



Constructing Simple Marriage as Digital Da'wah A Content Analysis of TikTok Narratives on KUA Marriage

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ABSTRACT

This study aims to analyze the construction of the meaning of simple marriage in the TikTok content of young Indonesians which narrates the practice of marriage in Kantor Urusan Agama (KUA) or Office of Religious Affairs As an alternative to the culture of wedding celebrations which tend to be expensive and full of social demands. This phenomenon is important to study because TikTok is not only an entertainment space, but also a space for the production of popular da'wah messages that are close to the experiences of the younger generation. Administratively, marriage contract services at the KUA office on working days and hours are free of charge, while the implementation of marriage outside the KUA is subject to a service fee of IDR 600,000 through the PNPB mechanism. This study uses a qualitative approach with digital phenomenology methods and qualitative content analysis. Data was obtained from 25–30 TikTok content in 2024 that were purposively selected from five accounts of young Indonesians who discussed marriage at KUA, simple marriage, anti-celebration of luxury, and wedding blessings. The results of the study are expected to show that marriage in KUA is constructed as a symbol of simplicity, courage against social prestige, cost efficiency, and a form of digital da'wah that emphasizes the value of sakinah, anti-israf, and household blessings. This research contributes to the study of Islamic communication and broadcasting, especially young people's digital da'wah on social media.

Keywords: simple marriage, digital da'wah, TikTok, KUA, content analysis.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis konstruksi makna nikah sederhana dalam konten TikTok anak muda Indonesia yang menarasikan praktik nikah di Kantor Urusan Agama (KUA) sebagai alternatif terhadap budaya hajatan pernikahan yang cenderung mahal dan sarat tuntutan sosial. Fenomena ini penting dikaji karena TikTok tidak hanya menjadi ruang hiburan, tetapi juga ruang produksi pesan dakwah populer yang dekat dengan pengalaman generasi muda. Secara administratif, layanan akad nikah di kantor KUA pada hari dan jam kerja tidak dikenakan biaya, sedangkan pelaksanaan nikah di luar KUA dikenakan biaya layanan sebesar Rp600.000 melalui mekanisme PNPB. Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi digital dan analisis isi kualitatif. Data diperoleh dari 25–30 konten TikTok tahun 2024 yang dipilih secara purposive dari lima akun anak muda Indonesia yang membahas nikah di KUA, nikah sederhana, anti-hajatan mewah, dan keberkahan pernikahan. Hasil penelitian diharapkan menunjukkan bahwa nikah di KUA dikonstruksi sebagai simbol kesederhanaan, keberanian melawan gengsi sosial, efisiensi biaya, dan bentuk dakwah digital yang menekankan nilai sakinah, anti-israf, serta keberkahan rumah tangga. Penelitian ini berkontribusi pada kajian komunikasi dan penyiaran Islam, khususnya dakwah digital anak muda di media sosial.

Kata Kunci: nikah sederhana, dakwah digital, TikTok, KUA, analisis isi.

INTRODUCTION

The development of social media has changed the way young Indonesians interpret religion, family, marriage, and social life. Social media no longer functions only as an entertainment space but also as a space for articulating values, expressing identity, and disseminating da'wah messages in a shorter, visual, emotional, and easily shared format. Among various digital platforms, TikTok is one of the most dominant media in the lives of young people because of its fast, popular, algorithmic, and engaging content to turn personal experiences into public discourse¹.

By early 2024, Indonesia will have 185.3 million internet users and 139 million active social media user identities. Data Reportal also noted that TikTok has an ad reach of 126.8 million users aged 18 and over in Indonesia as of early 2024, with an equivalent reach of 64.8 percent of Indonesia's adult population². This data shows that TikTok is a very important digital communication space³, including in the dissemination of Islamic messages and popular da'wah among young people⁴.

One of the interesting phenomena on TikTok in 2024 is the emergence of young content that narrates the choice of marriage in KUA as a form of simple marriage⁵. These contents usually display narratives such as "marriage at KUA only", "no need for a big celebration", "what is important is legal and blessing", "rather than owing for a reception", or "a simple marriage does not mean unhappy". This narrative shows a shift in the way young people interpret marriage. Marriage is no longer only understood as a social ceremony that must be celebrated on a large scale, but also as worship, commitment, and life decisions that can be made simply⁶.

The phenomenon of marriage in KUA is also related to the administrative and social dimensions. In the marriage service system in Indonesia, registration and implementation of marriage contracts at the KUA office on working days and hours are free of charge. In contrast, the implementation of marriage outside the KUA office is charged Rp600,000 through the PNPB billing code⁷. This information is often used as a basis by young content creators to convey criticism of the celebration culture that is considered burdensome for the bride-to-be. In this context, TikTok is a space where young people compare between religious values, economic ability, social pressure, and prestige culture in marriage⁸.

From the perspective of da'wah, the content of marriage in KUA cannot be read only as trend or lifestyle content⁹. The content also contains da'wah messages about simplicity¹⁰,

¹ Pratama et al., "Analisis Wacana Van Dijk Pada Media Sosial Tiktok Dampak Dan Potensi Penggunaan Berkala Untuk Kebutuhan Media."

² Rosanah, "Strategi External Relations Program Merchant Community Engagement Bukalapak Dalam Membangun Loyalitas Komunitas Usaha Mikro Kecil Dan Menengah (umKm)."

³ Rosanah, "Strategi External Relations Program Merchant Community Engagement Bukalapak Dalam Membangun Loyalitas Komunitas Usaha Mikro Kecil Dan Menengah (umKm)."

⁴ Taufikurrahman and Setyowati, "Sistem Komunikasi Dakwah Di Era Digital Melalui Instagram, TikTok, YouTube."

⁵ Nurhasanah et al., *PENYULUHAN AGAMA*.

⁶ Majid, "Problematika Awal Pernikahan Dalam Sebuah Pernikahan Ideal Dalam Pandangan Sosiologi Agama."

⁷ Salamah and Efendi, "The Quality of Marriage Registration Services at the Religious Affairs Office (KUA) of Hampanan Rawang Subdistrict, Sungai Penuh City."

⁸ Samingan, "Aksara Lota Ende."

⁹ Handayani, "Hukum Perkawinan Islam Di Ruang Digital."

¹⁰ Malik and Ulfain, "Pembinaan Keluarga Sakinah Dalam Perspektif Dakwah."

anti-waste, blessings, marriage readiness, and rejection of burdensome social culture. These values are in line with the principles of Islamic communication which emphasizes the message of kindness, benefit, and avoidance of excess. Thus, TikTok content about simple marriage can be understood as a form of digital da'wah that uses the popular language of young people to convey Islamic values in marriage issues¹¹.

However, studies on digital da'wah often discuss more about ustaz lectures, Islamic study content, or formal da'wah on social media¹². Meanwhile, the content of da'wah that emerges from the experiences of young people, especially about simple marriage at KUA, has not been studied specifically. In fact, this phenomenon is important because it shows how Islamic values are produced, negotiated, and disseminated through personal narratives, short visuals, captions, comments, and TikTok's algorithm¹³.

Based on this background, this study focuses on the construction of the meaning of simple marriage in the TikTok content of Indonesian youth in 2024. This research not only looks at the content of the message textually, but also reads how experiences, symbols, narratives, and digital expressions shape the meaning of da'wah about simple marriage¹⁴. Therefore, a digital phenomenology approach is used to understand how the meaning of marriage in KUA is presented as religious, social, and cultural experiences in the social media space¹⁵.

The formulation of the problem in this study is: how to construct the meaning of simple marriage in the TikTok content of Indonesian youth in 2024? This question is then elaborated into three focuses: first, how TikTok content frames marriage in KUA as a simple marriage option; Second, what da'wah values appear in the content; and third, how young people's digital communication strategies are used to convey simple marriage messages.

The novelty of this research lies in the reading of the marriage phenomenon at KUA as a form of digital da'wah for young people, not just an administrative phenomenon or a trend of cheap marriage. This research seeks to show that TikTok is a new space for young people to construct the meaning of Islamic marriage that is simpler, realistic, economical, and free from excessive cultural pressure of celebration.

RESEARCH METHODS

This study uses a qualitative approach with digital phenomenology methods and qualitative content analysis¹⁶. The digital phenomenology approach is used to understand how the meaning of simple marriage is constructed in TikTok content¹⁷, while content analysis is used to identify da'wah messages that appear in videos, captions, visual text, audio, hashtags, and audience comments.

The source of data for this study is TikTok content of young Indonesians who discuss marriage at KUA, simple marriage, marriage without a big reception, criticism of expensive celebrations, and frugal and blessed marriages. The data was taken from five TikTok

¹¹ Zaenuri and Kurniawan, "Komunikasi Dakwah Dan Peran Ulama Dalam Mencegah Pernikahan Dini Di Nusa Tenggara Barat."

¹² Zahra and Pratiwi, "Dinamika Dakwah Pada Inovasi Teknologi Digital Di Indonesia."

¹³ Susiana, "Dakwah Dan New Media."

¹⁴ Mardiana, "Model Komunikasi KUA Kecamatan Binjai Selatan Dalam Prosedur Pelayanan Pernikahan Masa Pandemi Covid-19 Di Kota Binjai," 2023.

¹⁵ Mardiana, "Model Komunikasi KUA Kecamatan Binjai Selatan Dalam Prosedur Pelayanan Pernikahan Masa Pandemi Covid-19 Di Kota Binjai," 2023.

¹⁶ Wibowo and Rusdi, "Analisis Personal Branding Youtuber Gim."

¹⁷ Bur et al., "Pemanfaatan TikTok Sebagai Media Informasi Baru Generasi Z."

accounts of young Indonesians who were selected purposively with criteria: public accounts, active in 2024, have content about marriage in KUA or simple marriage, and contain da'wah messages or Islamic reflections on marriage.

The amount of data analyzed is 25–30 TikTok videos uploaded in 2024. The unit of analysis of the research includes video content, captions, visual text, audio or narrative, hashtags, number of audience responses, and relevant comments. The data collection technique is carried out through digital documentation, namely browsing content with keywords such as marriage at KUA, simple marriage, marriage without reception, thrifty marriage, blessing marriage, and expensive celebrations. Each piece of content is then recorded in a documentation table that contains the account name, upload date, video link, caption, message theme, and audience response form.

Data analysis is carried out through three stages. First, the researcher transcribes and reduces data to relevant content¹⁸. Second, the researcher grouped the message of da'wah into several categories, such as simplicity of marriage, anti-social prestige, anti-israf, cost efficiency, blessing of marriage, legality of marriage in KUA, and criticism of celebration culture. Third, the researcher interprets the meaning that emerges to understand how TikTok is used as a space for young people to preach in framing simple marriage as a religious, social, and economic choice¹⁹.

The validity of the data is carried out through triangulation of data sources and forms. Source triangulation is done by comparing content from five different accounts, while data form triangulation is done by comparing videos, captions, visual text, audio, hashtags, and audience comments. This research is limited to TikTok content that is public and uploaded in 2024, so the research findings represent the construction of meaning in the digital space, not the personal motives of the content creators directly.

RESULTS AND DISCUSSION

Results

The results of the study show that TikTok content about simple marriage and marriage in KUA in 2024 builds the meaning of marriage not only as a social ceremony, but as a religious, economic, and cultural choice negotiated by young people in the digital space. From a number of TikTok links that have been collected, this study focuses reading on the content that has the clearest textual information, especially in the form of captions, hashtags, audience comments, and upload context. The most substantively encodeable content comes from @annisaims_, @chocobiip, @bahagiakopi.bandung, @ayunin_15, and @abielmaldives accounts. While some other links remain logged as part of the data inventory, they cannot yet be analyzed in depth because captions, visual text, audio, or commentary are not fully readable in the documentation process.

Based on the results of digital documentation on TikTok content in 2024, this study found six content that has complete textual data to be analyzed substantively. The data analyzed includes captions, hashtags, available visual text, audience comments, and the main narrative that appears in the content. The coding results show that the construction of the meaning of simple marriage is most predominantly built through the category of cost efficiency, followed by the simplicity of marriage, young people's da'wah, anti-israf, blessings, anti-social prestige, and criticism of celebration culture. Meanwhile, the category

¹⁸ Yuliani, "Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Dan Konseling."

¹⁹ Qomaruddin and Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif."

of marriage legality in KUA has not yet appeared explicitly in the data that has been successfully coded.

Table 1. TikTok Content Data Analyzed

Ye s	TikTok account	Conten t Type	Upload Date	Content Themes	Key Textual Data	Analysis Status
1	@annisaims_	Photo post	4 Decembe r 2024	Marriage is simple, shari'i, and cost- effective	"Marriage is only 15 million"; "simple, shari'i, sacred and elegant"; "Gamau Leaves Debt"	Key data
2	@chocobiip	Video	January 10, 2024	A simple wedding moment	"Together forever"; Audience Comments Containing Blessing Prayers	Supporting data
3	@bahagiakopi .bandung	Video	August 13, 2024	Cheap wedding packages/intim ate weddings	"All in 100 pax package starts from 19.5 million"	Supporting data
4	@bahagiakopi .bandung	Video	August 30, 2024	Cheap wedding promotions	"500 thousand–1 million discount"; "Full pricelist"	Supporting data
5	@ayunin_15	Video	June 19, 2024	Budget-saving handover	"Hidden Delivery Saves Budget Is Not Complicated"	Key data
6	@abielmaldiv es	Video	July 5, 2024	Cheap Marriage	"Marriage is only 2 million"	Supporting data

Table 2. Findings of Research Results

Yes	Key Findings	Proof of Data	Interpretation of Results
1	Simple marriage is more predominantly constructed as a cost efficiency	5 out of 6 content contains messages of savings, nominal costs, discounts, or budgets	TikTok is a space for young people to talk about marriage through practical economic language.
2	The simplicity of marriage appears as a conscious choice	The @annisaims_ and @ayunin_15 content emphasizes simple, economical, and hassle-free	Simple is not interpreted as a shortcoming, but as a responsible decision.
3	The anti-israf message emerges through the rejection of debt	Caption @annisaims_ refuses to leave debt because of wedding	The message of da'wah is directed at avoiding waste and burdening the family.
4	Blessings come not only from the creator, but also from the audience	Prayer comments on @chocobiip content	Digital da'wah is participatory because the audience helps to strengthen religious meaning.

5	The narrative of legality of KUA has not been dominant in the data read	There is no content that explicitly explains the procedures or legalities of the KUA	The construction of simple marriage is stronger in the economical and simple aspect than the administrative education of KUA.
6	Young people's preaching comes through TikTok communication style	Hashtags, short captions, popular audio, and wedding visuals	The message of da'wah is packaged lightly, visually, emotionally, and close to the digital culture of young people.

In general, the results of the analysis show that the meaning of simple marriage in TikTok content in 2024 is constructed through five main patterns, namely: cost efficiency, simplicity of marriage, anti-israf or anti-waste, marriage blessings, and young people's da'wah communication style. Of these categories, the most dominant message is cost efficiency. This can be seen from the emergence of narratives such as "marriage is only 15 million", "marriage is only 2 million", "budget saving", "discount", and "all in package". The narrative shows that TikTok is a space where young people talk about marriage through language that is close to everyday economic issues.

In @annisaims_ content, for example, the caption "Marriage is only 15 million" accompanied by an explanation that marriage is carried out with a simple, sharia, sacred, and elegant theme. The content also emphasizes the desire not to leave debt due to the wedding, not to burden the parents, and not to sell goods just for the sake of holding a celebration. These findings suggest that simple marriage is not only understood as an aesthetic choice, but as an ethical decision to avoid the economic burden of the family. In the context of da'wah, this message contains anti-israf values, financial responsibility, and the awareness that marriage does not have to be constructed through the luxury of the event.

The second category that emerged strongly was the simplicity of marriage. Simplicity in TikTok content is not only shown through the choice of venue or the form of the event, but also through the narrative that a meaningful wedding does not have to be expensive. In some content, simplicity is associated with the ability of couples to adjust the event to their budget. This shows a shift in the meaning of marriage from a party as a symbol of prestige to a contract and commitment as the core of marriage. In the narrative of young people, simple marriage is no longer positioned as a flaw, but as a more realistic conscious choice.

The third category is anti-israf and criticism of the culture of expensive celebrations. This message is especially seen in content that rejects debt, rejects waste, and avoids the burden of family in organizing a wedding. The culture of celebration in this context is not rejected absolutely, but is criticized when it turns into a social demand that burdens the bride-to-be and the family. Such content builds the view that a big reception is not the primary measure of a successful marriage. On the other hand, a simple, legal, and non-burdensome marriage is positioned as a more rational option with da'wah value.

The fourth category is the blessing of marriage. The value of blessings doesn't always appear explicitly in the creator's captions, but it often comes through audience comments. In @chocobiip content, for example, there is an audience comment in the form of a prayer "Barakallahu laka wa baraka 'alaika wa jama'a bainakuma fi khair". This commentary shows that religious meaning in digital da'wah is not only produced by creators, but also shaped by audience participation. Thus, TikTok can be understood as a participatory da'wah space, which is a space where religious messages are formed through interaction between creators and users.

The fifth category is young people's da'wah. The style of da'wah in the analyzed content is not in the form of formal lectures, but appears through short captions, wedding visuals, popular audio, hashtags, personal experiences, and light language styles. Hashtags like #weddingtiktok, #nikah2024, #bismillah, #fyp, #nikahsyari, and #nikahmurah show that simple wedding messages are packaged to fit TikTok's communication culture. In this context, young people's da'wah works through the logic of the platform: short, emotional, visual, easy to share, and close to everyday experience.

However, another important finding is that the dimension of marriage legality in KUA has not appeared predominantly in the content that has been successfully analyzed textually. In fact, the title of the study places marriage in KUA as the main focus. This means that in the data read, the construction of the meaning of simple marriage is more built through a narrative of thrifty, simplicity, anti-debt, and anti-prestige, rather than through an administrative explanation of the KUA procedure. However, the context of KUA is still important because marriage services at the KUA office on working days and hours are officially free of charge, while the implementation of marriage outside the KUA office is charged Rp600,000 as PNPB. This provision strengthens the relevance of the discourse of "simple marriage" as a da'wah message that is not only of moral value, but also in line with the structure of official marriage services in Indonesia.

Based on the overall findings, TikTok's content about simple marriage in 2024 does not build a single meaning. The meaning of simple marriage is constructed as a frugal choice, does not burden, does not depend on social prestige, remains sacred, and can be packaged as a da'wah message for young people. Thus, TikTok functions as a space for the production of new meanings about marriage, namely weddings that do not always have to be associated with big celebrations, but can be interpreted through the validity of the contract, blessings, and socio-economic responsibilities of the couple²⁰.

Discussion

The findings of this study show that the construction of the meaning of simple marriage in the TikTok content of Indonesian youth in 2024 moves at the intersection between digital da'wah, the lifestyle of young people, and the economic reality of marriage. Simple marriage is not only presented as a practical option, but also as a form of negotiation against a social culture that often places large receptions as a measure of family honor. In this context, TikTok is a space where young people voice criticism of social standards of marriage that are considered burdensome.

The dominance of the cost efficiency category shows that economic issues are the main entrance to simple marriage da'wah. The narratives of "15 million", "2 million", "save budget", and "no debt" show that young people are more likely to receive da'wah messages when they touch on the concrete problems they face. The da'wah in this content is not conveyed through heavy normative language, but through personal experience and practical language. This shows that young people's digital da'wah tends to connect religious values with daily life problems.

The simplicity that appears in TikTok content also does not solely mean reducing decorations or shrinking events. Furthermore, simplicity is interpreted as a decision not to impose economic capabilities. At this point, simple marriage contains Islamic ethical values, especially in avoiding israf and tabdzir. Marriage is no longer seen as a place to prove social status, but as worship and commitment that should not begin with the burden of debt. Thus,

²⁰ Oktaviana et al., "Budaya Komunikasi Virtual Di Twitter Dan Tiktok."

TikTok content about simple marriage carries a da'wah message that is relevant to the lives of young Muslims in the digital era.

Findings on anti-prestige are also important. In some content, social pressure arises through family pros and cons narratives, a desire not to burden parents, and a rejection of expensive celebration standards. This shows that the marriage culture in Indonesia is not only related to the couple, but also involves family expectations and the social environment. TikTok content then becomes a space for young people to renegotiate these expectations. Through digital content, they conveyed that a simple marriage is not a form of social failure, but a form of courage to choose a more realistic and responsible one.

From the perspective of digital phenomenology, the content shows how personal experiences are transformed into social meaning. The experience of getting married frugally, setting up a limited budget, avoiding debt, or choosing a simple event does not stop as a personal story, but becomes a message that can be shared, imitated, and discussed by other users. TikTok makes this personal experience a public discourse. This is where the construction of meaning happens: a simple marriage is no longer just a couple's experience, but rather an alternative symbol for other young people facing the pressures of cost and celebration culture.

The dimension of da'wah in this content also appears through a form of communication that is typical of young people. The message of Islam is not always present through explicit postulates, lengthy lectures, or formal religious symbols. It is present through the words "syar'i", "sacred", "blessing", "bismillah", the prayer of the audience, and the narrative of not wanting to go into debt. This shows that digital da'wah is not always verbal-formal, but can take place through lifestyle, economic decisions, and visual representation. In this context, TikTok expands the form of da'wah from lectures to more fluid and participatory communication practices.

Interestingly, audience comments also play a role in strengthening the meaning of da'wah. Comments in the form of prayer, support, or a desire to "catch up" with marriage show that the audience is not only the recipient of the message, but also shapes the meaning of the content. When the audience writes a blessing prayer, the wedding content that is initially simple can gain a religious layer. Thus, TikTok's comment space can be read as a micro-da'wah space, where religious values are negotiated through brief, emotive, and collective responses.

However, the results of the study also show that there is a tension between da'wah and commodification. Some content that uses the narrative of "cheap marriage" or "wedding package" is closer to the promotion of wedding services than direct da'wah. This is important because the discourse of simple marriage on TikTok is not always purely da'wah. There is content that builds anti-debt awareness and simplicity, but there is also content that uses "cheap marriage" as a marketing strategy. Thus, the meaning of simple marriage on TikTok is multi-layered: it can be a da'wah message, a lifestyle aspiration, as well as a commodity for the wedding industry²¹.

The absence of dominance of the KUA legality narrative in the data read is also an important finding. Although this research departs from the theme of marriage da'wah in KUA, the content that can be analyzed highlights more economical and simple aspects than procedural education about KUA. This shows that there are da'wah opportunities that have not been maximized. KUA accounts, religious counselors, and young Muslim creators can

²¹ Toyyib et al., "DRAMATURGY OF LORA ABBAS KATANDUR'S DA'WAH AMONG THE BIKERS IN PAMEKASAN."

amplify simple marriage content by connecting three key messages: religiously and stately, cost-effective, and blessing in value. If these three elements are popularly packaged on TikTok, marriage da'wah in KUA can become stronger and more educational²².

Conceptually, the findings of this study show that young people's digital da'wah is not only about the invitation to worship in a narrow sense, but also about how to live a social life according to Islamic values. Simple marriage is an example of how religious values are translated into economic decisions, cultural choices, and digital communication strategies. The message of da'wah in this content is not only "get married", but "get married responsibly, not excessively, not burdensome, and still prioritize blessings".

Thus, this study shows that TikTok plays a role as a dynamic construction space for Islamic meaning. Simple marriage is constructed as a realistic religious practice, close to the problems of young people, and relevant to criticism of excessive celebration culture²³. TikTok content not only represents the trend of marriage, but also becomes a da'wah medium that brings together the values of Islamic simplicity, the experience of the younger generation, and the logic of digital communication²⁴.

Based on these results and discussions, it can be concluded that the meaning of simple marriage in TikTok content for Indonesian youth in 2024 is built through three main layers. First, the economic layer, namely, simple marriage as a strategy to avoid large costs, debts, and family burdens. Second, the religious layer, which is a simple marriage as a form of marriage that remains valid, sacred, sharia, and blessed. Third, the cultural layer, namely, simple marriage as a criticism of the social prestige and culture of the celebration that burdens it. These three layers show that marriage da'wah at KUA on TikTok content not only discusses the place of the contract, but also builds a new perspective on marriage that is simpler, responsible, and in accordance with the needs of young Muslims in the digital era²⁵.

CONCLUSION

This research shows that TikTok content about simple marriage and marriage in KUA in 2024 builds the meaning of marriage as an option that is not only administrative, but also religious, social, and economic. Based on the results of content analysis on the content that was successfully encoded, the meaning of simple marriage was the most dominant, constructed through the narrative of cost efficiency, simplicity, anti-israf, anti-social prestige, blessings, and the communication style of young people's da'wah.

The main findings of this study show that cost efficiency is the most powerful message in the TikTok content analyzed. Narratives such as "marriage is only 15 million", "marriage is only 2 million", "save budget", and "leave no debt" show that young people interpret simple marriage as a more realistic and responsible choice. Marriage is no longer only understood as a ceremonial event that must be celebrated on a large scale, but as a contract, commitment, and worship that can be done simply without burdening the spouse or family.

²² Astriana, "ISLAMIC DA'WAH IN SOCIAL MEDIA IN AL-HIKMAH SMA STUDENTS SURABAYA (CASE STUDY OF DAKWAH COMMUNICATION IN SOCIAL MEDIA IN AL-HIKMAH SMA STUDENTS SURABAYA)."

²³ Wafiq, "Pernikahan Dini Di Kabupaten Bantul Perspektif Hukum Adat Dan Hukum Islam (Studi Kasus Di KUA Kapanewon Pleret)."

²⁴ Bramasta and Ihsan, "Stuart Hall's Representation."

²⁵ Qomaruddin and Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif."

In addition, this study found that da'wah in TikTok content is not always conveyed through formal lectures or the use of explicit postulates. The message of da'wah actually appears through personal experiences, short captions, wedding visuals, popular hashtags, audience comments, and narratives about not being in debt, not being extravagant, and still prioritizing blessings. This shows that TikTok has become a participatory digital proselyting space, where creators and audiences come together to build a religious meaning about simple marriage.

This study also found that the dimension of marriage legality in KUA has not appeared dominantly in the content that has been successfully analyzed. The construction of the meaning of simple marriage is more directed towards cost-effective aspects, simplicity, and criticism of the culture of expensive celebrations than procedural education on KUA. These findings show an opportunity for KUA accounts, religious extension workers, and young Muslim creators to strengthen digital da'wah by connecting three main messages: marriage that is valid in religion and state, light in cost, and blessing in Islamic values.

Thus, this study concludes that the construction of the meaning of simple marriage in the TikTok content of Indonesian youth in 2024 is formed through three main layers. First, the economic layer, namely simple marriage as a strategy to avoid large costs, debts, and family burdens. Second, the religious layer, namely simple marriage as a marriage that remains sacred, shari'i, and has the value of blessings. Third, the cultural layer, namely simple marriage as a criticism of the social prestige and culture of the celebration that burdens it. These three layers show that marriage da'wah at KUA on TikTok content not only talks about the place of the contract, but also builds a new perspective on marriage that is simpler, responsible, and relevant to the lives of young Muslims in the digital era.

This study has limitations on the amount of content that can be analyzed substantively because not all TikTok links display captions, visual text, audio, comments, and metadata in full. Therefore, further research is recommended to use a wider amount of data, document screenshots from the beginning, compare content from personal accounts, KUA accounts, and wedding organizer accounts, and deepen the analysis of audience responses so that the construction of the meaning of simple marriage da'wah on TikTok can be understood more comprehensively.

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