prove that someone left or postponed worship because of TikTok. A different experience was conveyed by (NH). He explained:

"For TikTok itself, when it's time to pray, thank God it is not affected by the TikTok. I can divide my time between praying and watching TikTok, like that." (NH)

The statement shows that (NH) feels able to maintain worship time even though he uses TikTok. He does not interpret the use of social media as something that automatically interferes with the implementation of prayers. However, Nur Hasanah also expressed awareness of his habits after performing prayers. He stated:

"Then for sometimes for content that passes, yes, be a bit self-aware because after the prayer you go directly to TikTok without doing any dhikr whatsoever." (NH)

This quote shows that reflection on the use of social media does not always appear in the form of difficulty performing prayers. Reflection can also be related to habits after worship and the desire to pay attention to other religious activities. However, based on the available quotes, it is not certain whether this awareness has resulted in a consistent change in habits.

The difference in experience (C) and (NH) shows that the impact of social media use cannot be equalized. User experience is influenced by the way they manage their time, the purpose of using social media, and the priority of daily activities. Therefore, the discussion about TikTok not only needs to pay attention to the benefits of da'wah content, but also how students manage its use.

From the perspective of Islamic religious education, social media management is related to the ability to place technology as a means that supports activities, not as something that shifts obligations (Romdloni & Faruqi, 2026). Social media can be used to gain religious knowledge and reminders, but users still need to be mindful in deciding when to access content and when to prioritize other activities (Awal et al., 2026).

Research on TikTok Islamic content by (Neva et al., 2026) Also showing the two sides of digital media utilization, content can help provide an encouragement to worship, but the dissemination of unverified information remains a challenge. The findings remind that the wise use of social media requires more than just access to useful content. Thus, managing the use of social media is part of personal awareness in utilizing technology. TikTok can increase the understanding of Islam among the younger generation (Dewi et al., 2026). TikTok can be a medium that supports spiritual strengthening, but its benefits need to be balanced with the ability to manage time, maintain worship priorities, and choose content wisely.

5. TikTok as an Islamic Religious Education Media and Its Implications for Worship Motivation

Based on the overall findings, TikTok has the potential to become a medium for Islamic religious education outside of the formal learning environment. Through da'wah videos, students can find reminders of worship, explanations of religious materials, and messages that encourage reflection on daily behavior. This potential can be seen from the experiences of informants who connect da'wah content with the encouragement to carry out prayers, improve themselves, and understand Islamic teachings. (A) convey their views on the functions of da'wah content as follows:

"That's why I think on TikTok it indirectly motivates people to worship like that, if the content is da'wah, ma'am." (A)

The statement shows that (A) views da'wah content as having the potential to encourage someone to pay attention to worship. He also emphasized that these benefits are related to the type of content being watched. This means that the existence of TikTok alone is not enough to produce a religious learning experience; the content of the message and the way it is delivered also need to be considered. A similar view was conveyed by (N) when explaining da'wah opportunities through social media. He stated:

"Who knows if the content is going to go through that person is down, so you can motivate that person." (N)

Statement (N) shows that da'wah content can reach people who are in need of spiritual strengthening, including users who are not specifically looking for religious materials. Messages that appear accidentally can be a reflection material when felt according to the personal circumstances of the audience. The results of this study are in line with research on TikTok da'wah content and religious understanding in Islamic education. The study shows that the delivery of religious messages in a concise and engaging manner has the potential to support the understanding and application of Islamic

values in daily life (Susanti et al., 2025). TikTok da'wah content can be a source of spiritual support for PAI students, especially through light delivery that is relevant to daily life. These findings are in line with the experiences of several informants in this study, who interpreted da'wah content as a reminder and a source of strengthening the spirit of worship.

In the context of Islamic religious education, digital media can expand students' opportunities to interact with religious messages outside the classroom. Material previously obtained through formal learning can be found again through videos, short lectures, or explanations of daily problems. Thus, TikTok has the potential to be a learning support medium, especially in providing reminders and encouraging students to seek further religious knowledge. However, the use of TikTok as an Islamic religious education medium has several things that need to be considered. First, the accuracy of information must remain a priority so that da'wah messages do not cause misunderstandings. Second, the delivery of material needs to be adjusted to the needs of the audience without losing the substance of the teachings. Third, students need to have a critical attitude in receiving information and not only judge content based on its popularity or emotional appeal. Fourth, the motivation that arises after watching content needs to be distinguished from behavior changes that take place consistently.

The implications for the motivation to worship in this study can be seen through several experiences, namely the emergence of the urge to pray immediately, the re-awareness of the importance of worship, the restoration of the spirit of worship, and the desire to improve religious practices. Safa's experience shows the urge to immediately carry out prayer, while (A) describes the content of da'wah as a rebuke that arouses awareness. (C) and (N) emphasize strengthening the spirit, while statement (NH) shows the importance of reflection and time management in the life of worship.

However, these findings do not mean that all students experience the same change in motivation. This study focuses on the experience and meaning of informants, so the results are more accurately understood as an illustration of how da'wah content can be a motivational trigger, not evidence that TikTok automatically increases the motivation to worship of all students. Overall, the use of TikTok da'wah content as a medium of Islamic religious education has the potential to support the strengthening of students' awareness and motivation to worship. The extent to which this potential is re-realized in the content of the message, the delivery style, the credibility of the source, and the absorption of meaning by users. On that basis, the use of TikTok for da'wah needs to be optimized in a sustainable manner so that religious content remains relevant and is not eroded by the high dynamics of information flows (Orrico et al., 2026).

Based on the five themes that have been explained, the use of TikTok da'wah content in the student experience is not only related to video watching activities, but also to the process of receiving, understanding, and interpreting religious messages. Da'wah content can function as a reminder of worship, a means of reflection, a source of knowledge, and a spark of desire to improve oneself (Helmy et al., 2025). The findings of the study show that the motivation to worship can arise through different experiences. Some informants feel compelled to immediately perform prayers, while other informants feel reprimanded, obtain spiritual strengthening, or are encouraged to study religious materials more deeply. These differences show that the meaning of da'wah content is related to the personal circumstances and the way each student receives the message.

This study also shows that the effectiveness of da'wah content is not only determined by the duration and appeal of the video. Easy-to-understand language, adequate explanations, and accountable sources of information are important parts in supporting religious understanding. Therefore, considering that da'wah is oriented towards the formation of attitudes, morals, and social behaviors of the people and not just the transfer of knowledge, the development of interesting da'wah content must still be based on the accuracy and truth of the material (Husna, 2026). In addition, the use of social media needs to be accompanied by the ability to manage time and put worship as a priority. The experience of informants shows that the relationship between TikTok use and the implementation of worship is not always the same. This emphasizes the importance of considering individual experiences rather than assuming that all users experience a uniform impact.

In the phenomenological approach, the overall findings show the importance of understanding the meaning that students give to their own experiences. The experience of being touched by the message of da'wah, feeling reprimanded, or being encouraged to improve worship is part of the meaning that appears in daily life. Therefore, the main contribution of this study is to explain how students experience and interpret TikTok da'wah content in relation to the motivation to worship. Thus, TikTok is a very effective digital da'wah tool in reaching the younger generation (Kaamilah & Aripin, 2025). TikTok da'wah content can be seen as one of the supporting media for Islamic religious education that has the potential to provide reminders, spiritual strengthening, and encouragement to improve worship. However, its use needs to be accompanied by digital literacy, information checking, time management, and personal awareness so that religious messages can be received and understood responsibly.

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Conclusion

Based on the results of the research, it can be concluded that TikTok da'wah content is used by PAI UAD students as one of the non-formal Islamic religious education media that provides reminders, fosters awareness, and encourages reflection on the implementation of worship. The da'wah messages received can arouse the spirit of worship, reduce laziness, and encourage the desire to improve themselves. However, the meaning of da'wah content is influenced by delivery preferences, language ease, depth of material, and credibility of information sources. Thus, TikTok has the potential to be a supporting medium for Islamic religious education, but the motivation to worship still depends on the awareness and personal will of students in applying the messages obtained in daily life. This study has limitations in the number and scope of informants which only involve 10 PAI UAD students of the class of 2024, so the results of the study have not been able to describe the entire student experience in general. In addition, the research data is more based on the experiences and views of informants through interviews, so it does not fully describe the consistency of the application of da'wah messages in daily worship practices. This study has also not examined in depth the differences in the influence of TikTok content characteristics and algorithms on the acceptance of religious messages. Therefore, further research can involve more diverse informants and examine student experiences over a longer period of time.

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