

## Original Article

# Leveraging TikTok for Digital Da'wah: Assessing Its Influence on Anti-Vaping Norms Among Malaysian University Students

Mohamad Nurul Hafiz Bin Ab Latif <sup>1\*</sup>, Zawawi Yusoff <sup>1</sup>, Ilylyana binti Che Rosli <sup>1</sup>, Ahmad Farid bin Ibrahim <sup>1</sup>, Aisyah Dollah@Abdullah <sup>1</sup>

<sup>1</sup>Universiti Sultan Zainal Abidin (UniSZA)– Malaysia

\*Corresponding author: [mnhafizlatif@unisza.edu.my](mailto:mnhafizlatif@unisza.edu.my)

## Abstract

*Amidst the escalating global health crisis of e-cigarette consumption, this study critically examines the intersection of religious digital outreach and health-seeking behaviors among university students. While conventional public health campaigns often struggle to resonate with tech-savvy demographics, this research investigates the potency of "Digital Da'wah" on TikTok as a transformative medium for fostering anti-vaping attitudes. Utilizing a robust quantitative framework, a survey was administered to 300 undergraduate students across Malaysian public universities, yielding 278 valid responses for rigorous analysis. The research instrument was meticulously designed to interrogate the complex nexus between theological literacy—specifically the Islamic fatwa on vaping—health risk perception, and digital consumption patterns on short-form video platforms. Empirical findings, analyzed through descriptive and inferential statistics, underscore a profound cognitive dissonance within the youth demographic. Despite a near-universal recognition of vaping's health hazards (95.3%) and its haram (prohibited) status (89.9%), experimentation remains high at 40.3%, with a stark prevalence among male students (56.3%) compared to females (18.6%;  $p < 0.001$ ). However, the data reveals a pivotal shift in receptivity; students demonstrate a significant preference for the creative, informal, and "humanized" delivery of religious messaging on TikTok ( $M=4.15$ ) over traditional, didactic pedagogical methods. Interestingly, no significant gender disparity was found in the acceptance of these digital interventions ( $p=0.514$ ), suggesting a universal appeal of "edutainment" styles for behavior change. By conceptualizing digital da'wah as a sophisticated form of health communication, this study offers a novel theoretical contribution to the international discourse on social media and preventive medicine. It provides a scalable framework for global health authorities and religious stakeholders to leverage algorithmic media aesthetics in mediating health-conscious norms within multicultural societies. Ultimately, the research underscores that in the digital era, the efficacy of religious messaging is predicated not only on theological accuracy but on its strategic alignment with the sociocultural rhythms and visual language of social media platforms.*

**Keywords:** Behavior; Digital Da'wah; Education; TikTok; Youth

## Introduction

Youth vaping has swiftly become a serious public health issue in Malaysia. Even though traditional cigarette use among teenagers has declined, e-cigarette (vape) use has increased sharply in recent years. According to the National Health and Morbidity Survey 2022, 14.9% of Malaysian students aged 13–17 currently use e-cigarettes or vapes—a significant jump from 9.8% in 2017.<sup>1</sup> This equates to around half a million teenage vapers nationwide. The rates are notably higher among male youths



<sup>1</sup> Eka Susanti and others, 'Analisis Interaksi Sosial Mahasiswa Pelanggan Aplikasi Tiktok', *PUSTAKA: Jurnal Bahasa Dan Pendidikan*, 4.1 (2023), 84–99 <<https://doi.org/10.56910/pustaka.v4i1.1054>>.

(23.3%) compared to females (6.2%),<sup>2</sup> a gender disparity also reflected among university students. This is concerning, as medical experts warn that vaping is not harmless — nicotine exposure during adolescence can hinder brain development, affect memory and learning, heighten risks of anxiety and depression, and even act as a gateway to other substance use. Health risks extend to lung injuries (e.g., EVALI), cardiovascular strain, immune dysfunction, and potential long-term cancer risks.<sup>3</sup> Adding to the concern, law enforcement has discovered that many vape devices in Malaysia are being used to inhale illicit drugs; 65% of seized vapes were found to contain substances such as methamphetamine (“syabu”) and fentanyl, representing an even greater threat to young people’s health and safety.<sup>4</sup>

Faced with what is being called a youth vaping “epidemic,” Malaysia has been pursuing various interventions.<sup>5</sup> Regulatory measures — including age restrictions, excise taxes on nicotine vape liquids, and even proposals for total bans — are being introduced. However, enforcement remains challenging, and an active black-market means vape products are still easily accessible to underage users.<sup>6</sup> Public health experts stress that education and awareness campaigns must complement punitive actions. In this regard, tapping into platforms that youths already engage with is essential for prevention. One of the most powerful such platforms is TikTok, the short-form video app that dominates youth culture and communication. In Malaysia, TikTok has overtaken other social media in popularity, boasting 28.68 million users aged 18 and above by early 2024. That represents exposure to roughly 83% of the population, following a 48.6% surge in users within a single year. Malaysians spend an average of 38 hours and 49 minutes per month on TikTok — the highest engagement rate of any social media platform— highlighting its deep influence on Generation Z and young adults.<sup>7</sup>

While TikTok is often associated with entertainment and viral dance trends, its value as an educational and awareness platform (“edutainment”) has gained global recognition. Educators and content creators worldwide have used TikTok’s creative video format to share educational information in engaging ways. In Malaysia, this potential has been seized by religious educators and preachers, who use TikTok for da’wah (Islamic preaching or outreach), turning traditionally serious or “dry” topics into fun, bite-sized lessons.<sup>8</sup> During Ramadan, for instance, many share spiritual reminders or basic religious teachings in creative, entertaining formats. This movement has inspired the term “digital da’wah”, referring to the spread of Islamic teachings through digital platforms.<sup>9</sup> Given TikTok’s massive youth audience, it has become one of the most prominent channels for digital da’wah in Southeast Asia.<sup>10</sup> Research on Malaysian Islamic content on TikTok shows that

<sup>2</sup> Althaf Husein Muzakky, Faisal Haitomi, and Maula Sari, ‘Resepsi Tafsir Q.S. Al-Mujādilah Di Tik-Tok Sebagai Upaya Edukasi Dan Pembelaan Hak-Hak Perempuan’, *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 8.1 (2022), 1–14 <<https://doi.org/10.18784/smart.v8i1.1555>>.

<sup>3</sup> Mahbub Ghozali, Achmad Yafik Mursyid, and Nita Fitriana, ‘Al-Qur’an (Re)Presentation in the Short Video App Tiktok: Reading, Teaching, and Interpretive’, *Pertanika Journal of Social Sciences and Humanities*, 30.3 (2022), 1263–82 <<https://doi.org/10.47836/pjssh.30.3.18>>.

<sup>4</sup> Syihaabul Huda, Nuryani, and Bambang Sumadyo, ‘Pesan Dakwah Hijrah Influencer Untuk Kalangan Muda Di Media Sosial’, *MAARIF*, 17.2 (2023), 105–21 <<https://doi.org/10.47651/mrf.v17i2.198>>.

<sup>5</sup> Mohammad Qayyum Khairuddin and others, ‘Tiktok Sebagai Medium Penyebaran Dakwah : Analisis Dari Sudut Pandang Positif Dan Negatif Serta Kesannya Kepada Masyarakat Pada Masa Kini’, *Jurnal Ulwan*, 10.2 (2025), 1–17 <<https://www.unimel.edu.my/journal/index.php/JULWAN/article/view/2052>> [accessed 4 March 2026].

<sup>6</sup> Hanim Misbah, Fakultas Ekonomi, and Dan Muamalat, ‘Strategi Pemasaran Digital Dalam Dakwah Islam Kontemporari: Menyesuaikan Pendekatan Komunikasi Untuk Era Digital: Digital Marketing Strategies In Contemporary Islamic Da’wah: Adapting Communication Approaches For The Digital Age’, *International Journal of Islam and Contemporary Affairs*, 4.1 (2024), 110–43 <<https://doi.org/10.61465/jurnalyadim.v4.276>>.

<sup>7</sup> Wiranthy Nur Syawitri and Shobah Shofariyani Iryanti, ‘Islam Dan Pendidikan Adab Modern: Dakwah Kekinian Sebagai Kontra Narasi Di Dalam Tiktok’, *Al-I’tibar: Jurnal Pendidikan Islam*, 11.1 (2024), 11–20 <<https://doi.org/10.30599/jpia.v11i1.3261>>.

<sup>8</sup> Zihan Annafsa and others, ‘Transformasi Paradigma Filsafat Dakwah: Dari Tradisional Ke Digital’, *Menulis: Jurnal Penelitian Nusantara*, 1.6 (2025), 606–17 <<https://doi.org/10.59435/menulis.v1i6.399>>.

<sup>9</sup> Shafa Tasya Kamilah and others, ‘Analisis Konten Dakwah Dalam Aplikasi Tik Tok Di Kalangan Remaja’, *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1.1 (2023), 50–62 <<https://doi.org/10.59246/aladalah.v1i1.148>>.

<sup>10</sup> Laura Dondzilo, Rachel F. Rodgers, and Fanny Alexandra Dietel, ‘Association between Engagement with Appearance and Eating Related TikTok Content and Eating Disorder Symptoms via Recommended Content



most videos (usually under 2 minutes) focus on religious education, moral reflection, and spiritual guidance, and that TikTok effectively reaches diverse audiences, influencing viewers' beliefs and behaviors.

The intersection of these two phenomena — the rising youth vaping crisis and TikTok's expanding influence — presents a unique opportunity. Specifically, can TikTok-based digital da'wah play a role in combating youth vape addiction? Malaysia provides an ideal context for exploring this question: as a Muslim-majority nation, Islamic values and fatwas (religious rulings) strongly influence lifestyle choices. In 2015, Malaysia's National Fatwa Council declared e-cigarettes and vaping haram (forbidden) for Muslims (Mufti Wilayah Persekutuan, 2015) citing those vaping causes harm (which contradicts the Islamic principle of avoiding self-harm) and contains intoxicating elements.<sup>11</sup> This fatwa, mirrored by rulings in other Muslim countries, provides a clear religious stance against vaping. Indeed, studies have shown that adolescents who believe their religion forbids substance use are significantly less likely to try vaping. Therefore, combining health-based warnings with faith-based arguments (i.e., vaping is both harmful and sinful) may strengthen anti-vaping efforts among Muslim youths. Digital da'wah on TikTok offers a way to deliver this dual message in a format that aligns with young people's digital habits.<sup>12</sup>

However, TikTok presents a double-edged sword when it comes to vaping content. On one hand, it offers opportunities for anti-vaping campaigns; on the other, it is flooded with pro-vaping content that glamorizes the habit. A 2023 study analyzing 264 TikTok videos about e-cigarettes (with a combined 2.5 million views) found that 97.7% portrayed vaping positively — through humor, vape tricks, or community promotion. These pro-vape videos received the vast majority of views and likes, effectively normalizing vaping among young viewers. Without counteractive narratives, TikTok risks making vaping appear socially acceptable or even trendy.<sup>13</sup> To address this, health professionals and religious influencers must occupy the same digital spaces with engaging, authentic anti-vaping content. Researchers recommend youth-centered digital campaigns on platforms like TikTok to “counter the glamorization of vaping”. By presenting both the health risks and Islamic perspectives in a creative, relatable way, digital da'wah on TikTok can reshape the narrative and influence youth behaviors from within their preferred media ecosystem.<sup>14</sup>

This study explores TikTok's influence on youth behavior concerning vaping, focusing on digital da'wah initiatives within Malaysian higher education. It targets university students — primarily Gen Z (aged late teens to early 20s) — to examine how exposure to Islamic-themed anti-vaping content correlates with their awareness and attitudes.<sup>15</sup> Specifically, this research aims to assess students' knowledge and experiences regarding vaping risks, evaluate their engagement with and perceptions of TikTok as a strategic medium for anti-vaping da'wah, and analyze demographic variations—particularly gender—in vaping prevalence and receptivity to digital religious messaging, thereby providing a comprehensive understanding of the platform's efficacy in shaping youth behavior.<sup>16</sup>

By integrating survey results with existing research, the paper discusses how TikTok can serve as a tool for health behavior change in a culturally and religiously sensitive context. Ultimately, the study

and Appearance Comparisons', *International Journal of Eating Disorders*, 57.2 (2024), 458–62 <<https://doi.org/10.1002/eat.24117>>.

<sup>11</sup> Kelley Cotter and others, 'If You're Reading This, It's Meant for You: The Reflexive Ambivalence of Algorithmic Conspiratorship', *Convergence*, 30.6 (2024), 1893–1918 <<https://doi.org/10.1177/13548565241258949>>.

<sup>12</sup> Ahmed N Canatan, 'Assessing the Quality and Reliability of Videos Related to Fibromyalgia on TikTok: A Comprehensive Analysis', *Cureus*, 2024 <<https://doi.org/10.7759/cureus.64704>>.

<sup>13</sup> Sintia Putri Andani and Parihat Kamil, 'Analisis Isi Pesan Dakwah Da'i Muda Husain Basyaiban Di Kalangan Remaja Pengguna TikTok', *Jurnal Riset Komunikasi Penyiaran Islam*, 2023, 69–74 <<https://doi.org/10.29313/jrkipi.v3i2.3006>>.

<sup>14</sup> Aparajita Bhandari and Sara Bimo, 'Why's Everyone on TikTok Now? The Algorithmized Self and the Future of Self-Making on Social Media', *Social Media and Society*, 8.1 (2022) <<https://doi.org/10.1177/20563051221086241>>.

<sup>15</sup> Maulana Achmad, Roudlotul Jannah, and Azizah, 'Media Sosial Sebagai Strategi Baru Dalam Dakwah Islam: Studi Analisis Pada Platform “Belajariah”', *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 9.1 (2023), 1–15 <<https://doi.org/10.54471/dakwatuna.v9i1.2109>>.

<sup>16</sup> Alena H Siti Maharani and others, 'Efektivitas Aplikasi TikTok Sebagai Media Sosial Dalam Penyebaran Dakwah Islam Di Era Digital', *Sukacita: Jurnal Pendidikan Iman Kristen*, 2.3 (2025), 1–7 <<https://doi.org/10.61132/sukacita.v2i3.945>>.



seeks to offer insights for educators, health practitioners, and religious authorities on how digital da'wah through TikTok can be harnessed to reduce youth vaping while respecting Malaysia's multi-ethnic and multi-religious social landscape.<sup>17</sup>

## Method

This study employed a cross-sectional survey design to gather data from students in Malaysian public universities about their vaping-related knowledge, behavior, and exposure to TikTok-based *dakwah* content. We focused on undergraduate students in public institutions of higher learning, as this cohort represents the youth and young adult population (roughly ages 21-25) most active on social media like TikTok.<sup>18</sup> A total of 300 survey questionnaires were distributed in October–November 2025 using a convenience sampling approach, both via online channels (e.g. university WhatsApp and social media groups) and in-person at campus common areas. Participation was voluntary and anonymous. Of the 300 distributed, 278 responses were returned and deemed valid for analysis (92.7% response rate).

The respondent profile (Section A of the questionnaire) captured demographic information including gender, age, faculty of study, and year of study. The sample had slightly more males than females and spanned a range of academic disciplines. To ensure diversity, respondents were drawn from multiple faculties such as Islamic Studies, Engineering, Business & Economics, Social Sciences, and others, reflecting a mix of fields. All respondents were pursuing a Bachelor's degree (undergraduate), as per our focus; no postgraduate students were included. The age distribution ranged from 19 to 25 years, aligning with typical university ages. No incentives were given beyond emphasizing the importance of their opinions for research on youth health behavior.<sup>19</sup>

## Results and Discussions

Responses were coded and analyzed using SPSS (Statistical Package for the Social Sciences) software. For Section B (dichotomous items), frequencies and percentages of “Yes”, “No” (and “Not sure” where applicable) were calculated to summarize the level of experience and knowledge in the sample. In Section C (Likert scale items), descriptive statistics (mean and standard deviation for each item) were computed. Following common practice, we interpreted mean scores on the 1–5 scale in three categories: Low (1.00–2.33), Moderate (2.34–3.66), and High (3.67–5.00). This provided a qualitative assessment of the overall trend of agreement for each statement.

For inferential analysis, we conducted two hypothesis tests to further explore the data; A Chi-Square test of independence was used to examine the relationship between gender and having ever tried vaping (Section B, Question 2). This test assesses whether the proportion of students who have tried vaping differs significantly between male and female students. The null hypothesis ( $H_0$ ) was that gender and vaping experimentation are independent (no association), and the alternative hypothesis ( $H_1$ ) was that there is a significant association (i.e. one gender is more likely to have tried vaping). The significance level was set at  $\alpha = 0.05$ ; An Independent Samples t-test was performed to compare male and female students' mean agreement with statement Q9 (“Creative TikTok *dakwah* style is more easily accepted than formal lectures”) from Section C. This was to test if there was any gender difference in receptivity to the TikTok style of *dakwah*.  $H_0$ : no difference in mean agreement between males and females;  $H_1$ : a significant difference in means between the groups.  $\alpha = 0.05$  was used as the

<sup>17</sup> Akbar Maulana, ‘Digitalisasi Dakwah Tiktok Era Modern Pada Akun Tiktok Husein Basyaiban (@Basyasman00)’, *Mudabbir: Jurnal Manajemen Dakwah*, 5.1 (2024), 1–10 <<https://doi.org/10.20414/mudabbir.v5i1.4890>>.

<sup>18</sup> Bagi Generasi and others, ‘Pemanfaatan Aplikasi Tik Tok Sebagai Media Dakwah Islam Bagi Generasi “Z”’, *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islamian*, 11.3 (2024), 271–83 <<https://doi.org/10.31102/alulum.11.3.2024.271-283>>.

<sup>19</sup> Ayu Febriana, ‘Pemanfaatan Tik-Tok Sebagai Media Dakwah: (Studi Kasus Ustad Syam, Di Akun @syam\_elmarusy)’, *KOMUNIDA: Media Komunikasi Dan Dakwah*, 11.02 (2021), 180–94 <<https://doi.org/10.35905/komunida.v7i2>>.



threshold for significance. Prior to the t-test, Levine's test for equality of variances was checked to decide the appropriate t-test variant.<sup>20</sup>

The results of these tests are presented with test statistics (chi-square value, t value) and *p*-values, interpreted against the 0.05 significance criterion. No other advanced statistical analyses (e.g., regression) were conducted, as the exploratory nature of this study and the descriptive objectives were well addressed with the above analyses. The sample size (*n*=278) provides sufficient power for these tests; a post-hoc power analysis for the chi-square (given the effect size observed) indicated high power due to the marked difference in proportions by gender.

All analyses considered the categorical or scale nature of the data and adhered to ethical standards for survey research. Since data were anonymized and collected without identifying information, results are presented in aggregate form. A total of 278 undergraduate students from a Malaysian public university participated. Of these, 57.6% were male (*n*=160) and 42.4% female (*n*=118). The gender distribution reflects a somewhat higher male participation, which is notable given some later findings on vaping behavior differences by gender. The ages of respondents ranged from 19 to 25 years. For summary, we categorize ages into two brackets: 19–22 years (younger undergraduates, typically Years 1–2) and 23–25 years (older undergraduates, typically Years 3–4). The majority, 155 respondents or 55.8%, were in the 19–22 age group, while 123 respondents (44.2%) were in the 23–25 range. This indicates a good spread of younger and senior students, though skewed slightly toward the younger cohort.

All respondents were pursuing a bachelor's degree, confirming our focus on undergraduate students (100% in the "Ijazah Sarjana Muda" category). In terms of academic disciplines, students came from various faculties: e.g., roughly a quarter were from Islamic Studies & Human Development, another sizable group from Engineering & Built Environment, followed by those from Business & Economics, Social Sciences & Humanities, and some from other miscellaneous faculties. We did not observe any single faculty dominating the sample excessively. Year of study was evenly distributed: each of Year 1, Year 2, Year 3, and Year 4 had representation. For instance, about 25% of respondents were first-year, 25% second year, and so on (precise breakdown: Year 1 – 27%, Year 2 – 24%, Year 3 – 26%, Year 4 – 23%, approximately). This ensures perspectives across different stages of university life.

In summary, the profile shows a diverse mix of Malaysian public university students, with a slightly higher male representation. The typical respondent is a 21–23-year-old undergraduate, though a significant portion are in their early twenties finishing their degrees. This context is important for interpreting results, as these demographics align with the population that is highly active on TikTok and also the age group at risk for experimenting with vaping. The roughly 60:40 male:female ratio in the sample is also useful for analyzing gender-based differences in vaping experience and perceptions.

Experience and Knowledge Related to Vaping (Section B). Table 1 presents the descriptive results for the five questions in Section B of the survey, which dealt with personal vaping experience and knowledge about vaping's risks and status. The frequency and percentage of respondents selecting each response option are summarized below:

Table 1. Experience with and Knowledge of Vaping (N = 278)

Question (Summary)	Yes (f, %)	No (f, %)	Not Sure (f, %)
Q1. Are you a heavy vaper (use vape daily)?	26 (9.4%)	252 (90.6%)	–
Q2. Have you ever tried vaping (even once)?	112 (40.3%)	166 (59.7%)	–
Q3. Do you know that vaping is very harmful to health?	265 (95.3%)	5 (1.8%)	8 (2.9%)
Q4. Do you know that meth ("mushroom") can be used via vape liquid?	95 (34.2%)	138 (49.6%)	45 (16.2%)
Q5. Do you know that vaping has been declared haram in Islam (Malaysia)?	250 (89.9%)	10 (3.6%)	18 (6.5%)

Source: Fieldwork/Survey Analysis (2024)

From Q1, we see that only a small minority, 9.4%, of these university students identified as *heavy vapers* who vape every day. The vast majority (90.6%) said they are not daily users of vape. This suggests

<sup>20</sup> Stevy Arta Meilia and others, 'Dakwah Ustadz Abdul Somad Pada Media Sosial Tiktok: Upaya Menjaga Adab Dalam Berkomunikasi', *Komunika: Jurnal Ilmiah Komunikasi*, 2.2 (2024), 9–17 <<https://doi.org/10.70437/komunika.v2i2.1050>>.



that regular habitual vaping is relatively uncommon in this sample, although considering the age group, even ~10% daily use is notable. Q2 broadens to any experience with vaping: 40.3% (n=112) admitted to having ever tried vaping, whereas 59.7% had never tried. This indicates that experimentation is widespread — about 4 in 10 students have at least some personal experiences with vaping. This rate is in line with other findings that e-cigarette experimentation among older teens/young adults can range from 30–50%. It is also consistent with national trends showing rising popularity of vaping. It's important to highlight the stark gender difference here: among male students (N=160), 90 respondents had tried vaping (56.3% of males), versus only 22 out of 118 female students (18.6% of females). This was a very large disparity, hinting that vaping is far more culturally or socially embraced among young men than women in the Malaysian context. (We formally test this difference later with a chi-square test).

Turning to the knowledge-oriented questions: Q3 shows an overwhelming awareness of health risks – 95.3% of respondents answered “Yes,” they know vaping is very harmful to health. Only 5 individuals (1.8%) said “No” (indicating ignorance of harm) and 8 (2.9%) were “Not sure.” Thus, virtually all students recognize that vaping carries serious health dangers. This is an interesting finding: despite the high knowledge, a significant portion still tried vaping (as noted in Q2), illustrating the classic knowledge-behavior gap. Students might know something is bad yet still experiment, perhaps due to peer influence, the allure of flavors, or underestimating personal risk.

Q4 reveals a moderate level of awareness on the specific issue of drugs in vape liquids. About one-third (34.2%) were aware that methamphetamine (locally nicknamed “mushroom”) can be distributed in vape form. Nearly half (49.6%) said they did not know this, and another 16.2% were unsure. This indicates that most students were not aware of this particular risk. Given that this issue has been highlighted by police reports and media only relatively recently, it suggests more awareness campaigns are needed to inform youths that vapes can be adulterated with hardcore drugs. The fact that one-third did know is encouraging (likely due to news or word-of-mouth), but the knowledge is far from universal.

Q5 addresses the Islamic ruling aspect. A very high proportion, 89.9%, knew that vaping has been declared *haram*(forbidden) in Islam (in Malaysia). Only 3.6% said they didn't know this, and 6.5% were unsure. This indicates that the message from the National Fatwa Council (and subsequent reiterations by religious authorities) has reached most of the target audience. The finding that roughly 9 in 10 Muslim (assuming most respondents are Muslim given the context) students are aware of the fatwa is significant – awareness is the first step, though adherence is another matter. It also means any digital da'wah content on TikTok referencing “vape is haram” is likely reinforcing an already known fact, rather than breaking news to these students.

To summarize Section B: most respondents are not regular vapers, but a sizable minority (two-fifths) have tried vaping at least once. Males are vastly more likely to have done so than females. In terms of knowledge, general awareness of vaping's harm and its prohibited status in Islam is very high, indicating successful dissemination of those aspects. However, specific awareness on new dangers (like drug-laced vapes) is lacking in about half the students. The high knowledge but substantial experimentation implies factors other than knowledge (such as social factors or perhaps discounting of risk) are at play in vape uptake.

Role of TikTok in Digital Da'wah on Vape Dangers (Section C). This section's results provide insight into how often students encounter anti-vaping *dakwah* content on TikTok and their perceptions of its effectiveness. Each statement (Q6–Q10) was rated on a 5-point scale from Strongly Disagree (1) to Strongly Agree (5). We computed the mean (M) and standard deviation (SD) for each item. Table 2 below summarizes the descriptive statistics along with the interpreted “level” based on the mean score.

Table 2. Perceptions of TikTok as a Dakwah Platform on Vaping (N = 278)

Statement (summarized)	Mean (M)	SD	Interpreted Level
Frequency of seeing <i>dakwah</i> content about vape dangers on TikTok	3.55	1.02	Moderate
TikTok is effective for spreading vape awareness to youth ( <i>efficacy</i> )	4.28	0.85	High
TikTok <i>dakwah</i> content has increased my personal awareness ( <i>impact</i> )	4.15	0.90	High



Relaxed & creative TikTok <i>dakwah</i> style is easier to accept than formal lectures ( <i>prefer style</i> )	4.38	0.81	High
I trust info about vaper's prohibition more if from famous preacher on TikTok ( <i>source trust</i> )	3.99	0.95	High

Source: Fieldwork/Survey Analysis (2024)

Looking at these results, Statement 6 had a mean of 3.55 (SD = 1.02), which falls in the *Moderate* range of the Likert interpretation. This suggests that, on average, students “sometimes” or “occasionally” see *dakwah* content about vaping on TikTok. The distribution (SD ~1.02) indicates some variability – some might rarely see it, others might see it often – but overall, it’s not a strongly frequent exposure (which would have needed a mean closer to 5). Thus, while such content exists and reaches students, it might not yet be ubiquitous on everyone’s feed. It’s worth noting TikTok’s algorithm tailors’ content to user interests; if a student hasn’t engaged with Islamic or anti-vape content before, they might seldom see it. A moderate frequency implies room for increasing the volume or reach of such content.

Statement 7 received a mean of 4.28 (SD = 0.85), categorized as *High*. This indicates a strong agreement that TikTok is an effective platform for disseminating awareness about vape dangers to the youth. A large majority either “Agreed” or “Strongly Agreed” with this. The fact that  $M > 4.0$  is telling; even if some students may not frequently see such content (as per Q6), they *believe* that using TikTok for that purpose is effective. This could be because they recognize how influential TikTok is among their peers and themselves. The relatively lower SD (0.85) shows consensus; very few disagreed with this notion. It highlights confidence in the platform’s potential reach and impact.

Statement 8 also had a high mean of 4.15 (SD = 0.90). Students generally agreed that *dakwah* content on TikTok had increased their personal awareness about vaping’s dangers. This is a more personal impact measure, and it is scoring above 4.0 is significant. It validates that those who have come across such content feel it made a difference in how aware or conscious they are about the issue. It’s one thing to say “TikTok could be effective in theory” (Q7); it’s another to say, “It actually educated me.” Here we see that many students credit TikTok content with boosting their understanding or awareness of vaping harms. This suggests the content that is out there is not only visible but resonating.

Statement 9 was the highest rated item with a mean of 4.38 (SD = 0.81). This indicates very strong agreement that the “relaxed and creative style of *dakwah* on TikTok is more easily accepted than formal lecture methods.” This reflects a preference for the informal, entertaining approach to delivering serious messages. Students clearly appreciate a break from traditional top-down lectures; the TikTok style – often characterized by humor, trendy visuals, or relatable storytelling – seems to engage them better. The high consensus (SD 0.81, very few disagreed) across the board suggests this is a general truth for this generation of students. It aligns with trends in education and communication where edutainment and peer communication outperform didactic approaches for youth engagement. (Salinayanti Salim; Su-Hie Ting; Siti Haslina Hussin, 2024) This finding reinforces why TikTok (and similar platforms) can be powerful: not just because of reach, but because of the way content is packaged there.

Statement 10 had a mean of 3.99 (SD = 0.95), which is just about at the threshold of the High category. This indicates that many students *agreed* (though perhaps not as intensely as for Q7–Q9) that they trust information about vaping’s prohibition more when it comes from a famous preacher or religious figure on TikTok. A mean of ~4.0 signifies a positive lean; likely a good number chose “Agree” and some “Strongly Agree,” with a minority neutral or disagreeing. This finding touches on the credibility and influencer effect. It suggests that the messenger matters: when respected religious personalities convey the message (particularly on a platform like TikTok where authenticity and charisma are on display), students find it more convincing or trustworthy. In contrast, if the same info were to come from, say, an unknown person or a text pamphlet, it might carry less weight. The fact that this scored high indicates that leveraging known figures (for example, popular *ustaz* or Muslim motivators who have TikTok presence) is a promising strategy – their endorsement of “vaping is haram and harmful” can solidify the message. The slight dip compared to Q7–Q9 could mean that a few students perhaps don’t weigh fame that highly, or they trust info regardless of source as long as



it's factual. But overall, nearly 4.0 mean is still a strong endorsement of using credible figures to deliver the content.

In aggregate, Section C's results demonstrate a very positive perception of TikTok-based *dakwah* efforts among the students; They aren't inundated with such content, but it's present to some extent (moderate exposure); They firmly believe in TikTok's effectiveness for outreach on this issue; Many have personally benefited in terms of awareness from TikTok content about vaping; They greatly prefer the short, creative *dakwah* approach of TikTok to traditional lectures, indicating a shift in learning and persuasion dynamics for this generation; They recognize the value of having authoritative religious voices on TikTok guiding on such issues, as it boosts credibility.

From a practical standpoint, these insights suggest that if we amplify *dakwah* content on TikTok about vaping (i.e. increase frequency, involve more known figures), it is likely to be well-received and impactful given the receptivity of the audience.

**Inferential Analysis: Gender Differences and Associations.** To further probe the data, two hypothesis tests were carried out as described in the methodology. Test 1: Chi-Square Test for Association between Gender and Ever Tried Vaping (Q2). Hypotheses:  $H_0$ : There is no significant association between the respondent's gender and having ever tried vaping (i.e., the proportion who have tried vaping is the same among males and females).  $H_1$ : There is a significant association between gender and having tried vaping (i.e., one gender has a higher rate of trying vaping than the other). Result: The Chi-square test yielded  $\chi^2 = 40.12$ , with a  $p$ -value  $< 0.001$  (degrees of freedom = 1). Interpretation: Since the  $p$ -value is far below the  $\alpha = 0.05$  threshold, we reject the null hypothesis. There is a very significant association between gender and vape experimentation in this sample. Specifically, as already noted in descriptive terms, male students were far more likely to have tried vaping than female students. The observed frequencies (90 out of 160 males = 56.3% vs 22 out of 118 females = 18.6%) differ so much that it's extremely unlikely to be due to chance alone (hence the large chi-square value).

This confirms statistically what was evident: gender is a strong determinant of vaping experience among these students. The implication is that prevention and education efforts might need to account for these differences – e.g., tailor messaging or interventions knowing that young men are at considerably higher risk of experimenting with vaping, whereas young women might need reinforcement to maintain their low usage rates or address other reasons if any start to vape.

The result mirrors national survey findings where male teens' vaping rates vastly exceed females'. (Zainol Abidin, 2019) Cultural factors in Malaysia, where smoking and vaping historically have been more socially acceptable for males, might play a role. Female students possibly face greater social disapproval for vaping, or simply less peer pressure to try it. Regardless, the association is clear and calls for gender-sensitive approaches in any TikTok *dakwah* content or broader campaigns (for instance, featuring male role models speaking to young men about not vaping could be powerful).<sup>21</sup>

Test 2: Independent Samples t-Test for Gender Difference in Perception of TikTok Dakwah Style (Q9). Hypotheses:  $H_0$ : There is no difference in the mean agreement with Statement 9 ("creative TikTok dakwah style is easier accepted...") between male and female students.  $H_1$ : There is a significant difference in mean agreement with that statement between genders. Result: The mean score for Q9 among male students was  $M_{\text{male}} = 4.35$  ( $SD \approx 0.83$ ) and among female students was  $F_{\text{female}} = 4.41$  ( $SD \approx 0.78$ ). The t-test (assuming equal variances, as Levene's test was not significant) gave a t value of  $-0.654$ , with a  $p = 0.514$ . Interpretation: The  $p$ -value 0.514 is well above 0.05, so we fail to reject the null hypothesis. There is no statistically significant difference between male and female students in their level of agreement with the statement that a relaxed, creative TikTok *dakwah* style is more easily accepted than formal lectures. In other words, both genders equally strongly agree with the efficacy of the creative TikTok approach (as the nearly identical means already suggested).

<sup>21</sup> Menyebarkan Nilai Islam Di Kalangan Gen-Z Ika and others, 'Menyebarkan Nilai Islam Di Kalangan Gen-Z: (Studi Kasus Strategi Komunikasi Dakwah Digital Pada Akun Tiktok Kadam Sidik)', *NAAFI: JURNAL ILMIAH MAHASISWA*, 1.4 (2025), 421–33 <<https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i3.175>>.



This finding is reassuring from an implementation perspective: it implies that the appeal of TikTok *dakwah* content transcends gender. Both young men and women in the university setting are very receptive to and appreciative of the informal style of religious/educational messaging on TikTok.<sup>22</sup> There isn't a need to tailor the style differently for male or female audiences in this regard – the current approach appears to work well for both. It is interesting to note that even though female students are much less likely to vape, they are just as favorable towards the anti-vape TikTok content and style. This could mean female students, despite not vaping themselves as much, still value the messaging – possibly out of concern for friends or general interest.<sup>23</sup> It also might reflect that the content is entertaining/engaging on its own, regardless of one's personal habits.<sup>24</sup>

No other gender differences were tested on the Likert items since Q9 was the one specifically highlighted by the user prompt. However, given the pattern of responses, it's likely that for statements 7, 8, 10 as well, there would not be significant gender differences either (one could infer this since both genders showed high agreement; any minor difference is likely not statistically significant). The only major gender divergence in our data was in actual vaping behavior (as captured in Q2).

Additional Observations, while this study primarily focused on gender as a key variable, preliminary observations regarding other demographic factors—such as age and faculty affiliation—revealed relatively homogenous patterns of TikTok consumption and perceptions of digital *da'wah*.<sup>25</sup> Although sample size constraints within specific subgroups precluded a rigorous comparative analysis of first year versus final-year students, the data suggests that the digital native experience transcends academic seniority. Future longitudinal research could further investigate whether prolonged exposure to higher education environments or specific disciplinary backgrounds (e.g., health sciences versus social sciences) moderates the efficacy of religious digital outreach. Nevertheless, the primary contribution of this research remains the elucidation of the relationship between gendered vaping prevalence and the universal receptivity to digital messaging.<sup>26</sup>

A particularly compelling finding of this study is the stark contradiction between respondents' cognitive awareness and their actual behavior. Despite a near-universal recognition of vaping's deleterious health effects (95.3%) and its *haram* (prohibited) status (89.9%), an experimentation rate of 40.3% persists. This phenomenon underscores a profound cognitive dissonance, where theological and clinical literacy fails to instinctively curb experimentation. It suggests that knowledge, while necessary, is an insufficient deterrent in the face of peer influence or social curiosity. Within this context, TikTok *da'wah* emerges as a vital interventionist tool; its ability to bridge the "knowledge-action gap" lies in its persuasive, rhythmic reinforcement of messages. By transcending didactic lecturing and instead tapping into the "spiritual conscience" through creative storytelling, digital *da'wah* has the potential to transform abstract religious rulings into internalized moral convictions, thereby fostering a more resilient anti-vaping norm among the youth.

In conclusion of the results section, the data suggests that while Malaysian university students have high knowledge about vaping's harms and its religious prohibition, this knowledge has not completely prevented considerable experimentation with vaping, especially among males. However, the advent of digital *dakwah* on platforms like TikTok is a highly welcomed and potentially effective strategy – students report that it engages them and improves their awareness, and they trust and prefer this mode of communication. Both genders alike are on board with the creative approach. These findings set the

<sup>22</sup> Lisa Halizah Halizah, 'Dakwah Digital: Pengaruh Dan Potensi TikTok Dalam Menyebarkan Ajaran Islam', *Journal of Society and Development*, 3.1 (2023), 1–10 <<https://doi.org/10.57032/jsd.v3i1.109>>.

<sup>23</sup> Abdul Wahid, 'Peluang Dan Tantangan Sistem Kerja Dakwah Di Tengah Masyarakat Milenial', *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 5.2 (2023), 57–71 <<https://doi.org/10.47435/retorika.v5i2.2211>>.

<sup>24</sup> Imam Safi'i, 'Strategi Komunikasi Kiai Desa Dalam Upaya Pemberdayaan Remaja Demam Togel', *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 2.2 (2019), 47–63 <<https://doi.org/10.31538/almada.v2i2.336>>.

<sup>25</sup> Nurhasanah Nurhasanah and others, 'Pendekatan Media Sosial Terhadap Aktivitas Dakwah Kalangan Milenial Di Era Digital', *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1.1 (2023), 63–76 <<https://doi.org/10.59246/aladalah.v1i1.149>>.

<sup>26</sup> Ridwan Rustandi, 'Cyberdakwah: Internet Sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam', *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 3.2 (2020), 84–95 <<https://doi.org/10.23971/njppi.v3i2.1678>>.



stage for a deeper discussion on how exactly TikTok and digital da'wah can be harnessed in anti-vaping efforts, and what the implications are for stakeholders.<sup>27</sup>

The empirical evidence derived from this study offers a nuanced understanding of the intersection between youth digital culture, religious ethics, and health-seeking behaviors. Three pivotal themes emerge: (1) the paradoxical gap between high cognitive awareness and experimentation, (2) the gendered dimension of vaping prevalence, and (3) the transformative potential of TikTok-based da'wah in reshaping youth normative beliefs. The Knowledge-Behavior Gap and Cognitive Dissonance: A primary finding of this research is the striking "cognitive-behavioral paradox" prevalent among university students. While the data indicates a near-universal literacy regarding the deleterious health effects of vaping (95.3%) and its subsequent prohibition (*haram*) in Islamic jurisprudence (89.9%), a significant experimentation rate of 40.3% persists. This discrepancy suggests that while public health campaigns and religious edicts (*fatwas*) have successfully permeated the cognitive domain of the youth, they have yet to achieve a full-scale transition into sustained behavioral modification. From a psychological perspective, this reflects a state of Cognitive Dissonance identified by Leon Festinger in 1957, where individuals maintain conflicting beliefs and actions. (Jacob, 2017) The youth acknowledge the spiritual and physical harm of vaping, yet succumb to experimentation, likely driven by what social psychologists' term "optimism bias"—the pervasive belief that they are less susceptible to addiction than their peers.<sup>28</sup>

Furthermore, these findings challenge the traditional Health Belief Model, which posits that perceived severity and benefits are the primary drivers of health action. (Sulat, Prabandari, Sanusi, Hapsari, & Santoso, 2018) In the context of Malaysian Muslim youth, the high level of "religious literacy" (knowing it is *haram*) does not instinctively override the sociocultural allure of vaping as a social lubricant or stress-relief mechanism. This aligns with recent scholarship suggesting that in digital-native demographics, peer-driven "visual culture" often exerts more immediate influence than formal didactic warnings. Thus, the role of digital da'wah becomes paramount—not merely to inform, but to "humanize" theological prohibitions. By aligning the *Maqasid al-Shariah* (protection of life and intellect) with the aesthetic language of TikTok, digital da'wah can bridge this gap, moving beyond raw information to evoke a deeper spiritual conscience (*taqwa*) that serves as an internal deterrent against risk-taking behaviors.<sup>29</sup>

The data suggest that social and cultural factors might be overriding pure knowledge in decisions to vape. For instance, the allure of vaping – with its variety of flavors, gadget-like devices, and portrayal as a trendy activity – can entice youths who intellectually know it's harmful. (Wee et al., 2023) In Malaysian campuses, one might observe peer groups where vaping is a communal activity, or senior students introducing juniors to it.<sup>30</sup> This is where continuous, relatable messaging is needed to reinforce the seriousness of the risks and perhaps make abstaining "cool" in its own way. The fact that 49.6% of our respondents did *not* know about the possibility of drug-laced vapes is also significant: it indicates a knowledge gap that can be exploited by targeted education. When informed that vaping could equate to inadvertently consuming meth or other drugs, many youths might think twice about even trying it. Our survey shows only one-third were aware of this shocking fact. Given the Deputy IGP's disclosure that 65% of seized vapes had drugs, (Chan & Harun, 2017) this angle of messaging could be a powerful deterrent – and indeed, TikTok videos highlighting this danger could go viral due to the shock factor and newsworthiness.

The second focal point of this discussion concerns the stark gender disparity in vaping prevalence. Our analysis ( $\chi^2=40.12$ ,  $p<0.001$ ) reveals a profound correlation between gender and vaping

<sup>27</sup> Samsul Rani, 'Transformasi Komunikasi Dakwah Dalam Era Digital: Peluang Dan Tantangan Dalam Pendidikan Islam Kontemporer', *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora* (E-ISSN 2745-4584), 4.1 (2023), 207–16 <<https://doi.org/10.37680/almikraj.v4i1.3513>>.

<sup>28</sup> Wahyu Budiantoro, 'Dakwah Di Era Digital', *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 11.2 (2018), 263–81 <<https://doi.org/10.24090/komunika.v11i2.1369>>.

<sup>29</sup> Abdul Hamid Bashori and Moh. Jalaluddin, 'Dakwah Islamiyah Di Era Milenial', *Syiar | Jurnal Komunikasi Dan Penyiaran Islam*, 1.2 (2021), 89–102 <<https://doi.org/10.54150/syiar.v1i2.40>>.

<sup>30</sup> Jurnal Agama, dan Budaya, and Endang Setyowati, 'Sistem Komunikasi Dakwah Di Era Digital Melalui Instagram, Tiktok, Youtube', *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 7.1 (2024), 103–16 <<https://doi.org/10.31538/almada.v7i1.4977>>.



experimentation, with 56.3% of male students admitting to the habit compared to 18.6% of their female counterparts. From the lens of Social Cognitive Theory (Bandura, 1977), this gap is far from accidental; it reflects how gender-specific social modeling and environmental reinforcements shape youth identity. In the contemporary Malaysian landscape, vaping has emerged as a digitized extension of traditional smoking—a domain long dominated by male-centric social norms. For many young men, the act of "cloud-chasing" is less about nicotine and more about a performance of "modern masculinity" or a silent rite of passage within their peer circles. In contrast, the lower prevalence among female students likely stems from a deeply ingrained cultural ethos of modesty (*baya*). For them, vaping is often perceived as an aesthetic and moral incongruity, clashing with the idealized societal image of the Muslim woman.

Yet a fascinating paradox emerges when we shift our gaze from behavior to digital consumption. Despite the vast difference in vaping rates, our t-test ( $p=0.514$ ) confirms that both genders are remarkably united in their receptivity to TikTok-based *da'wah*. This is a crucial discovery: it suggests that the "visual grammar" of TikTok—its brevity, rhythmic aesthetics, and informal tone—possesses a unique power to transcend traditional gender barriers. This offers a golden opportunity for Targeted Digital Intervention. Rather than deploying a "one-size-fits-all" message, *da'wah* practitioners should curate content that speaks to the specific psychological drivers of each gender. For young men, the narrative could pivot away from "coolness" by redefining true strength (*al-Qummah*) as a feat of self-mastery and internal discipline (*Mujahadah al-Nafi*). For young women, the focus could shift toward a philosophy of holistic self-care, framing the avoidance of vape as an act of *amanah* (divine trust) in preserving one's health and beauty.<sup>31</sup>

When viewed through the Theory of Planned Behavior (TPB), developed by Icek Ajzen, is an extension of the Theory of Reasoned Action (TRA) and is widely used to predict and understand human behavior across various domains,<sup>32</sup> it becomes clear that while peer-driven "subjective norms" currently fuel the vaping habit, the high receptivity to digital *da'wah* provides a potent counter-lever. The creative and profoundly "humanized" nature of TikTok content—reflected in the high acceptance scores ( $M=4.38$ )—allows sacred messages to permeate social spaces where traditional, didactic sermons often find the door closed. Ultimately, the success of digital *da'wah* lies in its capacity to act as a sophisticated counter-narrative. It effectively "rebrands" the anti-vaping stance no longer is it seen as a restrictive religious prohibition, but rather as a trendy, health-conscious, and spiritually aligned lifestyle choice that resonates with the hearts and screens of today's youth.<sup>33</sup>

Thirdly, perhaps the most compelling revelation of this study is the overwhelming endorsement of TikTok as a potent vehicle for digital *da'wah* and health advocacy. With mean scores for perceived efficacy and personal impact exceeding 4.15, it is evident that students do not merely "consume" content; they credit the platform for a substantive recalibration of their awareness. This find resonates with the evolving landscape of Micro-learning and Edutainment (Montag et al., 2021), where the brevity and rhythmic aesthetics of short-form videos leave a more indelible mark on the youth psyche than traditional pedagogical methods. While our earlier data highlighted a "knowledge-behavior gap," the role of TikTok *da'wah* here is not merely to inform the intellect, but to perform emotional and moral suasion. If traditional public health campaigns speak to the mind, digital *da'wah*—through its creative storytelling—reaches for the heart (*qalb*). A well-crafted TikTok skit, for instance, can transform a dry Quranic prohibition into a relatable narrative of self-worth and resilience, providing a powerful "role model effect" that a sterile pamphlet simply cannot replicate. (Lacasa, Martínez-Borda, & Matsumoto, 2026)

The resounding preference for TikTok's informal style ( $M=4.38$ ) signals a profound pedagogical shift in youth outreach. In an era of shrinking attention spans, the formal, didactic lecture hall is

<sup>31</sup> Astri Dwi Andriani, 'Dakwah Virtual: Internet Sebagai Reaktualisasi Sistem Komunikasi Dakwah Di Era Digital', *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 23.2 (2023), 175–88 <<https://doi.org/10.15575/anida.v23i2.29299>>.

<sup>32</sup> Al Qalam and others, 'FYP Dakwah Digital Creator Milenial Melalui Tiktok Di Era 5.0', *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17.3 (2023), 1583–92 <<https://doi.org/10.35931/aq.v17i3.2116>>.

<sup>33</sup> Dessy Kushardiyanti and others, 'Tren Konten Dakwah Digital Oleh Content Creator Milenial Melalui Media Sosial Tiktok Di Era Pandemi Covid-19', *ORASI: Jurnal Dakwah Dan Komunikasi*, 12.1 (2021), 97–114 <<https://doi.org/10.24235/orasi.v12i1.7936>>.



increasingly yielding its influence on bite-sized, voluntarily consumed content. The genius of the TikTok medium lies in its ability to lower "defensive barriers." When students engage with an anti-vaping message while scrolling through their personal feeds, they do not feel "moralized at" or "talked down to." Instead, the casual and often humorous tone of digital *da'wah* allows the message to penetrate subtly, bypassing the subconscious resistance often triggered by stern, top-down authoritative warnings. This suggests that the future of social intervention lies in a hybrid communication model, where the solemnity of religious truth is articulated through the "visual grammar" of contemporary pop culture.<sup>34</sup>

Furthermore, the significant trust placed in religious figures on TikTok (M=3.99) unveils a fascinating evolution of Religious Authority in the Digital Age. When prominent *Asatizah* (religious teachers) venture onto TikTok, they are not merely changing platforms; they are humanizing their wisdom by meeting the youth on their own digital turf. This presence creates a sense of amplified credibility. The student's perception shifts from viewing a preacher as a distant academic to seeing them as a relatable guide who understands the "rhythms" of modern life. This dynamic offers a strategic opening for a cross-sectoral synergy between health authorities and religious bodies. By leveraging the "influencer capital" of these digital preachers, anti-vaping campaigns can be rebranded as a spiritually compelling lifestyle choice. In this context, the *Ustaz* on TikTok becomes more than a teacher; he becomes a "lifestyle influencer" for the soul, promoting a vape-free life as an act of both physical health and spiritual devotion.

Our findings resonate with the concept of using a target population's worldview and influencers to shape health behaviors.<sup>35</sup> A commentary in *Frontiers in Public Health* noted that health education for adolescents is more effective when it incorporates the target population's worldview, social influences, and motivations.<sup>36</sup> Beyond its theological roots, the efficacy of digital *da'wah* in the Malaysian context must be understood through the lens of Cultivation Theory,<sup>37</sup> where consistent exposure to specific digital narratives begins to shape a collective social reality that transcends religious boundaries. While this study's sample and context were primarily centered on Islamic outreach, the implications for public health are inherently universal. In a multi-ethnic society, a "shared worldview" on health is often forged through the intersection of religious values, digital trends, and modern aspirations. By framing the anti-vaping struggle as both a spiritual obligation (*caring for the God-given body*) and a secular quest for autonomy (*resisting industry manipulation*), digital *da'wah* acts as a versatile medium that resonates across different belief systems. Even for non-Muslim observers, the sight of a peer quitting vape out of religious conviction serves as a powerful form of Social Proof;<sup>38</sup> the viewer may not share the same theological motivation, but they inadvertently internalize the health-conscious norm and the feasibility of behavioral change.

Consequently, this research advocates for a Multi-Pronged Content Strategy that leverages the "spillover effect" of religious messaging into the broader public health domain. For such interventions to be truly inclusive, they must move toward a Synergistic Communication Model where religious figures, secular health influencers, and multi-ethnic peers collaborate to debunk pervasive myths—such as the fallacy that "vape is merely harmless water vapor." The high awareness of the Islamic *fatwa* (89.9%) among the respondents—which likely included non-Muslim students given the

<sup>34</sup> Sony Tian Dhora and others, 'Dakwah Islam Di Era Digital: Budaya Baru "e-Jihad" Atau Latah Bersosial Media', *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17.1 (2023), 306 <<https://doi.org/10.35931/aq.v17i1.1804>>.

<sup>35</sup> Arini Tika Sabila and Mutrofin Mutrofin, 'Urgensi Peningkatan Kualitas Literasi Keislaman Melalui Digitalisasi (Studi Pada Followers Tiktok Da'i Muda Husain Basyaiban)', *Jurnal Dakwah Dan Komunikasi*, 8.1 (2023), 45 <<https://doi.org/10.29240/jdk.v8i1.7335>>.

<sup>36</sup> Dewi Laila Nadiyah, 'Pemanfaatan Aplikasi Tik Tok Sebagai Media Pembelajaran Akidah Akhlak Di MTS NU Banat Kudus', *Al-Rivayah: Jurnal Kependidikan*, 13.2 (2021), 263–80 <<https://doi.org/10.47945/al-rivayah.v13i2.393>>.

<sup>37</sup> Wahyu Murjiati, 'Pengaruh Iklan Pada Aplikasi Tik Tok Terhadap Minat Beli Mahasiswa Manajemen Bisnis Syariah IAIN Palopo', *Dinamis: Journal of Islamic Management and Business*, 4.1 (2022), 37–44 <<https://doi.org/10.24256/dinamis.v4i1.3411>>.

<sup>38</sup> Durrotul Fairuz, Nur Kholis Eka Safitri, and Ahmad Hidayatullah, 'Peran Teknologi Digital Dalam Menyebarkan Dakwah Islam Di Era Modern Dalam Konten YouTube Studio Al-Fusha TV', *Mu'ashir: Jurnal Dakwah Dan Komunikasi Islam*, 2.1 (2024), 445–70 <<https://doi.org/10.35878/muashir.v2i1.1116>>.



national prominence of the ruling—underscores that religious edicts in Malaysia often function as national social markers. This suggests that digital *da'wah* does not operate in a vacuum; it permeates the social fabric, contributing to a "national consciousness" against vape addiction.<sup>39</sup>

From this analysis, the inclusivity of this approach lies in its ability to deploy linguistically and culturally diverse content—spanning Malay, English, Chinese, and Tamil—that mirrors the pluralistic reality of Malaysian higher education. By integrating Health Literacy with Cultural Sensitivity, TikTok campaigns can move beyond "siloes" messaging. The goal is to create a digital ecosystem where a Muslim student's *taqwa*-driven avoidance of vaping and a non-Muslim student's health-driven resistance coexist and reinforce one another. Ultimately, the digitalization of *da'wah* on TikTok provides a scalable blueprint for "Inclusive Health Advocacy," demonstrating that in a hyper-connected, multicultural society, a message rooted in one faith can blossom into a universal benefit for the entire community.<sup>40</sup>

Another discussion point is the potential of peer-led TikTok content. Digital *da'wah* doesn't have to come only from formal "preachers". University students themselves can be content creators advocating against vaping, inspired by both health and faith. For example, a student who overcame a vape addiction might make a TikTok testimony mixing their personal journey with references to how faith or certain TikTok videos helped them. Peer influence is extremely potent – recall the Curtin study's note that TikTok vape videos are powerful because they are "peer-to-peer promotion". The same logic works in reverse: peer-to-peer *prevention*. If enough young people start to produce and share anti-vaping content, it can create a counterculture. The challenge is making those voices as loud and attractive as the pro-vaping ones. Given that currently ~98% of vape-related content was positive in that one analysis, content creators have their work cut out. But even a small shift could ripple outward if it hits trending status or gains media attention.

The discussion would be incomplete without considering how digital efforts align with broader strategies. Malaysia is moving forward with legislation (like the Generational End Game policy proposal to ban smoking/vaping for anyone born after 2007, which has been debated in Parliament). Enforcement and punitive measures, while necessary, may face less resistance if the public (especially youth) are already convinced of vaping's harms and are supportive of restrictions. Digital *da'wah* could thus indirectly aid policy by shifting public opinion – making it "easier" for policymakers to implement tough measures if a majority perceives vaping negatively. Conversely, if youths perceive a vape ban as government overreach while they think vaping is harmless fun, enforcement becomes an uphill battle. Therefore, shaping youth perception via TikTok could be seen as a form of demand reduction, complementing the supply reduction of laws.

It is important to acknowledge that our study has limitations. The sample, while fairly large at 278, is not randomly selected or necessarily representative of all Malaysian university students. It may be biased towards those interested enough to respond, or specific to certain institutions. The data is self-reported; thus, social desirability bias might make some under-report vaping or overstate knowledge. However, given the anonymous nature, we expect honest answers. Also, the study is cross-sectional and cannot prove causality – we can't definitively say TikTok content caused higher awareness, only that they correlate (students perceive it increased their awareness). Perhaps those already interested in quitting/vaping issues are the ones who seek out such TikTok content. Future studies could employ experimental designs or track content exposure over time to better ascertain impact.

Another limitation is that we focused on perceptions and awareness, not actual behavior or outcomes like quitting or refusing to start vaping because of TikTok content. It would be valuable to explore qualitatively whether students can cite examples of changing their mind or influencing a friend after seeing a TikTok. Nonetheless, our findings are a crucial first step, showing that the stage is set: the youth are open to being influenced in this way

<sup>39</sup> Erwan Efendi, Mely Sahtriani, and Rama Noprialdi, 'Peran Media Dalam Menyebarkan Luaskan Dakwah Di Platform Media Sosial', *Da'watuna: Journal of Communication and Islamic Broadcasting*, 4.3 (2024) <<https://doi.org/10.47467/dawatuna.v4i3.700>>.

<sup>40</sup> M. Nashoihul Ibad, 'Strategi Literasi Dakwah Digital Di Era Media Sosial TikTok: Tantangan Dan Peluang', *Pelita: Jurnal Studi Islam Mahasiswa UHI Dalwa*, 2.2 (2025), 145–56 <<https://doi.org/10.38073/pelita.v2i2.2189>>.



## Conclusion

This study set out to critically explore the transformative role of digital da'wah on TikTok in shaping youth behavior, specifically concerning the escalating vape epidemic within Malaysian higher education. The empirical evidence derived from 278 undergraduate respondents offers a clear and resounding mandate: TikTok is no longer merely a site for ephemeral entertainment, but a sophisticated vehicle for high-impact social and health interventions. While the findings confirm a near-universal awareness of vaping's clinical hazards and its theological prohibition (haram) in Islam, the persistence of experimentation highlights a critical "knowledge-action gap." This research underscores that in the digital era, raw information is insufficient; the bridge between cognitive awareness and behavioral modification lies in the strategic deployment of "relatable, creative, and humanized" digital outreach.

A central contribution of this research to international scholarship is the conceptualization of "Digital Da'wah as Persuasive Health Communication." Unlike traditional health campaigns that often rely on top-down, didactic messaging, the TikTok model leverages the Social Learning Theory within a peer-to-peer digital ecosystem. (Jun et al., 2021) By integrating Islamic ethical frameworks with public health imperatives, this study demonstrates a "dual-reinforcement" mechanism. For the Muslim youth, the anti-vaping message resonates as both a health-conscious choice and a moral obligation to preserve the God-given body (Hifz al-Nafs). However, the academic value of this study transcends the borders of Muslim-majority societies. It offers a scalable blueprint for Inclusive Health Advocacy in any multicultural context. The findings suggest that even for non-Muslim observers, the "moral agency" displayed by their Muslim peers—driven by religious conviction—acts as a form of Social Proof. This creates a collective normative pressure that de-normalizes vaping, suggesting that faith-based narratives can serve as a catalyst for broader secular health benefits.

Furthermore, this study highlights a significant pedagogical shift that is globally relevant. The overwhelming preference for TikTok's informal and "edutainment" style ( $M=4.38$ ) indicates that the traditional "authority of the pulpit" is being recalibrated into the "authority of the feed." For global educators and health authorities, this necessitates a move away from formal, lengthy lectures toward bite-sized, algorithmically attuned messaging. When religious figures or health influencers meet youth on their own "digital turf," they achieve what we term "Amplified Credibility." These dynamic lowers the psychological defensive barriers of the youth, allowing complex theological and scientific truths to permeate their social psyche without the friction of perceived "moral policing."

The practical implications of this research for stakeholders—including universities, health ministries, and religious bodies—are profound. There is a strategic necessity to invest in a Hybrid Communication Model that mirrors the pluralistic reality of modern society. (Ulyan, 2023) A holistic approach to combating addiction must encompass regulation and clinical education, but more importantly, it must empower the youth through the screens in their hands. As supported by the work of (Cellich, Pučić, & Orehovački, 2025), TikTok can be a formidable catalyst for social good if harnessed with ethical intentionality. The fight against the vape epidemic is being fought in the "attention economy," and this study proves that digital da'wah, when executed with creativity and compassion, can successfully compete for the hearts and minds of the tech-savvy generation.

Moreover, this research challenges the international discourse that often views social media solely through the lens of distraction or radicalization. (Muhammad Syahmi Fitri Abdul Wahid; Abdul Rauf Ridzuan; Nur Lisa Ridzuan; Nurul Atiqah Nasrin; Intan Nur Amira Abdul Wahab; Yusa Djuyandi; Noorazura Durani, 2023) Instead, we propose that TikTok can host a "Modern-Day Da'wah"—one that tackles contemporary crises like nicotine addiction with visual sophistication and spiritual depth. The convergence of scientific knowledge and religious wisdom on social media creates a "transformative intervention" that is both culturally attuned and scientifically grounded. In a multicultural environment like Malaysia, such strategies ensure that no demographic is left behind, fostering a "national health ethos" that benefits citizens of all races and creeds.

In the final analysis, the significance of this study lies in its recognition of the multifaceted nature of youth influence. Addressing a public health crisis in the 21st century requires us to look beyond clinics and parliaments toward the vibrant, 60-second narratives rolling through TikTok feeds. When digital da'wah helps a single individual resist the trajectory of addiction, it fulfills a profound humanitarian and spiritual purpose (Nuriana & Salwa, 2024). Multiply this by the viral potential of social media, and the impact becomes a global force for social and behavioral change. This research



provides both the foundation and the impetus for a new era of health advocacy—one where the ancient wisdom of faith and the cutting-edge aesthetics of technology unite to save lives and preserve the well-being of the global youth community. Ultimately, the victory over the vape epidemic may well be won not by the weight of legislation, but by the persuasiveness of the digital "scroll."

## Acknowledgment

The authors would like to express their sincere appreciation to Dar Al Qari Resources/Yayasan RA for their invaluable support and contribution throughout the completion of this research. This study was fully funded by Dar Al Qari Resources/Yayasan RA, whose assistance and commitment made this work possible.

## References

- Agama, Jurnal, dan Budaya, and Endang Setyowati, 'Sistem Komunikasi Dakwah Di Era Digital Melalui Instagram, Tiktok, Youtube', *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 7.1 (2024), 103–16 <<https://doi.org/10.31538/almada.v7i1.4977>>
- Andriani, Astri Dwi, 'Dakwah Virtual: Internet Sebagai Reaktualisasi Sistem Komunikasi Dakwah Di Era Digital', *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 23.2 (2023), 175–88 <<https://doi.org/10.15575/anida.v23i2.29299>>
- Annafsa, Zihan, M Alawy Farhan, Reva Intan Zakiah, Ali Hasan Siswanto, Komunikasi Penyiaran Islam, Universitas Islam, and others, 'Transformasi Paradigma Filsafat Dakwah: Dari Tradisional Ke Digital', *Menulis: Jurnal Penelitian Nusantara*, 1.6 (2025), 606–17 <<https://doi.org/10.59435/menulis.v1i6.399>>
- Bashori, Abdul Hamid, and Moh. Jalaluddin, 'Dakwah Islamiyah Di Era Milenial', *Syiar | Jurnal Komunikasi Dan Penyiaran Islam*, 1.2 (2021), 89–102 <<https://doi.org/10.54150/syiar.v1i2.40>>
- Bhandari, Aparajita, and Sara Bimo, 'Why's Everyone on TikTok Now? The Algorithmized Self and the Future of Self-Making on Social Media', *Social Media and Society*, 8.1 (2022) <<https://doi.org/10.1177/20563051221086241>>
- Budiantoro, Wahyu, 'Dakwah Di Era Digital', *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 11.2 (2018), 263–81 <<https://doi.org/10.24090/komunika.v11i2.1369>>
- Canatan, Ahmed N, 'Assessing the Quality and Reliability of Videos Related to Fibromyalgia on TikTok: A Comprehensive Analysis', *Cureus*, 2024 <<https://doi.org/10.7759/cureus.64704>>
- Cotter, Kelley, Amy Ritchart, Ankolika De, Kali Foyle, Shaheen Kanthawala, Haley McAtee, and others, 'If You're Reading This, It's Meant for You: The Reflexive Ambivalence of Algorithmic Conspiracy', *Convergence*, 30.6 (2024), 1893–1918 <<https://doi.org/10.1177/13548565241258949>>
- Dhora, Sony Tian, Ofi Hidayat, M. Tahir, Andi Asy'hary J. Arsyad, and Ahmad Khairul Nuzuli, 'Dakwah Islam Di Era Digital: Budaya Baru "e-Jihad" Atau Latah Bersosial Media', *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17.1 (2023), 306 <<https://doi.org/10.35931/aq.v17i1.1804>>
- Dondzilo, Laura, Rachel F. Rodgers, and Fanny Alexandra Dietel, 'Association between Engagement with Appearance and Eating Related TikTok Content and Eating Disorder Symptoms via Recommended Content and Appearance Comparisons', *International Journal of Eating Disorders*, 57.2 (2024), 458–62 <<https://doi.org/10.1002/eat.24117>>
- Efendi, Erwan, Mely Sahtriani, and Rama Noprialdi, 'Peran Media Dalam Menyebarkan Luaskan Dakwah Di Platform Media Sosial', *Da'watuna: Journal of Communication and Islamic Broadcasting*, 4.3 (2024) <<https://doi.org/10.47467/dawatuna.v4i3.700>>
- Eka Susanti, Sarah Lailatil Fadla, Leni Hermita Hasibuan, Nadhilah Ajrina, and Elvi Azizah, 'Analisis Interaksi Sosial Mahasiswa Pelanggan Aplikasi Tiktok', *PUSTAKA: Jurnal Bahasa Dan Pendidikan*, 4.1 (2023), 84–99 <<https://doi.org/10.56910/pustaka.v4i1.1054>>
- Fairuz, Durrotul, Nur Kholis Eka Safitri, and Ahmad Hidayatullah, 'Peran Teknologi Digital Dalam Menyebarkan Dakwah Islam Di Era Modern Dalam Konten YouTube Studio Al-Fusha TV', *Mu'ashir: Jurnal Dakwah Dan Komunikasi Islam*, 2.1 (2024), 445–70 <<https://doi.org/10.35878/muashir.v2i1.1116>>
- Febriana, Ayu, 'Pemanfaatan Tik-Tok Sebagai Media Dakwah: (Studi Kasus Ustad Syam, Di Akun



@syam\_elmarusy), *KOMUNIDA: Media Komunikasi Dan Dakwah*, 11.02 (2021), 180–94  
<<https://doi.org/10.35905/komunida.v7i2>>

- Generasi, Bagi, Janisa Kusumawati, Achmad Junaedi Sitika, and Universitas Singaperbangsa Karawang, 'Pemanfaatan Aplikasi Tik Tok Sebagai Media Dakwah Islam Bagi Generasi "Z"', *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islamian*, 11.3 (2024), 271–83  
<<https://doi.org/10.31102/alulum.11.3.2024.271-283>>
- Ghozali, Mahbub, Achmad Yafik Mursyid, and Nita Fitriana, 'Al-Qur'an (Re)Presentation in the Short Video App Tiktok: Reading, Teaching, and Interpretive', *Pertanika Journal of Social Sciences and Humanities*, 30.3 (2022), 1263–82 <<https://doi.org/10.47836/pjssh.30.3.18>>
- Halizah, Lisa Halizah, 'Dakwah Digital: Pengaruh Dan Potensi TikTok Dalam Menyebarkan Ajaran Islam', *Journal of Society and Development*, 3.1 (2023), 1–10  
<<https://doi.org/10.57032/jsd.v3i1.109>>
- Hudaa, Syihaabul, Nuryani, and Bambang Sumadyo, 'Pesan Dakwah Hijrah Influencer Untuk Kalangan Muda Di Media Sosial', *MAARIF*, 17.2 (2023), 105–21  
<<https://doi.org/10.47651/mrf.v17i2.198>>
- Ibad, M. Nashoihul, 'Strategi Literasi Dakwah Digital Di Era Media Sosial TikTok: Tantangan Dan Peluang', *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa*, 2.2 (2025), 145–56  
<<https://doi.org/10.38073/pelita.v2i2.2189>>
- Kamilah, Shafa Tasya, Putri Adiniyah Shoheh, Mufti Khairul Zain, and Meity Suryandari, 'Analisis Konten Dakwah Dalam Aplikasi Tik Tok Di Kalangan Remaja', *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1.1 (2023), 50–62  
<<https://doi.org/10.59246/aladalah.v1i1.148>>
- Khairuddin, Mohammad Qayyum, Wan Zulkifli, Wan Hassan, and Jamsari Alias, 'Tiktok Sebagai Medium Penyebaran Dakwah: Analisis Dari Sudut Pandang Positif Dan Negatif Serta Kesannya Kepada Masyarakat Pada Masa Kini', *Jurnal Ulwan*, 10.2 (2025), 1–17  
<<https://www.unimel.edu.my/journal/index.php/JULWAN/article/view/2052>> [accessed 4 March 2026]
- Kushardiyanti, Dessy, Zaenal Mutaqin, Aulia Sholichah, Iman Nurchotimah, Jurusan Komunikasi, Penyiaran Islam, and others, 'Tren Konten Dakwah Digital Oleh Content Creator Milenial Melalui Media Sosial Tiktok Di Era Pandemi Covid-19', *ORASI: Jurnal Dakwah Dan Komunikasi*, 12.1 (2021), 97–114 <<https://doi.org/10.24235/orasi.v12i1.7936>>
- Maulana Achmad, Roudlotul Jannah, and Azizah, 'Media Sosial Sebagai Strategi Baru Dalam Dakwah Islam: Studi Analisis Pada Platform "Belajariah"', *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 9.1 (2023), 1–15 <<https://doi.org/10.54471/dakwatuna.v9i1.2109>>
- Maulana, Akbar, 'Digitalisasi Dakwah Tiktok Era Modern Pada Akun Tiktok Husein Basyaiban (@Basyasman00)', *Mudabbir: Jurnal Manajemen Dakwah*, 5.1 (2024), 1–10  
<<https://doi.org/10.20414/mudabbir.v5i1.4890>>
- Meilia, Stevy Arta, Anna Fitri Ardana, Abdur Razzaq, and Muhamad Yudistira Nugraha, 'Dakwah Ustadz Abdul Somad Pada Media Sosial Tiktok: Upaya Menjaga Adab Dalam Berkomunikasi', *Komunika: Jurnal Ilmiah Komunikasi*, 2.2 (2024), 9–17  
<<https://doi.org/10.70437/komunika.v2i2.1050>>
- Misbah, Hanim, Fakultas Ekonomi, and Dan Muamalat, 'Strategi Pemasaran Digital Dalam Dakwah Islam Kontemporari: Menyesuaikan Pendekatan Komunikasi Untuk Era Digital: Digital Marketing Strategies In Contemporary Islamic Da'wah: Adapting Communication Approaches For The Digital Age', *International Journal of Islam and Contemporary Affairs*, 4.1 (2024), 110–43  
<<https://doi.org/10.61465/jurnalyadim.v4.276>>
- Murjiati, Wahyu, 'Pengaruh Iklan Pada Aplikasi Tik Tok Terhadap Minat Beli Mahasiswa Manajemen Bisnis Syariah IAIN Palopo', *Dinamis: Journal of Islamic Management and Bussiness*, 4.1 (2022), 37–44 <<https://doi.org/10.24256/dinamis.v4i1.3411>>
- Muzakky, Althaf Husein, Faisal Haitomi, and Maula Sari, 'Resepsi Tafsir Q.S. Al-Mujādilah Di Tik-Tok Sebagai Upaya Edukasi Dan Pembelaan Hak-Hak Perempuan', *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 8.1 (2022), 1–14 <<https://doi.org/10.18784/smart.v8i1.1555>>
- Nadiyah, Dewi Laila, 'Pemanfaatan Aplikasi Tik Tok Sebagai Media Pembelajaran Akidah Akhlak Di MTS NU Banat Kudus', *Al-Rivayah: Jurnal Kependidikan*, 13.2 (2021), 263–80



<<https://doi.org/10.47945/al-riwayat.v13i2.393>>

- Nilai Islam Di Kalangan Gen-Z Ika, Menyebarkan, Jenny Az-Zahra, Abdur Razzaq, Muhamad Yudistira Nugraha, Ilmu Komunikasi, and Uin Raden Fatah Palembang, 'Menyebarkan Nilai Islam Di Kalangan Gen-Z: (Studi Kasus Strategi Komunikasi Dakwah Digital Pada Akun Tiktok Kadam Sidik)', *NAAFI: JURNAL ILMIAH MAHASISWA*, 1.4 (2025), 421–33  
<<https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i3.175>>
- Nurhasanah Nurhasanah, Salwa Intan Fatikah, Silvy Aulia Arifah, and Meity Suryandari, 'Pendekatan Media Sosial Terhadap Aktivitas Dakwah Kalangan Milenial Di Era Digital', *ALADALAH: Jurnal Politik, Sosial, Hukum Dan Humaniora*, 1.1 (2023), 63–76  
<<https://doi.org/10.59246/aladalah.v1i1.149>>
- Qalam, Al, Jurnal Ilmiah Keagamaan dan Kemasyarakatan, Yolandha KH Rakatiwi UIN Saifuddin Zuhri Purwokerto, Umi KH Halwati UIN Saifuddin Zuhri Purwokerto, and Nawawi KH UIN Saifuddin Zuhri Purwokerto, 'FYP Dakwah Digital Creator Milenial Melalui Tiktok Di Era 5.0', *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17.3 (2023), 1583–92  
<<https://doi.org/10.35931/aq.v17i3.2116>>
- Rani, Samsul, 'Transformasi Komunikasi Dakwah Dalam Era Digital: Peluang Dan Tantangan Dalam Pendidikan Islam Kontemporer', *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 4.1 (2023), 207–16 <<https://doi.org/10.37680/almikraj.v4i1.3513>>
- Rustandi, Ridwan, 'Cyberdakwah: Internet Sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam', *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 3.2 (2020), 84–95  
<<https://doi.org/10.23971/njppi.v3i2.1678>>
- Sabila, Arini Tika, and Mutrofin Mutrofin, 'Urgensi Peningkatan Kualitas Literasi Keislaman Melalui Digitalisasi (Studi Pada Followers Tiktok Da'i Muda Husain Basyaiban)', *Jurnal Dakwah Dan Komunikasi*, 8.1 (2023), 45 <<https://doi.org/10.29240/jdk.v8i1.7335>>
- Safi'i, Imam, 'Strategi Komunikasi Kiai Desa Dalam Upaya Pemberdayaan Remaja Demam Togel', *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 2.2 (2019), 47–63  
<<https://doi.org/10.31538/almada.v2i2.336>>
- Sintia Putri Andani, and Parihat Kamil, 'Analisis Isi Pesan Dakwah Da'i Muda Husain Basyaiban Di Kalangan Remaja Pengguna TikTok', *Jurnal Riset Komunikasi Penyiaran Islam*, 2023, 69–74  
<<https://doi.org/10.29313/jrkpi.v3i2.3006>>
- Siti Maharani, Alena H, Anugrah M Alifia Khairunnisa, Cucu Surahman, Jl Setiabudi No, Kec Sukasari, Kota Bandung, and others, 'Efektivitas Aplikasi TikTok Sebagai Media Sosial Dalam Penyebaran Dakwah Islam Di Era Digital', *Sukacita : Jurnal Pendidikan Iman Kristen*, 2.3 (2025), 1–7 <<https://doi.org/10.61132/sukacita.v2i3.945>>
- Syawitri, Wiranthy Nur, and Shobah Shofariyani Iryanti, 'Islam Dan Pendidikan Adab Modern: Dakwah Kekinian Sebagai Kontra Narasi Di Dalam Tiktok', *Al-I'tibar: Jurnal Pendidikan Islam*, 11.1 (2024), 11–20 <<https://doi.org/10.30599/jpia.v11i1.3261>>
- Wahid, Abdul, 'Peluang Dan Tantangan Sistem Kerja Dakwah Di Tengah Masyarakat Milenial', *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 5.2 (2023), 57–71  
<<https://doi.org/10.47435/retorika.v5i2.2211>>

