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Humanistic Da'wah Literacy Among Z Generation: An Analysis of the Communication of Islamic Humanist Values on TikTok and Instagram via the @kadamsidik00 Account

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Abstract. The development of digital media has transformed Islamic da'wah practices, making them more interactive and aligned with the characteristics of the Z Generation that has grown up in a digital ecosystem. This study focuses on the patterns of humanistic da'wah developed by Z Generation da'wah creators through social media. The research problem lies in the limited existing studies on how Z Generation creators construct, communicate, and internalize the values of Islamic humanism through digital platforms such as TikTok and Instagram. This study employs a qualitative method with a netnographic approach to observe the activities, content, and digital interactions on the Kadam Sidik (@kadamsidik00) da'wah account on TikTok and Instagram. Data was collected through observations of content posts, communication patterns, and audience responses, which were then analyzed thematically. The results indicate that the applied da'wah patterns reflect a humanistic approach through the use of language that is communicative, empathetic, non-judgmental, and relevant to the emotional experiences of the Z Generation. The dominant values of Islamic humanism include empathy, tolerance, equality, and respect for human dignity. The communication strategies employed are dialogic, creative, and participatory, thereby fostering an emotional connection between the preacher and the audience. These findings indicate that the success of digital da'wah among Z Generation is determined not only by religious content but also by the ability to integrate a humanistic approach with digital communication strategies that align with the characteristics of the young audience.
Keywords: Digital Da'wah, Z Generation, Islamic Humanism, Netnography, Social Media

Abstrak. *Perkembangan media digital telah mengubah praktik dakwah Islam menjadi lebih interaktif dan dekat dengan karakteristik Generasi Z sebagai kelompok yang tumbuh dalam ekosistem digital. Penelitian ini berfokus pada pola dakwah humanis yang dikembangkan oleh kreator dakwah Generasi Z melalui media sosial. Permasalahan penelitian terletak pada masih terbatasnya kajian mengenai bagaimana kreator Generasi Z membangun, mengomunikasikan, dan menginternalisasikan nilai-nilai humanisme Islam melalui platform digital seperti TikTok dan Instagram. Penelitian ini menggunakan metode kualitatif dengan pendekatan netnografi untuk mengamati aktivitas, konten, dan interaksi digital pada akun dakwah Kadam Sidik (@kadamsidik00) di TikTok dan Instagram. Data dikumpulkan melalui observasi terhadap unggahan konten, pola komunikasi, serta respons audiens yang kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa pola dakwah yang diterapkan mencerminkan karakter dakwah humanis melalui penggunaan bahasa yang komunikatif, empatik, tidak menghakimi, dan relevan dengan pengalaman emosional Generasi Z. Nilai-nilai humanisme Islam yang dominan meliputi empati, toleransi, kesetaraan, dan penghormatan terhadap martabat manusia. Strategi komunikasi yang digunakan bersifat dialogis, kreatif, dan partisipatif sehingga mampu membangun kedekatan emosional antara dai dan audiens. Temuan ini menunjukkan bahwa keberhasilan dakwah digital pada Generasi Z tidak hanya ditentukan oleh substansi keagamaan, tetapi juga oleh kemampuan mengintegrasikan pendekatan humanis dan strategi komunikasi digital yang sesuai dengan karakteristik audiens muda.*
Kata kunci: *Dakwah Digital, Generasi Z, Humanisme Islam, Netnografi, Media sosial.*

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INTRODUCTION

Advances in digital technology have transformed the way people access religious information. Social media platforms such as TikTok and Instagram no longer serve merely as a means of entertainment but have also become spaces for disseminating Islamic values that are widely accessible to various segments of society. Given its interactive, visual, and fast-paced nature, social media has become a medium that resonates deeply with Z Generation—a group born and raised in a digital environment (digital natives). The phenomenon of increasing da'wah activity on social media indicates a shift in patterns of religious communication from conventional models toward digital models that are more dialogic and participatory. On the other hand, the digital space also faces various issues such as hate speech, polarization, intolerance, and da'wah practices that tend to be judgmental. This situation has created a need for a more humanistic and inclusive model of da'wah that can address the psychological and social needs of the Z Generation. Interestingly, some young da'wah creators have begun to adopt a different approach by delivering messages that are empathetic, communicative, and closely tied to their audience's everyday experiences.

One of the Z Generation da'wah creators who has garnered widespread attention is Kadam Sidik (@kadamsidik00). Through his content on TikTok and Instagram, he conveys religious messages in a casual, non-judgmental tone and addresses issues relevant to young people's lives, such as mental health, spiritual anxiety, social relationships, and motivation to embrace Islam. This phenomenon is worth examining because it demonstrates a transformation in da'wah practices—one that is no longer solely focused on conveying religious teachings but also on building emotional connections with the audience.

Several previous studies have examined Z Generation's use of social media in the formation of social identity (Afifah & Kuntari, 2025), digital content production and identity construction (Putra & Junita, 2024), and models of humanistic da'wah in the digital age (Muvid, 2023). However, these studies have primarily focused on social media as a means of identity formation or on the concept of humanistic da'wah in general. Studies that specifically analyze how Z Generation da'wah creators construct and communicate the values of Islamic humanism through digital da'wah practices remain relatively limited. Consequently, there is a research gap regarding the patterns of humanistic da'wah communication established by Z Generation da'wah creators on social media.

The novelty of this study lies in its analysis of humanistic da'wah carried out by Z Generation creators as digital da'wah actors, with a focus on forms of communication, the values of Islamic humanism presented, and the strategies for interacting with audiences in the digital space. This study views social media not only as a communication channel but also as a space for the construction of meaning and religious-social relationships. Based on the above discussion, the focus of this study is to analyze the patterns of humanistic da'wah practiced by Kadam Sidik through the social media platforms TikTok and Instagram. Specifically, this study aims to: (1) identify the characteristics of the humanistic da'wah content produced, (2) analyze the values of Islamic humanism contained in the da'wah content, and (3) explain the communication strategies used to build engagement with Z Generation audiences.

This study employs a qualitative method using a netnographic approach. This approach was chosen because it allows the researcher to understand communication practices, digital culture, and patterns of interaction that emerge within online communities. Research data were collected through observation of content, comments, and interactive activities on the TikTok and Instagram accounts @kadamsidik00, and were then analyzed thematically to identify patterns of humanistic da'wah that emerge in the digital space. The development of digital technology has sparked fundamental changes in various aspects of life, including the practice of spreading the message of Islam.

The Indonesia Digital 2025 Report shows that the number of internet users in Indonesia has reached 212 million people, or 74.6% of the total population, an increase of approximately 17 million users compared to the previous year. During the same period, the number of social media users reached 143 million accounts, or about 50.2% of Indonesia's total population. This high level of internet penetration and social media usage indicates that the digital space has become an integral part of Indonesian society's daily life for accessing information, communicating, and building social interactions (DataReportal, 2025). Amid these conditions, social media platforms such as TikTok and Instagram now serve as new spaces that enable the dissemination of religious messages in a more open, creative, interactive, and participatory manner. This shift marks the emergence of a new form of da'wah that is no longer one-sided and prescriptive, but rather more dialogic and oriented toward humanistic values. The presence of various digital da'wah creators actively utilizing social media also demonstrates that technological transformation has shifted patterns of religious communication from conventional models toward a more adaptive approach tailored to the characteristics of digital audiences, particularly Z Generation.

Z Generation, as a group born and raised in a digital ecosystem, possesses unique characteristics, including a high capacity for technological adaptation, openness to diversity, and sensitivity to social issues. These characteristics influence the patterns of production and consumption of religious content. Religious content creators from Z Generation tend to adopt a more humanistic approach, stay close to the audience's reality, and utilize visual language and concise narratives that align with today's digital communication culture.

A humanistic approach to da'wah is becoming increasingly relevant in the context of modern society, which is growing more pluralistic, complex, and vulnerable to various forms of social tension. Through digital media, values such as empathy, equality, tolerance, and justice can be presented in an engaging way, making them more easily accepted by the public—especially young people. In fact, numerous studies have been conducted on digital da'wah among the Z Generation. A study by Kusumawati and Sitika (2024) examined the use of TikTok as a medium for Islamic da'wah targeting Z Generation, focusing on the platform's effectiveness as a tool for disseminating religious messages. A study by Myrilla et al. (2024) analyzed methods of Islamic da'wah via TikTok for Z Generation, emphasizing the effectiveness of message delivery and audience reception. Meanwhile, Efendi et al. (2023) discussed the effectiveness of da'wah in digital media for Z Generation in general. A recent study by Wibawa (2025) also examines digital da'wah strategies via Instagram and TikTok to enhance Z Generation's understanding of Islam, focusing on the characteristics of effective content. Additionally, Putri

(2025) investigates the representation of Islamic da'wah on TikTok using a semiotic approach, with a focus on several popular da'wah accounts.

Nevertheless, most of these studies still focus on the effectiveness of digital da'wah media, da'wah communication strategies, the representation of religious messages, and the use of digital platforms by Z Generation. Research that specifically analyzes how Z Generation da'wah creators establish humanistic da'wah patterns, construct the values of Islamic humanism, and develop dialogic interactions with their audiences through social media remains relatively limited. Therefore, this study aims to fill this gap by analyzing the characteristics of humanistic da'wah, the values of Islamic humanism, and the communication strategies used by Z Generation da'wah creators on TikTok and Instagram, specifically the account Kadam Sidik (@kadamsidik00).

One of the key characteristics of digital da'wah is its high accessibility. With the ever-increasing penetration of the internet, Islamic messages can reach audiences across geographical boundaries without limitation (Hasyim, 2020). This accessibility provides opportunities for Muslim preachers, educators, and content creators to convey religious messages more quickly, effectively, and in a way that is relevant to modern society, which tends to be highly mobile.

In addition to accessibility, digital da'wah is characterized by interactivity. Social media enables a space for dialogue between the message sender and the audience through comments, direct messages, or live streaming features. This interactivity enhances the communicative closeness between da'wah creators and their followers, which ultimately strengthens emotional bonds and fosters a more participatory understanding of religion (Wahid, 2022).

Digital da'wah also has the ability to reach a wide audience through algorithms and a culture of sharing. Da'wah content that is concise, visual, and engaging has the potential to go viral, spreading beyond the boundaries of specific communities (Hasyim, 2020). Thus, digital media serves as a powerful agent for message distribution, particularly among younger generations who prefer content that is quick and easy to understand.

In addition, digital da'wah allows for the use of a wider variety of content formats, such as short videos, animations, infographics, and audio podcasts. These formats create a more dynamic and engaging da'wah experience, thereby building audience engagement more effectively (Campbell, 2013). Consequently, digital da'wah represents a form of da'wah transformation that is relevant to the communication culture of the modern era, while also opening opportunities for the development of a more humanistic, creative, and contextual style of da'wah. Z Generation, generally defined as those born between the mid-1990s and the early 2010s, is known as "digital natives" because they grew up alongside the rapid development of digital technology. In a study on the lifestyle of Z Generation, Ramadhani and Khoirunisa (2023) emphasize that digital technology has become an integral part of their lives; they rely heavily on digital devices for communication, work, and the formation of their social identities.

The rise of social media has transformed the way people access religious information. Today's younger generation accesses religious content more frequently through digital platforms than through conventional media. This trend indicates that social media has evolved into a new space for shaping people's religious understanding and practices (Jumhadi et al., 2024). Z Generation is the group that most actively uses social media in their daily lives. The high intensity of social media use has made digital platforms one of their primary sources of reference

when seeking information, including religious information. As a result, the process of religious learning is increasingly shifting to an open and participatory digital space (Febrianto & Muhid, 2025). On the other hand, the ease of access to religious information also raises new issues. Various types of religious content can spread rapidly without adequate verification, potentially leading to misinformation, misunderstandings, or narratives that do not align with the principles of religious moderation (Saputra et al., 2025). Another issue that has emerged is the rise of a style of da'wah communication that tends to be judgmental and confrontational. Some religious content on social media is presented through narratives that highlight differences, blame other groups, or foster polarization in the digital space. This situation has the potential to undermine the role of da'wah as a means of fostering social harmony (Aulia et al., 2025).

This phenomenon is becoming increasingly important because the Z Generation today also faces various psychological challenges due to their heavy use of digital media. Various studies indicate an increase in anxiety, social pressure, and identity crises experienced by young people in a highly competitive digital environment (Waseso & Wibowo, 2025). Under these circumstances, the need for religious content that provides emotional support is growing. Z Generation is not only seeking explanations of religious teachings but also needs messages that can provide peace of mind, motivation, and solutions to the various life challenges they face (Amalia et al., 2025). Interestingly, some young religious content creators have begun to develop a more dialogic and empathetic approach to communication. They use simple language, engaging visuals, and narratives that resonate with their audience's daily experiences, making religious messages more accessible to the younger generation (Safitri & Romli, 2025). The emergence of da'wah creators who prioritize an empathetic approach signals a shift in da'wah practices in the digital age. Da'wah no longer serves merely as a medium for conveying religious teachings but also as a space for social interaction capable of fostering emotional closeness between the preacher and the audience.

This phenomenon is important to study further in the context of humanistic da'wah targeting Z Generation on social media (Jumhadi et al., 2024). These various phenomena indicate that digital da'wah currently faces challenges not only in disseminating religious information but also in establishing communication that can meet the social and psychological needs of the Z Generation. On the one hand, social media opens up great opportunities for the widespread and rapid dissemination of Islamic messages; on the other hand, it also gives rise to problems such as polarization, judgmental communication, and the circulation of religious content that lacks empathy and respect for diversity. This situation demonstrates that the success of digital da'wah cannot be measured solely by the size of the audience reached, but also by the ability of da'wah messages to foster emotional bonds, tolerance, and humanistic values in the digital space. Although the phenomenon of digital da'wah among Z

Generation has been widely discussed in various studies, research specifically examining how Islamic humanistic values are constructed and communicated by Z Generation da'wah creators through social media remains relatively limited. Most studies focus more on media effectiveness, communication strategies, or audience engagement levels, while the humanistic aspects of digital da'wah practices have not been explored in depth. Therefore, this represents a significant research gap that requires further investigation. This study aims to gain a deeper understanding of how Z Generation da'wah creators develop a humanistic approach to da'wah,

represent the values of Islamic humanism, and devise communication strategies tailored to the characteristics of young audiences on digital platforms, particularly TikTok and Instagram.

RESULTS AND DISCUSSION

Humanistic Da'wah for Z Generation

This study analyzes the TikTok account @kadamsidik00 and the Instagram account @basyasman, both managed by Husain Basyaiban (Kadam Sidik). The findings indicate that Kadam Sidik's approach to da'wah reflects the characteristics of humanistic da'wah that is gaining traction among Z Generation. These characteristics are evident in the use of egalitarian language, an empathetic approach, and the ability to connect religious messages with the everyday realities of the audience. In contrast to conventional da'wah models, which tend to be instructive and oriented toward religious authority, Z Generation da'wah places greater emphasis on emotional closeness, personal experiences, and an equal dialogue between the communicator and the audience. In the various pieces of content analyzed, religious messages are not conveyed through a judgmental approach or by highlighting the audience's shortcomings, but rather through narratives that foster hope, provide emotional support, and encourage the audience to engage in self-reflection. For example, messages such as "God does not demand perfection from you; God only wants you to keep striving to draw closer to Him" demonstrate a humanistic approach that views the audience as individuals with diverse experiences, limitations, and spiritual journeys. This approach reflects the value of empathy, which is one of the core elements of Islamic humanism.

Furthermore, Z Generation's humanistic da'wah is also evident in creators' ability to address issues relevant to the lives of young people. Themes such as mental health, spiritual anxiety, friendships, social pressure, and the search for meaning in life have become an important part of the da'wah content being shared. These findings indicate that da'wah is no longer solely focused on conveying religious norms and laws but also serves as a means of social and emotional support for the audience. Consequently, da'wah has become more contextual, addressing the real-world challenges faced by the younger generation in the digital age. From a communication perspective, Z Generation's humanistic da'wah reflects a shift in the relationship between the preacher and the audience. The audience is no longer positioned as a passive object that merely receives messages, but rather as an active subject involved in the communication process through comments, Q&A features, and digital discussions. These interactions create a space for dialogue that enables the exchange of experiences and the collective construction of meaning. In this context, da'wah functions as a participatory space that strengthens social and religious bonds in digital media.

The findings of this study also indicate that Islamic humanist values—such as empathy, tolerance, respect for human dignity, equality, and compassion—serve as the primary foundation for Z Generation's da'wah practices. These values are not only conveyed verbally but are also reflected in their communication style, choice of topics, and the way creators respond to their audience. This indicates that Z Generation's humanistic da'wah represents an adaptation of Islamic da'wah to the changing culture of digital communication, which demands openness, interactivity, and sensitivity to the psychological needs of the audience.

Conceptually, this phenomenon indicates that Z Generation has introduced a new model in the practice of digital da'wah—one that integrates religious substance, a humanistic approach, and the communication culture of social media. Such a da'wah model has the potential to serve as an alternative in fostering religious communication that is more inclusive, moderate, and relevant to the challenges of contemporary digital society.

Analysis of Da'wah on the @kadamsidik00 Platform

The findings of this study were obtained through a qualitative method using a netnographic approach that focused on the content analysis of Z Generation creator Husain Basyaiban, known by his stage name Kadam Sidik. He is a young preacher born in Mecca on August 12, 2002, who studied at UIN Sunan Ampel in Surabaya and actively preaches through TikTok (@kadamsidik00) and Instagram (@basyasman). His presence on social media reflects a shift in preaching practices toward a digital format that is better adapted to the characteristics of a young audience.

The unit of analysis consists of 40 pieces of content uploaded between January and March 2025, selected through purposive sampling based on engagement levels and relevance to da'wah themes. The research findings indicate that Kadam Sidik's da'wah style reflects the humanistic characteristics typical of Z Generation, namely the use of casual, communicative, and non-judgmental language. This approach is evident in the narratives presented, such as "If you're feeling tired from worship, it's okay to take a short break—just don't lose hope in Allah." This message is categorized as a "humanistic soothing message," a form of communication that provides emotional comfort to the audience. Furthermore, the empathetic responses to interactions in the comments section—such as "Don't worry; everyone has been in that position before. We'll learn together, step by step"—demonstrate a dialogic relationship between the preacher and the audience. This finding aligns with Afiq and Fakhruddin (2024), who state that Kadam Sidik's da'wah ethics emphasize sincerity, patience, and respect for the audience without a judgmental attitude.

Analytically, this phenomenon indicates a paradigm shift in da'wah from a normative model toward a relational approach. In this context, dakwah is no longer merely the conveyance of teachings but becomes a space for emotional interaction that fosters closeness between the communicator and the audience. This aligns with Campbell's (2013) view, who states that digital religious practices emphasize emotional relationships and adaptation to internet culture. Furthermore, Muvid (2023) asserts that humanistic da'wah must prioritize humanistic values by avoiding exclusive and judgmental approaches.

The characteristics of Kadam Sidik's da'wah content are dominated by short, dynamic visual formats, engaging subtitles, and soft background music. The themes addressed are also highly relevant to the lives of young people, such as spiritual anxiety, social relationships, mental health, and the habit of putting off worship. In one of his videos, he says, "It's not that you're a bad person; it's just that your heart needs to be guided back to a good routine," which demonstrates an approach of mauidzah al-hasanah with a psychological touch. This message is not merely prescriptive but also validates the audience's emotional experiences.

The dominance of visual content and short narratives indicates that the effectiveness of da'wah in the digital age is heavily influenced by Z Generation's preference for content that is

fast-paced, visual, and authentic. This aligns with the findings of Ramadhani and Khoirunisa (2023), who state that Z Generation is more interested in short, visual content than in long narratives. Furthermore, Safitri (2023) explains that social media plays a role in shaping Z Generation's social awareness through issues that resonate with their emotional experiences.

The values of Islamic humanism also emerged as a key finding in this study. The content of Kadam Sidik's da'wah reflects the values of empathy, justice, equality, and tolerance. The value of empathy is evident in messages such as "Allah is the Acceptor of Repentance; just come first, and Allah will welcome you," which provide reassurance to the audience. The value of justice is evident in his non-judgmental attitude toward differences in religious schools of thought, while the values of equality and tolerance are evident in his call to study religion without discriminating based on background. These findings are consistent with Muvid (2023), who emphasizes that humanistic da'wah must be grounded in humanistic values.

Conceptually, these values reflect the principles of Islamic humanism, which regard human beings as subjects whose dignity must be respected. This is in line with Azhari (2019), who states that Islamic humanism centers on respect for universal human values. Furthermore, Syahansyah (2018) asserts that Islamic da'wah should ideally prioritize the principle of rahmatan lil 'alamin, which emphasizes compassion and tolerance.

In terms of communication strategy, Kadam Sidik employs a dialogic, creative, and non-dogmatic approach. He fosters interaction through Q&A sessions, responds to audience comments, and addresses issues based on questions raised on social media. His communication style tends to be friendly and supportive, and he avoids judgmental language. Additionally, his use of humor and simple analogies such as "Fasting is like taking care of a package" demonstrates his ability to simplify religious concepts to make them easier to understand. From a netnographic perspective, these interactions demonstrate active engagement between creators and audiences in constructing shared meaning. This aligns with Kozinets (2020), who states that netnography emphasizes meaningful relationships within digital communities. Meanwhile, Nasrullah (2018) explains that digital communication requires linguistic flexibility and the adaptation of one's persona to the characteristics of social media audiences.

Consistent da'wah content activities also indicate an engagement-oriented communication strategy. Based on one month's worth of data, the uploaded content—which consists of short sermons, religious motivational messages, and Islamic education—has a high level of interaction. The high number of views, likes, comments, and shares indicates that the audience is not merely a consumer but also actively shares this content. This phenomenon reflects a participatory culture, as explained by Jenkins (2006), who notes that digital media users act as "prosumers." Furthermore, Kaplan and Haenlein (2010) emphasize that the effectiveness of social media is determined by its ability to foster two-way interaction. Based on a content analysis of the 40 pieces of content studied, the following distribution of themes was obtained:

Table 1: Content Analysis Results

Dakwah Topic	**Number of Posts**	**Percentage**
Motivation for Hijrah	14	35%
Ethics & Etiquette	10	25%
Interpretation of Verses/Hadiths	8	20%
Daily Prayers	5	12,5%
Education on Worship	3	7,5%

The prevalence of content centered on the theme of hijrah indicates that the audience is more interested in reflective content that is relevant to their psychological state. Meanwhile, practical content such as daily prayers is also highly appealing because it is easy to understand and share. This analysis aligns with Krippendorff (2018), who states that content analysis is used to systematically identify patterns of communication. Eriyanto (2015) also emphasizes that this method can reveal thematic trends and message characteristics in digital media.

In terms of reach and effectiveness, Kadam Sidik's da'wah content performs exceptionally well on social media. On Instagram, average views range from 20,000 to 35,000 with an engagement rate of 6–12%, while on TikTok, they range from 30,000 to 60,000 with an engagement rate of 8–15%. These high figures indicate that the da'wah strategy employed is effective in reaching a young audience.

Analytically, this effectiveness is influenced by a combination of message relevance, content formats optimized for social media algorithms, and a humanistic communication approach. This aligns with Hasyim (2020), who states that social media can expand the reach of da'wah through algorithmic systems. Furthermore, Wahid (2022) emphasizes that the success of digital da'wah is determined by interactivity, the relevance of the message, and the content's ability to go viral and be easily understood.

The research findings indicate that Kadam Sidik's da'wah reflects the humanistic nature of Z Generation's da'wah through casual, communicative, and non-judgmental language. This approach emphasizes emotional support and a sense of closeness with the audience. These findings align with those of Fahrudy et al. (2025), who state that the success of digital da'wah is influenced by creators' ability to build emotional closeness through simple language, as well as Husna and Ichsan (2025), who assert that Z Generation is more responsive to humanistic and interactive religious messages. Kadam Sidik's da'wah content frequently addresses themes such as spiritual anxiety, mental health, social relationships, and motivation for hijrah. These findings indicate that digital da'wah serves not only as a medium for conveying religious teachings but also as a space for social and emotional support.

These findings are consistent with those of Waseso and Wibowo (2025) and Amalia et al. (2025), who found that Z Generation tends to seek religious content that provides psychological comfort and solutions to life's problems. The Islamic humanistic values identified include empathy, tolerance, equality, and respect for human dignity. These findings support Muvid (2023), who emphasizes the importance of humanitarian principles in da'wah, as well as Aulia et al. (2025), who state that respect for diversity is effective in fostering religious moderation in the digital space. From a communication perspective, Kadam Sidik employs a dialogic strategy through active interaction with the audience.

These findings are consistent with those of Jumhadi et al. (2024), who noted that social media has transformed da'wah into participatory communication, as well as Putri (2025), who emphasized the importance of interactivity in disseminating religious messages to Z Generation. The high level of audience engagement with content on the motivation for hijrah, self-reflection, and emotional support reinforces the findings of Rochmah (2022) and Masripah (2025) that Z Generation is more interested in da'wah content that is authentic, personal, and relevant to their life experiences. Overall, these findings support the view of Safitri and Romli (2025) that the success of digital da'wah is determined by the da'i's ability to integrate religious substance with communication that is empathetic, participatory, and aligned with the characteristics of contemporary digital society.

CONCLUSION

This study shows that the humanistic approach to da'wah practiced by Kadam Sidik through TikTok and Instagram embodies the characteristics of Z Generation da'wah: communicative, empathetic, dialogic, and relevant to the life experiences of young audiences. The values of Islamic humanism found in the da'wah content include empathy, tolerance, equality, respect for human dignity, and the spirit of rahmatan lil 'alamin, which is embodied through the delivery of non-judgmental messages and the provision of emotional support to the audience. The communication strategies employed utilize simple language, engaging visuals, active interaction through social media features, and the addressing of issues relevant to Z Generation's lives, such as mental health, social relationships, and spiritual anxiety. These findings confirm that the effectiveness of digital da'wah among Z Generation is determined not only by the religious content conveyed but also by the ability to integrate Islamic humanistic values with a digital communication approach that is participatory, inclusive, and aligned with the characteristics of social media audiences.

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