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## THE DIGITALIZATION OF SHAME (AL-HAYĀ'): DISCOURSE ANALYSIS AND RECEPTION OF THE 'VELOCITY' MEME IN ISLAMIC PREACHING ON TIKTOK

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**ABSTRACT:** *This study aims to analyze the phenomenon of “shame” from an Islamic perspective and its representation through “Meme Velocity” on the social media platform TikTok. Using a qualitative approach and content analysis, this study examines the narratives, diction, religious ideological affiliations, and audience responses to shame-themed memes disseminated by Salafi-aligned accounts. The novelty of this study lies in the concept of shame in Islam and the analysis of audience responses on social media. The findings reveal that shame in Islam is a noble virtue rooted in faith (al-Haya’) and serves as a means of self-restraint against forbidden acts. The analyzed memes promote the value of shame and critique current trends, particularly the “Velocity” trend, which is deemed contrary to Islamic values. This study also reveals that these memes trigger a variety of responses, ranging from support and prayers to hostile reactions, reflecting the dynamics of digital da’wah and audience reception. The contribution of this research lies in enriching the study of digital da’wah and how the concept of modesty in Islam is constructed*



*through social media, as well as providing implications for digital da'wah practitioners and helping to understand the complexities of religious communication in the digital age.*

**Keywords:** *Shame, velocity, Salafi da'wah*

**ABSTRAK:** Penelitian ini bertujuan untuk menganalisis fenomena "rasa malu" dalam perspektif Islam dan representasinya melalui "Meme Velocity" di platform media sosial TikTok. Dengan pendekatan kualitatif dan analisis konten, penelitian ini mengkaji narasi, diksi, afiliasi ideologi keagamaan, serta respons audiens terhadap meme bertema malu yang disebar oleh akun-akun beraliran Salafi. Kebaruan penelitian ini terletak pada konsep rasa malu dalam Islam serta analisis respon audiens dalam media sosial. Hasil penelitian menunjukkan bahwa malu dalam Islam merupakan akhlak mulia yang bersumber dari iman (*al-Haya'*) dan berfungsi sebagai pengendali diri dari perbuatan terlarang. Meme yang dianalisis mengampunikan nilai malu dan mengkritik tren terkini, khususnya tren "Velocity" yang dinilai bertentangan dengan nilai Islam. Studi ini juga mengungkap bahwa meme tersebut memicu beragam respons, mulai dari dukungan dan doa hingga reaksi permusuhan yang mencerminkan dinamika dakwah digital dan penerimaan audiens. Kontribusi penelitian ini terletak pada memperkaya kajian dakwah digital serta bagaimana konsep malu dalam Islam dikonstruksi melalui media sosial, serta memberikan implikasi bagi para dakwah digital dan memahami bagaimana kompleksitas komunikasi keagamaan di era digital.

**Kata Kunci:** *Shame, velocity, salafi da'wah*

## INTRODUCTION

Technological development is one thing that cannot be denied. In this case, Islam plays a role as a guideline or foundation for its followers in facing world civilization, one of which is technological development. Technological development in Islam can be interpreted as a process to develop and advance the younger generation who have abilities in all fields based on Islamic values.<sup>1</sup> Technological development here is one of the things that has benefits in human life.<sup>2</sup> With the development of this technology, preaching can be done through the use of technology. With this technology, preaching can be more easily accessed.<sup>3</sup>

One of the latest phenomena arising from technological developments is the "Velocity" trend. This trend has received a wide range of responses, from support and prayers to criticism and insults. The velocity trend has given rise to memes with captions

<sup>1</sup> Rasyiani Putri et al, "An Islamic Perspective on the Integration of Science and Technology," *Abdi Journal: Adi Bisnis Digital Interdisiplin* 2, no 1 (2021): 47-54, <https://doi.org/10.34306/abdi.v2i1.447>.

<sup>2</sup> Anas Suprpto dan Yulianto, "Islamic Perspectives on the Development and Utilization of Science and Technology," *Es-Syajar: Journal of Islamic Integration Science and Technology* 1, no. 1 (2023): 1-26 <https://doi.org/10.18860/es.v1i1.20423>.

<sup>3</sup> Ibnu Kasir and Syahrol Awali, "The Role of Digital Da'wah in Spreading the Message of Islam in the Modern Era," *Jurnal An-Nasyr: Journal of Da'wah in Ink* 11 no 1 (2024):59-68 [doi.org/10.54621/jn.v11i1.842](https://doi.org/10.54621/jn.v11i1.842).



such as “Di era gempuran ramainya wanita yang mengikuti trend VELOCITY, semoga kamu tetap menjadi wanita yang memiliki RASA MALU.<sup>4</sup>

This trend is related to shame in the Islamic perspective. Several classical scholars such as Ibn Maskawih, Al-Jurjani, and Al-Jahiz said that shame is a form of self-control from bad traits or things that prohibited by Islam and is the dignity of a human being<sup>5</sup>. In the Qur'an, there is a surah that talks about the command to guard one's private parts and gaze, namely in Q.S An-Nur verses 30-31.<sup>6</sup> The hadith also mentions that the character of Islam is shame. Several previous studies on velocity trends, such as the one conducted by Rizkia Maulidina Citra Kartika et al. entitled “The Influence of TikTok Velocity Trends on Changes in Cultural Communication among Members of HIMAKOM UBSI Kaliabang and Cut Mutia Bekasi,” concluded that velocity trends are not only a medium of entertainment but also a medium of communication for conveying messages, building identities, and establishing relationships.<sup>7</sup>

Previous studies have explored da'wah on social media, including the use of TikTok as a medium for spreading Islamic values. However, most studies still focus on analyzing verbal or visual content separately, without linking it deeply to narrative conflicts, audience responses, and ideological affiliations behind the content. In fact, memes as digital cultural products not only function as messengers, but also as tools for identity negotiation, public opinion formation, and even symbolic resistance. Therefore, this study aims to answer the following questions: How is the concept of modesty (al-hayā') represented in “meme velocity” on TikTok? How do diction, visual narratives, and ideological affiliations shape the construction of religious messages in these memes? And how do audiences respond to and interpret the digital da'wah messages conveyed through “meme velocity”?

## METHOD

The research method used in this study is a qualitative research method that uses a content analysis approach. Qualitative research is a research method that emphasizes a deep understanding of the objects in the study.<sup>8</sup> Content analysis is an approach that aims to identify patterns, themes, or meanings in a text. This approach is commonly used

<sup>4</sup> [https://www.tiktok.com/@fnuralqab.\\_?\\_r=1&\\_t=ZS-91qqxmPjs5Q](https://www.tiktok.com/@fnuralqab._?_r=1&_t=ZS-91qqxmPjs5Q)

<sup>5</sup> Aji et al "The Influence of Globalization on Shame: A Study of the Hadith of the Prophet and the Thoughts of the Ulama", *AL-MUSTOFA: Journal of Islamic Studies and Research* 2, no 1 (2025): 437-444 <https://ejournal.bamala.org/index.php/almustofa/article/view/412> .

<sup>6</sup> Q.S An-Nur ayat 30-31

<sup>7</sup> Rizkia Maulidina Citra Kartika et al, "The Influence of TikTok Velocity Trends on Changes in Cultural Communication Among Members of HIMAKOM UBSI Kaliabang and Cut Mutia Bekasi," *Al Mikraj: Journal of Islamic Studies and Humanities* 5, no. 2 (2025): 1900-1917 <https://doi.org/10.37680/almikraj.v5i2.7497>.

<sup>8</sup> Zulki Zulkifli Noor, *Qualitative and Quantitative Research Methods: Practical Guidelines for Writing Theses, Dissertations, and Dissertations* (Sleman: Deepublish Publisher 2020)



in various contexts, one of which is social media.<sup>9</sup>

The data sources used in this study consist of primary and secondary data sources. The primary data source used in this study is velocity memes found on the social media platform TikTok. Meanwhile, the secondary data sources used in this study are books or journals related to or relevant to this study. The sampling technique used in this study was purposive sampling of 5 memes based on the criteria that the shared content was related to narratives referring to "velocity" and the concept of shame in Islam, and that they generated audience interactions such as likes, comments, and shares. The units of analysis used in this study included textual elements such as diction and words, visual elements such as images, and audience responses. Data analysis was conducted by collecting data via screenshots; data reduction was performed based on themes such as ideological affiliation and narrative patterns, along with an analysis of audience responses to the shared memes.

## RESULTS AND DISCUSSION

### Shame in the Perspective of Islam

Linguistically, the word malu comes from the Arabic word al-Hayā, which comes from the root word ḥayiya. Ḥayiya means life. Scholars argue that malu is a branch of faith that shapes an individual's character. The impact on an individual's character here is that shame makes individuals reluctant to do things that are not in line with or consistent with the teachings of Islam.<sup>10</sup>

Scholars differ on this matter. Some of the opinions are as follows: Ibn Maskawi said that shame is a form of controlling the soul from engaging in bad behavior. Al-Jurjani argues that shame is an effort to control oneself an act that, if done, would cause one to be humiliated or ridiculed.<sup>11</sup>

عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ»

*from Anas, who said: The Messenger of Allah, peace be upon him, said: Allah ﷻ said: "Indeed, every religion has a character, and the character of Islam is shame"<sup>12</sup>*

In the hadith above, it is clearly stated that the ethics or morals in the religion of Islam are shame. Islamic teachings state that shame is part of faith, which means that one of the morals required by the religion of Islam is the behavior of modesty. In essence, shame is a moral or behavior that encourages individuals or people to refrain from doing bad things or things that are prohibited in the religion of Islam. In the field of aqidah

<sup>9</sup>Jasman J. Ma'ruf, Business Research Methods (Aceh: USK Press 2025)

<sup>10</sup> Aji et al, "The Influence of Globalization on Shame: A Study of the Hadith of the Prophet and the Thoughts of the Ulama", *AL-MUSTOFA: Journal of Islamic Studies and Research* 2, no 1 (2025): 437-444 <https://ejournal.bamala.org/index.php/almustofa/article/view/412> ."

<sup>11</sup> Muhammad Ismail al-Muqaddam, *Fiqh of Shame: Adorning Life with Shame* (Jakarta: Nakhlah 2008)

<sup>12</sup> HR. Ibnu Majah



ethics, shame is divided into three categories: shame towards oneself, shame towards fellow humans, and shame towards Allah. Meanwhile, the classification of shame often mentioned by scholars consists of two types: shame that is inherent in human nature and shame that is acquired by humans after knowing Allah SWT. Shame that is human nature here means shame that is sought or shame that has a positive impact on the individual. Meanwhile, the shame that is acquired after knowing Allah SWT is shame as taught in Islam, which is that shame is part of faith.<sup>13</sup>

Characteristics of shyness include having a soul that is controlled from bad things, having a desire to leave bad things, feeling uncomfortable when seeing things that are forbidden by Allah SWT, and feeling depressed when doing things that are forbidden by Allah SWT.<sup>14</sup> One of the verses in the Qur'an that discusses shame is Q.S An-Nur verses 30-31, which reads:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَنْصُرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَلِكَ أَرْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَّ مِنْ أَنْصُرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ وَلَا يُضْرِبْنَ بِخُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخُوْتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَعِينَ ۗ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِينَ لَمْ يُظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

*Say to the believing men: "Let them restrain their gaze and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do." Tell the believing women to lower their gaze and guard their private parts. They should not display their adornments except what is apparent of them. And let them draw their veils over their bosoms, and not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or women, or their female servants, or male servants who have no desire (towards women), or children who have not yet reached puberty. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn to Allah in repentance, O believers, that you may be successful.<sup>15</sup>*

This verse is one of the verses in the Qur'an that emphasizes the importance of modesty for both men and women.<sup>16</sup> The next verse, verse 31, is Allah SWT's command

<sup>13</sup> Saifudin Amin, Hadith-Based Moral Education: The Forty Hadiths of Nawawi (Indramayu: Adab Publishing CV. Adanu Abimata 2021) p. 701

<sup>14</sup> Zhilla Jhannati, "Improving Modesty (Al-Haya') in Students Through Hadith-Based Group Counseling Services," *Ghaidan: Journal of Islamic Counseling and Society* 6, no 1 (2022): 1-9 <https://doi.org/10.19109/ghaidan.v6i1.12889>.

<sup>15</sup> Q..S An-Nur ayat 30-31

<sup>16</sup> Wahbah az-Zuhaili, Tafsir Munir Volume 9 (Jakarta: Gema Insani 2013) Page 497



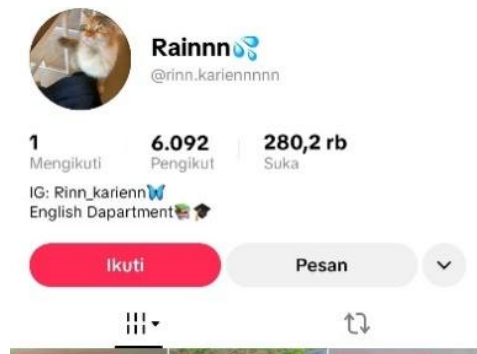
to women to guard their gaze and their private parts, as well as the command to cover their aurat. Neither men nor women should look at the opposite sex with lust.<sup>17</sup> A person who feels shame does not necessarily lack confidence or courage, but rather feels shame as a desire to avoid things that are prohibited by Islam. By feeling shame, a person will not act recklessly and freely. Shame is a praiseworthy trait and part of faith, therefore humans should feel shame. Shame when doing something forbidden to the point that Allah SWT is angry, that is true shame. Shame towards Allah SWT, not towards humans or other creatures.<sup>18</sup>

### Velocity Memes on Social Media Platform Tiktok Social Media Profile Account User by @nuralaqlb



The user of the @fnzr account is a Malaysian woman affiliated with the Salafi religious group. This account often uploads content about women's modesty, faith, knowledge, and so on.<sup>19</sup>

### Social Media Profile Account User by @rinn.kariennnn



<sup>17</sup> Ibid., 502-503.

<sup>18</sup> Zhilla Jhannati, "Improving Modesty (Al-Haya') in Students Through Hadith-Based Group Counseling Services," *Ghaidan: Journal of Islamic Counseling and Society* 6, no 1 (2022): 1-9 <https://doi.org/10.19109/ghaidan.v6i1.12889>.

<sup>19</sup> [https://www.tiktok.com/@fnzr.\\_?\\_r=1&\\_t=ZS-91qqxmPjs5Q](https://www.tiktok.com/@fnzr._?_r=1&_t=ZS-91qqxmPjs5Q)



The user of this account is affiliated with the Salafi religious group. The majority of the content shared consists of sermons promoting Islamic values.<sup>20</sup>

### Social Media Profile Account User by @akhi\_albert



The @akhi\_albert account belongs to a young man affiliated with the Salafi religious group. This young man often attends Sunnah studies at mosques such as the Assalam Purimas mosque in Gunung Anyar and the Al Madani mosque in Mulyorejo, where he attends studies led by Ustad Syafiq Riza Basalamah.<sup>21</sup>

### Social Media Profile Account User by @ummi\_aisyah26



The user of this account is a woman affiliated with the Salafi religious group. In one of her posts, there is a video with the caption, "What is expensive? Learning about the Salafi methodology at a young age, being given guidance to obey Allah and be steadfast".<sup>22</sup>

<sup>20</sup> <https://vt.tiktok.com/ZS9Gcfr91/>

<sup>21</sup> [https://www.tiktok.com/@bintang\\_albert?\\_r=1&\\_t=ZS-91qvpfNCgTp](https://www.tiktok.com/@bintang_albert?_r=1&_t=ZS-91qvpfNCgTp)

<sup>22</sup> [https://www.tiktok.com/@ummi\\_aisyah06?\\_r=1&\\_t=ZS-9267NPEfGnh](https://www.tiktok.com/@ummi_aisyah06?_r=1&_t=ZS-9267NPEfGnh)



Social Media Profile Accout User by @sya\_zhidaa



The owner of this account is a married woman affiliated with a Salafi religious group. Most of the content she shares focuses on her daily life and religious outreach.<sup>23</sup>

The Story Behind the “Embarrassing” TikTok Social Media User Account Meme

Tiktok Social Media Account Username	TikTok Social Media Content
@nuralqalb	Di era gempuran ramainya wanita yang mengikuti trend VELOCITY, semoga kamu tetap menjadi wanita yang memiliki RASA MALU
@rinn.kariennnnn	Di era gempuran banyaknya wanita yang mengikuti tren velocity, semoga kamu tetap menjadi wanita yang memiliki rasa malu
@akhi_albert	Di era gempuran banyaknya wanta yang mengikuti tren VELOCITY, semoga kamu tetap menjadi wanita yang memiliki RASA MALU
@ummi_aisyah26	Di era gempuran banyaknya wanta yang mengikuti tren VELOCITY, semoga kamu tetap menjadi wanita yang memiliki RASA MALU
@sya_zhidaa	Di era gempuran banyaknya wanta yang mengikuti tren velocity, semoga kamu tetap menjadi wanita yang memiliki rasa malu

<sup>23</sup> [https://www.tiktok.com/@sya\\_zhidaa?\\_r=1&\\_t=ZS-96BY6q3PymP](https://www.tiktok.com/@sya_zhidaa?_r=1&_t=ZS-96BY6q3PymP)



### Analysis of Velocity Memes Tiktok Social Media Users

This analysis of meme velocity covers the choice of diction used, religious ideology affiliations, and responses or comments from viewers. Below is a table containing an analysis of meme velocity among TikTok social media users:

User Name	Diction Choice	Religious Ideology Affiliation	Viewers Responses of Comments
@nuralqalb	The word "velocity" in this content is capitalized, and "shame" is also capitalized.	Salafi	This content consists of 21 thousand likes, 547 comments, 2,510 saves, and 2,883 shares. The response from viewers here is in the form of support and prayers, not in the form of insults, blasphemy, or curses. Additionally, there are also prayers, such as the response from one viewer, @aisyah: "Let us pray for one another, my brothers and sisters, so that we may remain steadfast until we return to Allah in His favor."
@rinn.karie nnnnn	The vocabulary used in the content is the same as before; the terms "velocity" and "shame" are not written in all caps.	Salafi	Konten ini disukai oleh 68,1Rb, di komen oleh 2.942, disimpan oleh 2.785 dan dibagikan oleh 6.646 orang. Respon audiens dalam konten ini mayoritas berupa hujatan. @kimnana "emang velocity maksiat?" komen ini merupakan komen yang paling banyak disukai.
@bintang_al bert	The words used here are "velocity" and "shame," which are capitalized.	Salafi	This content consists of 78.8 thousand likes, 2,454 comments, 3,789 saves, and 6,512 shares. The responses to this content are mostly insults, curses, and profanity, such as @dwi: "Shame on you, Velocity!" and @auliaa: "Velocity, don't show off your body, damn it!" These comments



			are the most liked.
@ummi_ais yah26	The words “shame” and “velocity” in this content are written in capital letter	Salafi	The content is liked by 32 people with 2 comments containing prayers to always be on the path of Allah SWT, with 2 people saving it and 1 person sharing it.
@sya _zhi daa	The word choice used in this post is the same as before; the words “velocity” and “shame” are not written in all caps	Salafi	This post has received 931 likes, 3 comments, 56 saves, and has been shared by 60 people. The audience’s response to this post has been in the form of prayers.

Previous research conducted by Ayu Febriana concluded that the social media platform TikTok can be used as a medium for religious outreach, as exemplified by Ustad Syam. Ustad Syam leverages one of TikTok’s strengths: its visually appealing interface.<sup>24</sup> This study expands upon the conclusions of several previous studies. This study concludes that the social media platform TikTok can indeed be used as a medium for religious outreach; however, it is not merely the use of the platform that can be optimized, but rather, social media particularly TikTok can also serve as a vehicle for insults, abuse, and profanity.

The table above presents an analysis of the speed at which memes spread on the social media platform TikTok. All account users who expressed their opinions regarding the speed of meme spread are affiliated with the Salafi religious group. Most audience responses to this meme consist of insults, taunts, abuse, and curses. One in five users of this meme received a positive response, namely prayers of support. This indicates that the trend of this meme’s spread triggers a wide range of responses, including positive ones such as support and prayers, as well as negative ones such as insults, taunts, abuse, and curses.

## CONCLUSION

This study concludes that modesty (al-hayā’) in Islamic teachings is a fundamental moral value rooted in faith that serves as a self-regulatory mechanism to prevent individuals from engaging in prohibited acts. In the context of digital media, particularly TikTok, this value is reconstructed through “meme velocity” as a form of digital da’wah that critiques contemporary trends deemed inconsistent with Islamic norms. The findings indicate that these memes are dominated by accounts affiliated with Salafi ideology and

<sup>24</sup> Ayu Febriana, " THE USE OF TIKTOK AS A MEDIUM FOR DA'WAH;A CASE STUDY OF USTAD SYAM, ON THE @syam\_elmarusy ACCOUNT",Komunida: Communication and Da'wah Media 11, no 2 (2021): 180-194 <https://doi.org/10.35905/komunida.v11i02.2068>.



employ specific lexicon, such as the capitalization of the words “shame” and “velocity,” to emphasize moral dichotomies. Audience responses to this content vary, ranging from support and prayers to negative reactions, reflecting the contestation of religious values in the digital public sphere. Theoretically, this study contributes to the development of digital da’wah studies by integrating discourse analysis and audience reception within the meme culture framework, thereby enriching our understanding of how Islamic ethical values are negotiated, reconstructed, and disseminated in the digital age, while also expanding the perspective of audience reception theory by emphasizing the active role of users. Practically, these findings have implications for preachers, content creators, and social media users regarding the importance of message delivery strategies, contextual sensitivity, and critical thinking in understanding religious content, as well as for digital platforms to create a more balanced ecosystem with minimal polarization. For future research, it is recommended to expand the scope of the data by incorporating a wider variety of social media analyses and ideological backgrounds, employing mixed-methods approaches such as interviews or surveys, and conducting comparative studies across platforms or examining the long-term impact of digital da’wah on users’ religious attitudes and behaviors.

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