

ANALYSIS OF THE PRINCIPLES OF ISLAMIC COMMUNICATION ETHICS (QAULAN) HUSAIN BASYAIBAN IN THE CONTENT OF "WOMEN'S ISSUES" ON THE TIKTOK PLATFORM

Zulita Mega Angriany

Universitas Islam Negeri Sumatera Utara, Indonesia *Corresponding Author: <u>zulitaanggriany@gmail.com</u>

Article Info	ABSTRACT
Article history:	In carrying out da'wah, ethics are something that
Received :	cannot be missed and cannot be separated from the activity of conveying messages to providing solutions to
Accepteance : Published :	the problems faced. Da'wah itself pays attention to the
Available online	aspects of the principles or ethics of da'wah
http://aspublisher.co.id/index.php/syahadat	communication, namely the language structure conveyed, and the choice of words that will be correct.
E-ISSN: xxxx-xxxx	This is done so that the da'wah delivered is easily accepted and right on target. In carrying out the ethics

How to cite:

Anggriany. (2024). "Analysis Of The Principles Of Islamic Communication Ethics (Qaulan) Husain Basyaiban In The Content Of "Women's Issues" On The Tiktok Platform" Syahadat: Journal of Islamic Studies, vol. 1, no. 3, pp. 19-25, 2024.



This is an open access article under the <u>CC BY-</u> <u>SA</u> license

of da'wah communication itself, it is clear that this ethics is based on the Qur'an and in the Qur'an itself there are 6 principles of da'wah communication, namely gaulan sadida, baligha, karima, layyina, maysura and ma'rufa. Da'wah in the technological era like today, certainly utilizes all the conveniences of the hands of intellectual humans. Including online communication media that offer many platforms called social media. One of them is Tiktok. Tiktok currently clearly does not seem old-fashioned and is being loved by all young people around the world. So that many young content creators have emerged with various types of fields of influence offered, including in the field of da'wah. Including Husain Basyaiban, a Tiktok influencer with 4.4M followers, offers preaching targeting (mad'u) young people, by bringing up hot topics and presenting them in a short, concise and precise form to suit the Tiktok features presented.

Keywords: Islamic Communication Ethics, Da'wah, Tiktok

1. INTRODUCTION

Da'wah comes from Arabic, namely, da'a, yad'u, da'wan, du'a which means to call, invite, call and request. Meanwhile, the science of da'wah according to Islam is an activity to influence humanity wisely on the path that Allah has outlined for their benefit and happiness in this world and in the afterlife. (Yahya, 1983) In order to create an Islamic order of life based on the Qur'an and As-Sunnah, there are three ways of conveying da'wah,

namely bil lisaan, bil kitabah and bil hal to broadcast the Islamic religion in one's personal life (syahsiyah), family (usrah) and society (congregation). (Abdullah, 2018) In carrying out da'wah activities, especially in conveying da'wah messages, there are several aspects that need to be considered, one of which is the use of words and language conveyed by the da'i. How to convey a message with soft, true and honest words that will certainly leave an impression on your heart and be easier for Mad'u to understand. That's how it should be. Because da'wah is a form of Islamic communication, two-way communication that invites (da'i) someone (mad'u) to convey religious messages. In carrying out da'wah activities, for example, lectures. Ethics are an important component that is closely related to language and delivery. the message of the preaching. Ethics relates to moral philosophy which is concerned with values related to human attitudes, how a person should act, whether an action he does is right or wrong, good or bad which is assessed based on the habits in question. Included in this preaching activity.

The principle of communication ethics is manifested as validity in attitudes, thinking, acting, speaking and so on in daily activities. In the Qur'an itself there are 6 principles of da'wah communication, namely qaulan karima (noble words), qaulan sadida (correct words) /honest), qaulan maysura (appropriate words), qaulan layyina (gentle words), qaulan baligha (effective/heart-touching words), qaulan ma'rufa (good words). In the current era of technology, the use of technology media is very intensive, especially in the use of social media as a substitute for conventional social life. Technology is increasingly sophisticated in the field of innovation, including the communication media tools used. The renewal of communication media from time to time can makes it easier for people to receive and deliver messages even at a great distance.

One of the media platforms that is currently viral and in great demand lately by many people is the Tikyok application. This application is known for some of its unique features, so that users can create ideas -the idea is through video form. Actually, there are many types of content that appear and are often seen on Tiktok such as; singing, dancing, make up tutorials, storytelling, cooking, challenges and many more. Including preaching activities. And then, preaching activities that are carried out virtually, online is known as digital preaching.

Digital preaching has colored the development of preaching science and preaching practices. This proves that preaching itself has many developments with the innovation of technology. This digital preaching can even be found through various social media platforms, such as Youtube, Instagram even Tiktok. Currently, preaching on the Tiktok platform is being widely enjoyed and has become an area of contestation for various preaching messages. Like preaching media that is carried out online, this method is apparently very popular with many people. This is because of the many benefits that arise, such as being able to be played or access anytime and anywhere, and does not cost much (just internet quota). This is what makes it an opportunity for content creator preachers to create some of their preaching content according to their respective ideas and creativity.

The Tiktok social media application has now spread to all groups in Indonesia. Tiktok itself is one of the applications that is currently being loved by millennials, generation Z and even young children in this era. This application offers a short video feature with unique and interesting special effects that can be used by its users easily.

This application from China is known to be downloaded by most young people and even young children. However, there are several benefits that can be obtained from this one platform in various ways, such as businesses that are used to promote businesses and brands. By creating creative content, Tiktok can be a means of building a good brand image if optimized properly and correctly. In addition to business, Tiktok can also be used to build personal branding for an influencer. Tiktok can be a suitable place to start. This can be seen from the popularity and number of users and the emergence of a potential. And also, this platform can be used as a medium of entertainment. We can look for this entertainment, or even create the entertainment ourselves. There are lots of funny and interesting content that can be used as stress relief (Syafaruddin et al., 2019).

Among the many benefits of Tiktok that can be utilized properly without malfunctioning or misusing it, this da'wah activity is certainly not missed. Da'wah can be carried out on the Tiktok platform as a form of digital da'wah in the technological era.

One of the figures who is currently dubbed as the 'Young Da'I Tiktok' is Husain Basyaiban. Husain was born in Mecca on August 12, 2002. The Tiktok artist who went viral because of his da'wah content is currently studying at the State Islamic University (UIN) Sunan Ampel Surabaya, East Java.

Husain went viral on Tiktok because the da'wah content he shared with his followers went viral among the virtual community of TikTok users. If you pay attention, Husain and other content creators have differences in presenting da'wah. Husain tries to practice Islamic teachings in a straightforward and easily accepted way.

With this da'wah content, Husain Basyaiban managed to get 4.4 million followers on his Tiktok account with the username @basyasman00. In running his content, Husain shares videos about Islamic religious discussions. In fact, some of his videos dare to raise topics that are currently hotly discussed in the country.

2. RESEARCH METHOD

The research conducted in this writing uses qualitative research. Where, qualitative research aims to find a deep understanding of a fact or reality. Facts, realities, problems, symptoms and events can only be understood if researchers explore them in depth and not just on the surface. The theoretical basis that has been included is used as a guide so that the focus of the research with the facts in the field is appropriate. And using methods from previous journal references.

3. RESULT AND DISCUSSION

Utilization of the TikTok Platform as a Media for Preaching

Communication in English 'communication' comes from the Latin 'communicatio' and comes from the word 'communis' which means the same. Communication media is a tool or means used to convey messages from the communicator to the audience.

Communication media is described as a means used as a means of producing, reproducing, processing and distributing to convey information. This communication media clearly plays a very important role in people's lives. (Gun, 2018)

Simply put, a communication media is an intermediary in conveying information from the communicator to the communicant which aims for the efficiency of information or messages conveyed. Communication is a form of conversation that takes place on the basis of shared perception (Ritonga et al., 2023).

It is undeniable that Tiktok as one of the social media, is one of the most popular communication media today. Tiktok can currently be a platform that is able to provide up-to-date information in a fun way (Andina et al., 2024).

One's interest in using TikTok as a communication medium, especially for digital preaching, is partly due to the popularity of this media and how much information is available and easily accessible and found by people who want to find information. Including the features offered (Sari & Syam, 2024).

It can also be admitted that short videos that are only available on TikTok provide maximum understanding if the content carried is about knowledge. Given the short attention culture where the focus on something will be quickly diverted and this makes it difficult for someone to grasp the message contained (Andrianti et al., 2024).

Preaching with various dynamics and changes that occur, requires creativity and innovation that is adjusted to the current developments. The concept of al Islamu shalih likulli zaman wa makan (Islam according to the conditions of time and place) is a principle that is held tightly by preachers in carrying out their sacred duties. Including all preachers today (Adi, 2019).

Tiktok itself has the opportunity to create a place for preaching knowledge about Islam which is certainly very much needed by the wider community by being presented according to the lifestyle of today's society which cannot be far from smartphones. It can be said that people choose this application because of the desire to share knowledge about Islam, and also based on the broad effects on Tiktok users (Pradana et al., 2024).

Analysis of the Principles of Islamic Communication Ethics (Qaulan) in the Content of "Playlist: Women's Issues" Husain Basyaiban

To better understand an ethic that will be brought in Islamic Communication or Da'wah, there are 6 principles of form, language style which include qaulan sadidan, qaulan balighan, qaulan karima, qaulan ma'rufan, qaulan layyina and qaulan maysura, so a parameter or indicator is needed as a measuring tool or standardization to determine the criteria of each qaulan.

This analysis focuses on content that has a relationship to the topic that is currently being reported in Indonesia which has been included in the "Women's Issues" playlist listed on the Tiktok account of Husain Basyaiban.

Title	Time	(Qaulan)	Keterangan
According to	0.08-	Let's discuss it from an Islamic perspective.	Qaulan Sadidan
Islam. Is it	0.28	The first opinion says that "it is not obligatory	(words that are not
obligatory for a		for a woman to do housework. And it is	complicated)
wife to wash, mop		obligatory for a husband to have a maid in his	
and cook?		house (unless he is financially unable". (the	
		opinion of most scholars)	
Wearing the hijab	0.34-	When friends want to wear the hijab, do not	Qaulan Karima
but there are still	0.45	use the intention of not wanting to be	(words that glorify)
		harassed. But use the intention, so that you do	

Table 1. Islamic Communication Ethics Indicators (Qaulan)

people teasing		not violate the command that Allah SWT has	
you?!		set.	
1 Strand of	0.26-	Using the hijab, showing a woman's hair in	Qaulan Ma'rufa
Women's Hair =	0.33	front of someone who is not her mahram, is a	(useful sayings)
70,000 Years in		false (bad) thing. Things that are forbidden by	
Hell?		Islam.	
Punishment for	0.22-	People who always accuse other people of	Qaulan Baligha
Those Who Like to	1.00	adultery, their sins will never be forgiven,	(words that are not
Accuse Others of		unless you get forgiveness from the person	complicated)
Adultery (Qadzaf)		you are accusing. And if you commit an act of	
		accusing another person of adultery without	
		being able to bring 4 witnesses. So the next	
		punishment was to be whipped 80 times.	
Sexual	01.07-	"Allah SWT does not like bad, dirty words, bad	Qaulan Baligha
Harassment	01.40	language, bad stories, stories of disgrace.	(effective sayings)
Victims Speak Up		Unless it comes out of the mouth of the person	
= Tell Their Own		who has been wronged," then it is permissible	
Shame		to tell this according to the Shari'ah. And victims of sexual harassment are the same people as stated in the verse above.	

4. CONCLUSION

The author can conclude that the use of Tiktok social media is an effective way to develop digital da'wah in the current technological era. The use of the Tiktok platform by Husain Basyaiban has received a positive response from the community, especially Tiktok users, with various ages and the general public, both children, teenagers, adults and parents because the content presented contains Islamic values that do not fail to link their da'wah material to trending topics in the country. Thus, it is hoped that the use of the Tiktok platform as a da'wah medium can be used as a guideline, motivation and information in living everyday life.

Husain Basyaiban also tries to be close to the communicant (mad'u) in loading messages to provide religious information. Considering that the market offered by Tiktok provides a very large public space.

The ethics of Islamic communication contained in conveying messages or da'wah methods are considered sufficient and capable of reaching mad'u, especially in fulfilling the initial objectives and getting feedback in conveying messages of goodness.

References

- Abdullah. (2018). Ilmu Dakwah: Kajian Ontologi, Epistemologi, Aksiologi dan Aplikasi Dakwah. Depok: Rajawali Pers.
- Adi, W. (2019). Penggunaan Media Sosial sebagai Trend Media Dakwah Pendidikan Islam di Era Digital. Jurnal Islam Nusantara, 339-56.

Ahmad, G. (1987). ad-Da'watul Islamiyah. Kairo: Darul Kijab.

Andina, R.D., Rohani, L & Syam, A.M. (2024). Mythology in Sulalatus Salatin Manuscript. Warisan: Journal of History and Cultural Heritage 5 (1), 90-99.

- Andrianti, T., Batubara, A. K., & Syam, A. M. (2024). STRATEGI KEMAS ULANG INFORMASI MELALUI MEDIA TIKTOK PADA AKUN@ gabriellagata_. Triwikrama: Jurnal Ilmu Sosial, 3(3), 21-30.
- Awaluddin, P. (2005). Paradigma Dakwah Humanis: Strategi dan Metode Dakwah Prof. KH Saifuddin Zuhri. -: Ra SAIL.
- Dalimunthe, M. A., Pallathadka, H., Muda, I., Devi Manoharmayum, D., Habib Shah, A., Alekseevna Prodanova, N., Elmirzayevich Mamarajabov, M., & Singer, N. (2023). Challenges of Islamic education in the new era of information and communication technologies. HTS Teologiese Studies / Theological Studies, 79(1). https://doi.org/10.4102/hts.v79i1.8608
- Dalimunthe, M.A. (2022). Keterampilan Komunikasi Antarbudaya Mahasiswa Malaysia di Kota Medan. Langgas: Jurnal Studi Pembangunan 1 (2), 82-89
- Dewi, T. (2010). Strategi Dakwah M. Quraish Shihab dalam Buku "Membumikan Al-Qur'an". Semarang: IAIN Walisongo.
- Fauzan, I., Arifin, A., Dalimunthe, M. A., & Rahmadani, S. (2023). The configuration of ethnic and religious relations towards the 2024 general election: A case study in Medan, Indonesia. Multidisciplinary Science Journal, 6(2), 2024006. https://doi.org/10.31893/multiscience.2024006
- Gun, H. G. (2018). Media Komunikasi Politik. -: IRCiSo
- Humaizi, Hasan NNN, Dalimunthe MA, Ramadhani E. (2024). Harmony in virtual space:
 Forum Kerukunan Umat Beragama (FKUB) development communication in creating digital literacy based on religious moderation. Journal of Infrastructure, Policy and Development. 8(7): 4299. https://doi.org/10.24294/jipd.v8i7.4299
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., Rubino, & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. Pharos Journal of Theology, 104(4). https://doi.org/10.46222/pharosjot.104.415
- Jalaluddin, R. (1994). Islam Aktual: Refleksi Seorang Cendikiawan Muslim. Bandung: Mizan.
- Mailin, M., Dalimunthe, M.A. & Zein, A. (2023). Exploring Intercultural Communication in Indonesia: Cultural Values, Challenges, and Strategies. Journal of Namibian Studies: History Politics Culture 33, 2804-2816.
- Pradana, G. R., Batubara, A. K., & Syam, A. M. (2024). Analisis Nilai-Nilai Budaya dalam Novel "Api Tauhid: Cahaya Keagungan Cinta Sang Mujaddid" dengan Menggunakan Metode Deskriptif sebagai Alternatif Sejarah. JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah, 9(1), 156-164.
- Ritonga, A. R., Education, I. R., Zein, A., Syam, A. M., & Ohorella, N. R. (2023). Misconceptions of Jihad: A Constructivist Review of the Meaning of Struggle in Islam in the Modern Era: Analysis of the verses al-Amwaal wa al-Nafs.
- Ritonga, A., Dalimunthe, M., Veronica, A., Ginting, L. (2023). The Effectiveness of Social Media As A Promotional Medium Of The University Of Sumatera Utara (USU) Library. Talenta Conference Series: Local Wisdom, Social, and Arts (LWSA) 6 (3), 16-20.
- Ritonga AR, Veronica A, Ginting LDCU, et al. (2024). Library Promotion In The Development of The Universitas Sumatera Utara Towards A World-Class

University. Journal of Infrastructure, Policy and Development. 8(6): 4149. https://doi.org/10.24294/jipd.v8i6.4149

- Sari, A. F. (2020). Etika Komunikasi. Tanjak: Journal of Education and Teaching, 5.
- Sari, D.M & Syam, A.M. (2024). Analysis of TikTok Utilization as a Reference Source for Students of UIN North Sumatra Library Science Study Program. Journal La Edusci 5 (3), 146-159.
- Siahaan, S. R., Rozi, F., & Syam, A. M. (2022). KONSTRUKSI IDENTITAS VIRTUAL PADA FILM READY PLAYER ONE (2018). At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam dan Humaniora, 6(2), 411-425.
- Sikumbang, A. T., Dalimunthe, M. A., Kholil, S., & Nasution, N. F. (2024). Digital Da'wah Indonesia Ulema in the Discourse of Theology. Pharos Journal of Theology. 105(1). 1-14. https://doi.org/10.46222/pharosjot.1051
- Syafaruddin, S., Asrul, A., Karima, M. K., & Syam, A. M. (2019). Opennes Of Islamic Learning In Faculty Of Science And Technology Students In Access To Religious Information. PROCEEDING IAIN Batusangkar, 4(1), 247-252.
- Wahyu, I. (2010). Komunikasi Dakwah. Bandung: PT. Remaja Rosdakarya.

Yahya, O. T. (1983). Ilmu Dakwah. Jakarta: Offset Bumirestu.