

# TikTok as an Interfaith debate Space: Islamic and Christian Theological Dialogue from a *Jidal* Perspective

<sup>1</sup>Jamaludin, <sup>2</sup>Siti Nurul yaqinah

Pascasarjana Universitas Islam Negeri Mataram

<sup>1</sup>[jamaludinafghan02@gmail.com](mailto:jamaludinafghan02@gmail.com), <sup>2</sup>[yaqinah@uinmataram.ac.id](mailto:yaqinah@uinmataram.ac.id)

**Abstract:** This study aims to respond to the phenomenon of dialogue-based debate between Muslims and Christians through TikTok social media today. Specifically, what are the patterns and abilities of Islamic debaters' communicators in arguing with Christian opponents when they live or stitch videos. And what are the ethics of debate when they are live in the perspective of *Jidal* communication. This problem is interesting to study, reminding that TikTok social media is not only an entertainment media looking for viral, but can be transformed as a religious da'wah media platform. Islam and Christianity have so far been the most viral in TikTok debates than other religions. So that with the current openness of TikTok media for da'wah activists to take advantage of this opportunity as a medium in conveying the values of religious truth, so that TikTok appears as an interfaith communication space. The data analysis process starts from data collection, data display and data verification. The results of this study indicate that TikTok as a religious meeting space for da'wah activists is very good to be used as a medium for da'wah, in conveying religious truths. The communication pattern built by Islamic debaters is non-complementary communication. And the ethics of Muslim debaters do not come out of Islamic values in debates, so that they are controlled and credible, so that many of these interfaith dialogues embrace Islam or convert to Islam based on the data obtained.

**Key words:** Interfaith debate, Dialog, TikTok

**Abstrak:** Penelitian ini bertujuan untuk merespon fenomena debat dan dialog antariman Islam dan Kristen, melalui media sosial Tiktok. Khususnya, bagaimana kemampuan komunikator pendebat Islam dalam berargumen dengan lawan debatnya agama Kristen saat mereka live ataupun meng-stich video. Dan bagaiman etika perdebatan saat mereka live dalam prespektif komunikasi jidal. Permasalahan ini menarik dikaji, mengingatkan media sosial Tiktok tidak hanya mejadi media hiburan mencari viral saja, melainkan dapat ditransforamsikan sebagai platform media dakwah. Penelitian ini menggunakan kualitatif dengan pendekatan netnografi. Hasil dari penelitian ini menunjukkan bahwa TikTok sebagai ruang pertemuan agama bagi pegiat dakwah itu sangat baik untuk dijadikan media dakwah, dalam menyampaikan kebenaran agama. Pola komunikasi yang dibangun oleh pendebat Islam berupa komunikasi non-komplementer. Dan etika pendebatn muslim tidak keluar dari nilai islam dalam perdebatan, sehingga terkontrol dan berkredibel maka dari dialog lintas iman ini banyak yang memeluk Islam atau mualaf. berdasarkan data yang diperoleh.

**Key words:** Debat antariman, Dialog, Tiktok, jidal.

## A. Introduction

The information revolution is characterized by advances in media technology to facilitate humanity, one of which is in communicating and interacting. Until now, distance is no longer a

---

<sup>1</sup>Mahasiswa S3 Studi Islam, Pascasarjana UIN Mataram

<sup>2</sup>Pascasarjana UIN Mataram

barrier, the answer is because there are various mass media platforms in making it easier for humans to interact, from local to international levels.<sup>3</sup> The use of social media like this varies from using it as a forum for education, political media, economics to as a medium for channeling da'wah values. By looking at the uses that have a very positive impact on survival, the innovation of internet media has succeeded in producing a variety of application features that we can access and download. Among the media platforms that are quite popularly used today include YouTube with 139 million active users<sup>4</sup>. Instagram 106 million people, Facebook 145 million people, TikTok 112.97 million people<sup>5</sup>.

Indonesia as the country with the largest population in the world, this encourages very significant growth in the use of digital technology. At the beginning of 2023 active social media users in Indonesia amounted to 215 million people<sup>6</sup>. The presence of social media in Indonesia increases the use of mobile devices as digital content, both for business marketing, educational content, entertainment or information media. To take advantage of the opportunities offered by the current government, various users of internet media applications are competing to innovate and be creative in their respective content in increasing followers<sup>7</sup>.

Examining from media that is quite popular in the country today, one of them is TikTok media. The TikTok application among young people has been very mushrooming and is even able to beat other senior applications such as Facebook and YouTube. This is characterized by the variety of features and conveniences available in the TikTok application which are not found in the two previous popular applications. Like account users can do livestreaming, stichvideo, video duets, commentators and replay massage, joint live. And the available video duration also varies up to 10 minutes, so many content creators make videos that are weighty, straightforward and concise.

TikTok application, even though it was present in Indonesia at the beginning, experienced quite complicated controversies until it was blocked by the government for various reasons including negative content and minimum user age limit issues. This problem has been resolved between the Ministry of Communication and Information with TikTok founder Zhang Yiming and CEO of TikTok Kelly Zhang in 2017<sup>8</sup>. Now TikTok in Indonesia has become the second largest user in the world with 109.97 million active users as of April 2020. After the United States 113.25 million active users<sup>9</sup>.

What is interesting is that the author wants to examine the current TikTok media, is to respond to the behavior of interfaith communication, which often goes viral and FYP (for your page) on Tiktok. Dialogues and debates between Muslims and Christians through TikTok media are currently going viral, flooding the comments column and various responses and hastags from various netizen groups. It is important that we do a deeper study from various perspectives and viewpoints of each science. Given that freedom of media today is a gift for expression, one of which is in terms of religious expression in the form of da'wah. In conveying the truth of faith that is believed.

If some TikTok media activists only make entertainment media for young people, short videos, foodvloggers, endorsement reviews, lifestyle, onlineshoop. However, it looks different in

---

<sup>3</sup> Hermanto hermanto, *Ilmu Sosial Dan Budaya Dasar* (Jakarta: Bumi Aksara, 2008).

<sup>4</sup> Cindy Mutia Annur, "Penggunaan internet di Indonesia Tembus 213 Juta orang Hingga awal 2023.," *Katada MediaNetwork*, 2023, <https://databoks.katada.co.id> diakses.

<sup>5</sup> Agnes Z Yonata, "7 media sosial paling populer 2023, GoodStats.," *Goodstar*, 2023, <https://data.goodstas.id/statistic/agneszefannyayonata>.

<sup>6</sup> Yonata.

<sup>7</sup> Miftahurrohman Miftahurrohman, "Konsep dakwah menurut Jalaluddin Rakhmat" (undergraduate, IAIN Padangsidempuan, 2014), <https://etd.uinsyahada.ac.id/4334/>.

<sup>8</sup> Gerry Ardian, "TikTok Indonesia perjalanan dari Kontroversi hingga kolaborasi.," *Online media technology patner Nolimit*, 2023, <https://nolimit.id/blog>.

<sup>9</sup> Andy Dwi Riyanto, "Hootsuite (we are social) Indonesia Digital Report 2023," 2023, <https://andi.link/hootsuite> diakses pada tanggal 5 Desember 2023.

the eyes of several other TikTok activists who make TikTok media a channel (media) to channel information in the form of educational value or make a media for preaching for their religion. The author emphasizes that TikTok is currently a space and media for the meeting of religions, this can be proven through its FYP, hastags and often appears in viral media about the heated debate between Islam and Christianity. The two major religions in Indonesia discuss aqidah through TikTok either to provide education for fellow believers or to respond between the axiological irregularities of their respective theologies.

Expressing faith and theology on TikTok social media is one of the right targets at this time, the message from the communicator is wider in reaching information to the communicator. We also need to know, the negative side is that because the media does not have a partition space between faiths, so anyone can access and stizch and listen to the information conveyed. So, this encourages nitezen groups of different religions on TikTok to question each other's logic in beliefs, attacking each other by asking critical questions in their respective holy books. Such as the concept of triune logic in Christianity. Also the concept of divinity in the teachings of Islam. In the teachings of Islam, conveying the truth of Islam through debate has long been done, this is known as the *Jidal* method (debate).

There are several TikTok accounts that are the object of study in this research with a netnographic approach, which often become communicators and debaters on social media including accounts belonging to @Elia Myron with 325.7K followers, @UniRiva with 74. 5K, @aysahmagdala 33.9 (Uniriva2), @bangzuma01 with 147.5K followers. @mikhana1609 with 33.9 K followers. As well as several supporting accounts as a hotbed of debate @sofia\_alhayat\_Indonesia or known as Alhayat Indonesia Ministry with 12.9K followers, this data was taken by researchers on December 8, 2020. Of the several accounts mentioned above that are often FYP and viral in interfaith debates. Topics that are often debated are about the truth of the Bible and the Qur'an. The existence and meaning between the Prophet Isha in the teachings of Islam and Jesus in Christianity. The next topic is about the crucifixion of Jesus on the cross, the existence of the Prophet Muhammad. As well as the originality of the source of theological law.

Responding to the current issue of theological debates that are often FYP on TikTok branda, it is interesting to examine the level of netsociographic communication patterns built by several debaters' accounts mentioned by the researcher above, and the main focus of researchers in this case is the Islamic communication patterns built by debaters from Islam such as @UniRiva with 74. 5K, @aysahmagdala 33.9 (Uniriva2), @bangzuma01 with 147.5K followers, @yonatanandar03 with 84.1K followers. In terms of debate, there are many things that must be prepared by debating actors apart from the strength of data in facing debate opponents. Also the ability to communicate is also much more emphasized.

In the classical philosophy of communication, an actor or communicator must have three main components within him, namely ethos, logos, and pathos. Ethos is related to credibility and communication ethics <sup>10</sup>. Logos is the communicator's rhetorical ability based on logical argumentation, Pathos is related to the feelings raised from the listeners <sup>11</sup>. This concept is very relevant to the issues raised by researchers in this study, trying to elaborate on the ability of Islamic debeters over Christians in TikTok media today. Given that the debate between these theologies is considered very sensitive, so not just anyone dares to provide arguments or respond to questions and accusations between each religion without having strong and accurate data references.

The world of rhetoric and communication in Islamic teachings has long been introduced by the Prophet Muhammad when preaching, if we refer to the Qur'anic verse surat al-Nahl (16) verse 125. "Call people to the way of your Lord with wisdom and good lessons and help them in a good

---

<sup>10</sup> Dedy Mulyana, , *Komunikasi suatu pengantar hlm, 46 dan lihat juga dalam tulisan Morissa tentang teori komunikasi Massa hingga individu* (Band: Remaja Rosdakarya, 2005).

<sup>11</sup> Nasrillah Nasrillah Mg, "perbandingan Teori Komunikasi Islam dan Barat", *Jurnal warta Edisi* vo.3 (April 2016).

way. Indeed, it is your Lord Who knows who has strayed from His path, and He knows better those who are guided”.

According to Syihab, there are three methods of broadcasting Islam that are often used by communicators of Allah or mad'u<sup>12</sup>. The wisdom method is a way of broadcasting Islam to scholars who have high knowledge, which is commanded by wisdom, namely dialog with wise words according to their level of study. Towards the common people, it is ordered to apply mau'izah, which is giving advice and parables that touch the soul according to their simple level of knowledge. While jidal, is a method used to deal with the Experts of the Bible with adherents of other religions, namely debate in the best way with logic and smooth rhetoric, free from violence and swearing.

From the ability of Islamic communicators in interfaith dialog, there are not a few Christians who convert to Islam after hearing valid data and the validity conveyed by Islamic debaters. So by looking at this phenomenon it is important to do an in-depth study. So that In responding to the issue of debate on TikTok media when it is viral, the focus of the researcher's study in this case is how the communication pattern of Islamic tiktokers in lobbying data and information in religious debates on social media.

## B. Theoretical Review

This section contains theories that underlie and are related to research variables. Further, the theory will be used for results analysis and discussion.

### 1. Social Media as a Space for Religious Dialogue

Social media, including TikTok, has become a public space that allows for open interfaith interactions. According to digital communication theory, social media provides a space for individuals to express views, construct identities, and participate in religious dialogue without geographical restrictions<sup>13</sup>. These platforms also create new dialog spaces that allow any user, including religious figures, to express their beliefs directly to a wider audience. This is in line with Habermas' public sphere theory, where social media serves as a “virtual public sphere” that reflects the dynamics of dialog in modern society.

### 2. Rhetoric in Islamic Communication

In the Islamic context, rhetoric has an important role in proselytizing and debating. Aristotle's classical concepts of ethos, logos, and pathos are relevant in describing the ability of Islamic communicators to deal with theological debates on social media. Ethos refers to the credibility of the speaker, logos to the strength of logical arguments, and pathos to the ability to arouse the emotions of the audience (Muly). This approach has long been used in the Islamic da'wah tradition, as reflected in the Qur'an letter An-Nahl verse 125, which emphasizes the importance of wisdom, mau'izah hasanah, and good *Jidal* in dialoguing with various groups, including interfaith<sup>14</sup>.

### 3. Theory of *Jidal* in the Perspective of Islamic Da'wah

*Jidal*, which means debate, is a communication method used in Islam to convey the truth to others logically and politely. This theory emphasizes the importance of valid data-based arguments and gentle rhetoric to avoid conflict<sup>15</sup>. In the context of social media, such as TikTok,

<sup>12</sup> Hakis Hakis, “komunikasi tokoh antarumat beragama di Kota Ambon,” *Jurna Komunikasi Islam* 05, No,01 (Juni 2015).

<sup>13</sup> Mulyana, , *Komunikasi suatu pengantar hlm, 46 dan lihat juga dalam tulisan Morissa tentang teori komunikasi Massa hingga individu.*

<sup>14</sup> Nasrillah Mg, “perbandingan Teori Komunikasi Islam dan Barat”.

<sup>15</sup> Ahmad Toni, “Studi Netnografi “Komunitas Anti Islam'di Media Online Facebook,,” *ProsidingSNaPP: Sosial, Ekonomi Dan Budaya* v0.7 (2017): 127–1378.

*Jidal* becomes relevant because this platform is often used as a medium for interfaith theological dialog. A good *Jidal* approach not only aims to defend the aqidah of Islam but also becomes a means to convey Islamic values effectively to a cross-religious audience, so as to create awareness and even open up opportunities for conversion.

### C. Research Methodology

In analyzing the problem in the research on TikTok as a space for interfaith debate between Islam and Christianity, researchers used netnography research methodology. According to Kozinets as a netnography figure, netnography is a naturalistic research that uses publicly available information on media platforms<sup>16</sup> Netnographic research also still holds the basic principles of qualitative research, including naturalistic (natural), immersive (depth), descriptive (description) and focus on context<sup>17</sup>. Netnography research is a technique in understanding the relationships and interactions of people and cultures that are involved and formed through social media networks. In this study, the behavior is the behavior of the TikTok community which debates across religions, namely Islam and Christianity.

Data collection techniques through observation, documentation, interviews. Observation in this study is "lurking" and participants in live streaming, spying on the behavior and activities of the interfaith community in TikTok media, The next step is selective of the online community which is the object of this research, as well as verifying decent and credible accounts that are studied<sup>18</sup>. As well as taking part as a participant in this community, such as joining live streaming on TikTok. The reason researchers use this approach is because netnography methodology is an in-depth observation of online interactions considered as a reflection of culture and religious understanding that produces understanding and behavior on social media<sup>19</sup>. data analysis using Hubbarman techniques starting from data collection, data reduction, and data verification.

### D. Results and Discussion

This research is different from research conducted by several previous researchers Setiabudi, Mukhlisa. Virtual ethnographic study of digital audiences on instagram and TikTok social media on the issue of tolerance (Setiabudi, 2022). Toni, Ahmad. "Netnographic Study of "Anti-Islamic Community" on Facebook Online Media (Toni, 2017). Ardhianto, Imam. "Religious Counterpublic in New Media: Islam, Popular Culture, and Social Media in the IndonesiaTanpaJIL Movement." Anthropology of Indonesia (Ardhianto, 2016). Which only focuses on certain issues with old social media. Meanwhile, the concept of the current research study presents the latest issue of how the ability to dialogue between Islam and Christianity through TikTok social media.

#### 1. ProfilesOf Islamic Debater Communicators

Table 1. Profile of Islamic debaters account on Tiktok

<sup>16</sup> Rahmat Kriyantono, *Teknik Praktis Riset komunikasi kuantitatif dan kualitatif* (Jakarta: Kencana, 2021).

<sup>17</sup> Noor Juliansyah, *Metodologi Penelitian* (Jakarta: PT. Kenca, 2013).

<sup>18</sup> Suryadi Bakry, *Pemanfaatan Metode Etnograf dan Netnograf Dalam Penelitian Hubungan Internasional*. (Bandung: Universiats Jayabaya, 2019).

<sup>19</sup> Fajar Marhaeni, *Ilmu Komunikasi, Teori dan Praktek*. Yogyakarta (Yogyakarta: Graha Ilmu, 2009).

No	Account name	Account profile	Number of members	Debate theme/motion
1	@rivaofficial847		Followers :76.9K Likes :146.0K Following: 574	<ul style="list-style-type: none"> <li>• Debates about theological concepts</li> <li>• - The concept of god</li> <li>• - The law of the trinity</li> <li>• Originality of scriptural texts</li> </ul>
2	@bangzuma01		Followers:15 5.2K Like: 303.5 K Following: 218	<b>Debates about theological concepts</b> - The concept of god - The law of the trinity Originality of scriptural texts
3	@yonatan_nanda03		Followers: 92.5K Like: 192.0K Following: 275	<b>Debates about theological concepts</b> - The concept of god - The law of the trinity Originality of scriptural texts
4	@apoleget.islam.indonesia		Followers: 51.4K Like: 151.4K Following : 0	<b>Debates about theological concepts</b> - The concept of god - The law of the trinity Originality of scriptural texts
5	@aysahmagdala		Followers: 33.8K Like: 5268 Following: 267	<b>Debates about theological concepts</b> - The concept of god - The law of the trinity Originality of scriptural texts

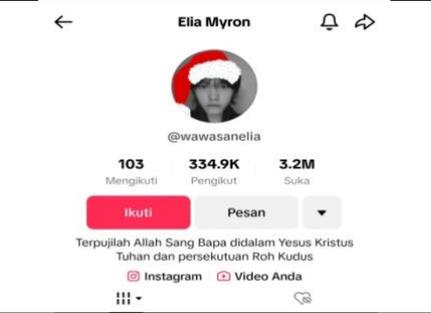
Source: data from observations and screen screenshots dated December 12, 2023

From the appearance of the above accounts that the author has listed are original accounts owned by several Islamic debaters or communicators who represent their religion in life TikTok or season sharing about aqidah in the virtual media tiktok. The five accounts above often also hold live streaming on their respective accounts, and some of the live that researchers continue to observe they hold joint live such as uniriva and bang zuma, or the account @yonata\_nanda live combined with @uniriva. In every live they always prepare themselves to receive questions and assumptions from Christian beliefs. Most of what is asked about Islam is the concept of divinity, the interpretation of Jesus Christ. The concept of the Prophet Muhammad who was accused of being a false figure. The originality of the Qur'an.

From Christianity, viral debates about religion such as accounts owned by @wawasanelia or often known as elia, and @mikhana160 or known as Mikhana. These two accounts are quite viral in holding live appeals to Muslim questions. Or the same thing as the Muslim accounts above, they are ready to answer questions and accusations from Islam against their theological concepts. Even though the researcher in this case does not personally examine the Christian account owner, the purpose of this note is as experimental data in the media.

Researchers focused on two Muslim TikTok accounts which became the focus or object of research, namely the @TikTok Uniriva account and the TikTok @bang zuma account. Researchers made these two accounts because they were quite viral on TikTok social media. Based on the results of researchers' observations through netnography, these two accounts are the favorite accounts of debate lovers and are the live ones that netizens look forward to. The debate that has so far gone viral is the debate between Islam represented by @TikTok Uniriva and the TikTok account @bang zuma against the debaters from the TikTok account @wawasanelia and the TikTok account @mikhana1609 representing Christian faith. The following is data on the provil of debate accounts from Christians.

## 2. Communicator Profile of a Christian Debater

No	Nama akun	Account profile	Number of members	Debate theme/motion
1	@wawasanelia		Pengikut :334.9K Suka :3.2M Mengikuti: 103	
2	@mikhana1609		Pengikut: 267.4K Suka: 1.1M Mengikuti: 189	

Source: data from observations and screen screenshots dated December 12, 2023

The two TikTok accounts @wawasanelia and TikTok account @mikhana1609 represent Christian faith. And also live streaming and often serving antas questions and criticism from

Muslim debaters, just like tiktokers @uniriva and @bangzuma who represent Islam. Referring to the aspects and topics of their debates in each live is much more complex. However, in this case, researchers present several topics of study that they often discuss when live, as well as being the material for study in this study, namely the concept of divinity, the concept of trinity in Christianity and the concept of divinity in Islamic teachings. The concept of originality of religious texts and many others.

Referring to the focus of the researcher's study on communication patterns through debates on TikTok virtual media, as debated in @uniriva's live with @wawasanelia about theological concepts, based on the results of screenshots from various netizen TikTok accounts as empirical and logical data and uploaded again by @uniriva's account in her tiktok, the following is the narrative result of the debate, uploaded by Rahmnat hidayah on 11/23/2023.

“uniriva : kisa tentang yesus beredar berbeda-beda, itu fakta, itu pandangan teologis uni?, iya memang itu pandangan teologis, emang dari otak saja. Pandangan teologis kalian dari kitab suci kalian. Dari teks tertulis yang kalian dapatkan. Jadi aneh, jika kamu ingin memisahkan pandangan teologis dan historis.  
E elia : jadi saya tanya, substansi yang saya bawah, argumentasi yang ekstra canonical. Langsung dibantah sama Univ,” saya tidak mau dengar bahasa-bahasa indah yang seolah benar tapi salah. Saya tanya kamu jawab. Dan tanya saya jawab ”. lebih lanjut Elia mengatakan “Bodoh sekali kamu Uni”  
Uni: saya nggak apa-apa dibilang bodoh, memang dalam agama Kristen ketika mulai terguncang akan keluar kata-kata seperti itu. Saya tidak terpancing. Saya tanya kepada anda saudara Michael, apakah itu pandangan teologis atau historis.  
Elia: yang saya bawah adalah pandangan historis  
U uniriva : Talmud yang kamu bawahkan tadi berarti fakta historis, berarti kamu membenarkan apa kata talmud. Itu fakta historis tapi kalian bantahkan.

Meanwhile, the debate that is always displayed by the @bangzuma TikTok account with his distinctive style in narrating the data and arguments of everyone is always fascinating. Buyu's expertise in interconnecting data both in the Qur'an and in the Bible. As with his debate with the @wawasanelia TikTok account or what is often called the elia netizen. The debate between the two of them was about the originality of the text as the researchers participated in watching it. and reinforced from several video clips on the @appology Islam account.

Elia: kitab suci sudah disempurnakan dan dikanokan pada abad ke-3. Sebelum datang tulisan-tulisan palsu.  
Zuma: kitab suci, suci dari apa?, kitab suci itu suci dari karangan manusia. Murni wahyu dar Allah tidak ada penambahan dari pengantar dari nabi, da tidak ada penambahan dari penulisnya. Kalau dalam ajara Islam Hadits itu dibukukan setelah Rasulullah wafat karena kdikawatirkan akan campur dengan al-quraan... sedangkan kitab saudara, sumber firman dari yesus, siapa yang menerima firman dari *elohim* diantara Markus, Paulus, Yohanes, dan Lucas. Penyampaian firman iti adalah Yesus, harusnya dari kelima pengarang kitab saudara harus menulis apa yang dilobtarkan ole yesus. Namun faktanya tidak, hanya tinta merah menjadi ucapan yesus. Itupun yesus bukan firman Tuhan, melainkan sabda. Kalau dala Islam itu adalh Hadits qudsi..... lihat dalam kitab saudara, berapa banyak tinta meraha dalam kitab saudara ? di dalam Yohanes 1. Tintah merah kapan munculnya, ini semua keputusan dalam bapak-baoak gereja. Ini data akan muncul di nomor 38. Jadi nomor 1 sampai 37 apa ? ucapan siapa ?,....

From some of the video text data that the author has abstracted, and as far as researcher observations, the two Islamic debaters above are much calmer when presenting various data and answering all questions asked by debate opponents. Even so, if we compare it to the level of interfaith dialog wrapped in debate through TikTok media, it is often claimed to be sensitive if listeners and netizens in general are unable to observe it as a whole. This is due to anxiety and argument gaps or argumentation gaps which ultimately lead to speculation of claims with the results of each person's interpretation. For example, Christians view that Islamic teachings are the same as Christian teachings, both of which worship humans. Because the Prophet Muhammad Saw. Also human. Or the view on the other hand that Islam worships black stones. This is not a slander in a dialog like this. but their perspective is not based on the hadith. That's why it is necessary to present the name of rational thinking on this accusation as well as the evidence.

This is also the same when Islamic debaters judge the teachings of human-worshipping Christianity. Or as Uniriva said, I don't want to worship a God who died because of human actions, God has a hole in his hand, pity Marya just gave birth to her child and immediately became God. In the context of debate, this assessment is not a blasphemy. Because each debater has data that grounds them until they dare to claim like that.

### **3. Communication Patterns of Islamic Debaters on Tiktok**

Communication that is often built by Islamic debaters is interactive or two-way communication that is non-complementary. Which is non-complementary communication<sup>20</sup>. is the communication or actions of the admin or host in Tiktok live which is not more dominant among members or communities of other religious debaters. Aims to influence and indoctrinate members or followers. Meanwhile, if we look deeper, the communication built by these debaters is a form of two-way or interactive communication, this is marked by the fact that they can join (join live streaming) in Tiktok and ask each other questions and answers, and also reply to each other via chat while live.

We can see this from the way they respond to questions and answers during live streaming, in this case researchers provide samples such as the @uniriva account during a debate with @elia. Where Elia asked about the concept of the authenticity of the Qur'an. Elijah with bang Zuma when debating about the congregation of Christians who were mandated to Peter. Was the congregation circumcised people? Elia answer, yes it was. Then the first congregation was Christian or not?, Elia,,, hmm, go on first. Bang Zuma further said. Saudra must understand that Christians in Paul's own view are a group of people who live in a pagan manner. Don't multiply, the first church founded by Peter was a Jewish church". Here the author can judge the ability of bang zuma communicators in outlining data much more logically. So that it can silence its debate opponents. As in the case above, suppose Elijah admits the first church was Christian. Whereas in the data the first church was a collection of circumcised people, namely negating the Jews.

Seen in the communication pattern above, both parties although dialong through social media but able to build effective communication questions and answers so that the communication pattern is built. On the other hand, when live even though the debaters of Islam, personally communicators are actually much more open, we can see this when they add participants live Muslim debaters prioritize friends from Christianity. This also indicates non-authoritarian or over-complementary communication. Where the ability of hosts of the same faith or hosts when live is not too dominating, the atmosphere of question and answer runs effectively.

### **4. How Debaters Communicate in an Islamic Perspective**

As emphasized at the beginning of writing, researchers reiterate that this research focuses on patterns and interactive TikTok social media Islamic debaters about religion, reviewed in the perspective and ethics of Islamic communication. In the teachings of Islam, preaching in broadcasting the values of Islamic truth is an obligation for every Muslim in this life to represent

---

<sup>20</sup> Toni, "Studi Netnografi "Komunitas Anti Islam'di Media Online Facebook."

our piety in practicing the religion of Allah SWT. From the beginning until now, the growth and development of Islam cannot be separated from the value of preaching that has been exemplified by the Prophet Muhammad PBUH. One of them is preaching in dealing with the people of the book or religions outside Islam, one of which is by debating.

In responding to issues related to interfaith dialog with debates on TikTok social media today, researchers correlate this phenomenon with the concept of *Jidal* in Islamic teachings. The concept of *Jidal* in Islamic teachings is a da'wah technique that is allowed, especially when facing unbelievers who do not accept the truth in Islamic teachings. *Jidal* in terminology and isritilah comes from the word "*jadala*" which means twisting or spinning. While the *masdar* form is "*mujadalah*" which means debate<sup>21</sup>. Referring to the evidence that reinforces *Jidal* is found in (QS. Huud: 32) "they said, O Noah, indeed we have argued with us, and you have multiplied arguments with us, so bring us the punishment that you threaten us, if you are among the righteous". there is more in (QS. Al-Kahf: 54) "and indeed we have repeated for man in this Qur'an various kinds of examples. But man is the most contradictory of creatures". In (QS. An-Nissa: 107) "And do not argue with those who betray themselves...."

The concept above is very relevant to the phenomenon of the debate between Islam and Christianity that is currently viral on Tiktok. These two people always hold online debates. Whether it's doing join live tiktok, stich video, or making short videos with narratives and ideas nuanced debate arguments so that truth claim attitudes often arise through social media. Be it among Muslims or on the Christian side. However, so far the ability of communicators from Islamic debaters is still ethical and reasonable and measured in the maturity of debate, both from their ability to provide ideas and debate arguments.

Considering, this debate phenomenon is very sensitive if it is not able to be carried out by people who have credibility and maturity in faith and attitude. As done by @bang zuma and @uniriva debaters who represent Muslims. They always prioritize ethics and manners in debate. Although this is emotionally provoked and so on, they can control it well. like when @uniriva argued with Elijah, who at that time Elijah said "stupid" to Uni. But Uni was not provoked to say the same thing. Instead, uniriva focused more on the argumentation presented rather than wanting to cuss back, because that is not reflected in the teachings of Islam. This attitude is very much in line with the teachings of Islam which invites people without judgment.

This is different from what Uthi watimena did with the TikTok account @2118819ruts from a Christian brother who showed his inability to argue on TikTok wisely, finally he insulted and stepped on the holy Qur'an<sup>22</sup>. This action is not justified by anyone, let alone Islam, even fellow Christians condemn this act. The actions taken by Uthi watimena have never been taken by debaters or defenders of Islamic teachings. This is also reaffirmed by bang Zuma's account, saying that it is strictly forbidden for Muslims to do the same thing. In debates between believers, if there is no strong data and qualified abilities, it is more abandoned.

*Jidal* or debate is a powerful method of da'wah communication today, by looking at the sociology of society that is mature in thinking, thus making TikTok media a medium for channeling religious teaching values. the main reason why these two religions always raise the issue of debate and truth claim attitudes on TikTok media with the perspective of their current teachings, the view of researchers in the sociology of religion <sup>23</sup> these two religions have similar theological historical values, this is marked in differences in interpreting God. Isa for Muslims is

---

<sup>21</sup> Muhammad Zulfun, " " jidal (Debat) sebagai salah satu model dakwah: menimbang dalam prespektif hukum Islam'., " *Komunikasi: jurnal of communication science and islamic da'wah* Volume 3(2) (2019): 108–15.

<sup>22</sup> Priatmojo Dedy, " "Viral wanita yang menginjak Al-Quraan saat Live di Tiktok' 8 Desember 2023," *Viva.com*, 8 Desember 2023.

<sup>23</sup> Abdul Wahid, *Pluralisme Agama: Paradigma Dialog Untuk Mediasi Konflik dan Dakwah* (Mataram: LEPPIM IAIN Mataram, 2016).

the messenger of God just like prophets and apostles in general, while Isa for Christians is God. It is also related to differences in the concept of the holy books of the Torah and the Qur'an.

The viral debate on TikTok social media is currently a free learning space, if we are able to understand well and in a wise way by the communicators of each religion. or for communicators on social media, the ability to narrate arguments in debate is a natural thing. This displays the value of religious teachings that have been believed. This is done by both Islamic debating communicators, namely uniriva and Bangzuma who often debate on TikTok social media. These two communicators have not insulted and denigrated other people's beliefs. even when provoked. Such abilities are always expected together in broadcasting the values of Islamic teachings, as well as representing the soul of Islam which is *rahmatan lilalamin*.

Debate communication in the Islamic context refers to a way of presenting views and arguments that are sharp and critical in order to achieve a much better understanding and truth. In the teachings of Islam, debate can be carried out and become a medium and means to find the ultimate truth and strengthen existing faith and beliefs, as long as the debate is carried out with ethics and procedures according to religious teachings. some of the principles that must be involved in debating according to Islamic teachings are honesty, respect, building polite communication. In addition, there must also be an attitude of *sidiq, adab, haq, ilm* and *qudrah, isarar, sabra*.

What is meant by *sidiq* or honesty is that the message conveyed by the debater does not manipulate the data, *adab* (respect) is ethics and respect for debate opponents, even though in different opinions ethics are still maintained so as not to demean each other and hurt feelings. Haq (the goal of truth) debate is not about who wins and loses, not to be a personal victory, but to find the truth together. The spirit of seeking the value of shared truth in Islamic teachings is highly emphasized. Knowledge (*ilm wa qudrah*), for debaters must have adequate knowledge of the hat being debated, and the ability to debate science is also needed. An open attitude (*isarar*) is an attitude in debate that must be open and ready to change its views if needed. An open attitude in Islam is highly respected. Tolerance (*sabr*) in debate is not only the logic of thinking that is tested, but also the emotions will be tested, so it is hoped that debaters will maintain their emotions and not be provoked by emotions.

From the concept of debate in the Islamic perspective above, it has been realized by Islamic debaters on TikTok today, namely @uniriva and @bangzuma. Their ability to argue, think critically and present the values of their religious teachings, thus captivating the hearts of netizens or live viewers. So that on the other hand, many Christians have converted or embraced Islam after they listened to and watched the debates raised by bang zuman and Uniriva. As far as the researchers observe, this phenomenon is very inspiring for the young generation of Islam, who in this era are too busy using social media for free. But for those who have good knowledge, making TikTok social media a field for seeking charity and broadcasting the truth in Islamic teachings. Islamic debaters Bang Zuma and Uniriva are quite viral on TikTok social media, their ability not only reveals the true facts about the Qur'an over the Gospel, but they are also able to understand and describe in detail the data from the religion of their debate opponents.

This kind of ability must be possessed by debaters considering that debating is not something easy, it requires a lot of references and the ability to respond to opponents' attacks. In addition, an open, respectful attitude towards other religions is often practiced by Bang Zuma and Uniriva. Even though they were slaughtered emotionally, they never cursed, they really showed the debate that the Prophet had modeled (Afriansyah, 2015).

Apart from that, this non-complementary communication pattern is also applied when they live-stream on their personal TikTok account, but they still open a discussion space, they give rights to the questioners apart from Elia and Mikhana who represent the Christian community, many netizens want to join. However, they provide the opportunity to add to the livestreaming. Despite this, they were very firm in making rules and regulations, creating debate topics and allocating time to each speaker in explaining their arguments. The goal is so that everyone can hear each other and fulfill their right to opinion. This action is a non-complementary form,

because even though they are live on a personal account, they do not dominate but instead represent a democratic space.

## E. Conclusion

Based on the data exposure obtained, regarding TikTok as a space for interfaith dialogue, a netnographic study of the relationship between Islam and Christianity, the researcher concludes that. TikTok is an effective social media in helping to broadcast the values of religious teachings. The dialogue carried out by Muslims and Christians is very good as well as showing maturity in understanding the teachings of the religion adopted in a multicultural country. Conveying the truth in the teachings of Islam itself can be done through jiddal communication which is interpreted as a debate. Provided that this debate does not judge and insult the teachings of other religions. but rather defeats the debate opponent by pitting based on the strength of data and logical arguments. in conveying religious truth. The communication pattern built by Islamic debaters is non-complementary communication. And the ethics of Muslim debaters do not come out of Islamic values in debate, such as listening to their debate opponents. Rebutting opponents with strong data and arguments, and not judging the debaters even if they lose. So that from the debate as far as researchers have observed, Islamic debaters are much more controlled and credible, so from this interfaith dialogue, there are not a few who embrace the teachings of Islam or convert to Islam. After they listen and understand the truth of the Qur'an and Hadith regarding the theological issues discussed. This is based on data obtained by researchers through netnographic studies

## Reference

- Ardian, Gerry. "TikTok Indonesia perjalanan dari Kontroversi hingga kolaborasi." *Online media technology patner Nolimit*, 2023. <https://nolimit.id/blog>.
- Bakry, Suryadi. *Pemanfaatan Metode Etnograf dan Netnograf Dalam Penelitian Hubungan Internasional*. Bandung: Universiats Jayabaya, 2019.
- Dedy, Priatmojo. "Viral wanita yang menginjak Al-Quraan saat Live di Tiktok' 8 Desember 2023,," *Viva. com*, 8 Desember 2023.
- Hakis, Hakis. "Komunikasi tokoh antarumat beragama di Kota Ambon." *Jurnal Komunikasi Islam* 05, No,01 (Juni 2015).
- Hermanto, Hermanto. *Ilmu Sosial Dan Budaya Dasar*. Jakarta: Bumi Aksara, 2008.
- Juliansyah, Noor. *Metodologi Penelitian*. Jakarta: PT. Kenca, 2013.
- Kriyantono, Rahmat. *Teknik Praktis Riset komunikasi kuantitatif dan kualitatif*. Jakarta: Kencana, 2021.
- Marhaeini, Fajar. *Ilmu Komunikasi, Teori dan Praktek*. Yogyakarta. Yogyakarta: Graha Ilmu, 2009.
- Miftahurrohman, Miftahurrohman. "Konsep dakwah menurut Jalaluddin Rakhmat." Undergraduate, IAIN Padangsidempuan, 2014. <https://etd.uinsyahada.ac.id/4334/>.
- Mulyana, Deddy. , *Komunikasi suatu pengantar hlm, 46 dan lihat juga dalam tulisan Morissa tentang teori komunikasi Massa hingga individu*. Bandung: Remaja Rosdakarya, 2005.
- Mutia Annur, Cindy. "Penggunaan internet di Indonesia Tembuh 213 Juta orang Hingga awal 2023." *Katada MediaNetwork*, 2023. <https://databoks.katada.co.id> diakses.
- Nasrillah Mg, Nasrillah. "perbandingan Teori Komunikasi Islam dan Barat"." *Jurnal warta Edisi* vo.3 (April 2016).

- Riyanto, Andy Dwi. “, Hootsuite (we are social) Indonesia Digital Report 2023,” 2023. <https://andi.link/hootsuite> accessed December 5<sup>th</sup>, 2023.
- Toni, Ahmad. “Studi Netnografi “Komunitas Anti Islam’di Media Online Facebook.” *ProsidingSNaPP: Sosial, Ekonomi Dan Budaya* vol.7 (2017): 127–1378.
- Wahid, Abdul. *Pluralisme Agama: Paradigma Dialog Untuk Mediasi Konflik dan Dakwah*. Mataram: LEPPIM IAIN Mataram, 2016.
- Yonata, Agnes Z. “7 media sosial paling populer 2023, GoodStats.” Goodstar, 2023. <https://data.goodstas.id/statistic/agneszefannyayonata>.
- Zulfun, Muhammad. “*Jidal* (Debat) sebagai salah satu model dakwah: menimbang dalam prespektif hukum Islam’.” *Komunikasi: jurnal of communication science and islamic da’wah*, Volume 3(2) (2019): 108–15.