

TikTok Use and the Quality of Adolescents' Religious Behavior: A Qualitative Study in Sukadana Ilir Village, Bunga Mayang District, North Lampung

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Abstract

This study examines the use of TikTok and its influence on the religious behavior of Muslim adolescents in Sukadana Ilir Village, Bunga Mayang District, North Lampung. The research focuses on late adolescents aged 17–21 years who use TikTok as part of their daily activities. A qualitative case study approach was employed, with data collected through in-depth interviews, observations, and documentation involving five informants. The findings reveal that TikTok is primarily used for entertainment purposes, such as relieving boredom, following trends, and accessing light information. Although the platform provides access to Islamic preaching (da'wah) content and spiritual motivational materials that may contribute positively to religious development, the study found that its negative effects are more prominent. These effects include a decline in religious discipline, neglect of prayer obligations, and reduced participation in socio-religious activities. Furthermore, adolescents tend to show greater interest in entertainment content than in religious content, resulting in religious learning and understanding receiving less attention. This study concludes that TikTok has a significant influence on adolescents' religious behavior, particularly when accompanied by inadequate self-regulation and limited parental guidance. The findings highlight the importance of strengthening digital literacy programs for parents, educators, and educational institutions to encourage more responsible and meaningful use of TikTok that supports both personal development and religious values.

Keywords: TikTok, Social Media, Religious Behavior, Muslim Adolescents, Digital Literacy

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INTRODUCTION

Technological advances have had a significant impact on various aspects of human life, including the religious dimension. The use of technology in the field of education has also experienced significant progress in recent years (Ningsih et al., 2023). Increasingly widespread internet access and the development of various platform social media has made the dissemination of religious information faster, easier, and more flexible. On the one hand, this development provides a significant opportunity for individuals to deepen their understanding of religious teachings, participate in online Islamic studies, listen to sermons, and read the Quran through digital applications. Various studies have shown a correlation between the intensity of social media use and religious practices among students, where social media plays a significant role in shaping worship habits, expanding religious insight, and influencing how they interact in a spiritual context. *TikTok Uncontrolled* religious activity can influence adolescents' thinking and behavior, especially when they access content without considering its benefits and harms. In Islam,

everything seen, heard, and followed has moral consequences and will be accounted for. In the Qur'an, Surah Al-Isra' (17:36), Allah says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

It means: *“And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of them will be called to account.”* (Q.S Al-Isra' 17:36)

Social media such as *TikTok*, *Facebook*, *Instagram*, and *Twitter* has benefits, but also often has negative impacts on teenagers, such as screen addiction, decreased learning activities, and mental disorders if used excessively. *TikTok* become one of the fastest growing platforms, allowing users to create short videos with creative effects, and its users in Indonesia have reached more than 100 million, the majority of whom are teenagers. (Allisa & Triyono, 2023a). Despite its popularity, *TikTok* can also be misused to spread negative content such as pornography and inappropriate behavior. The more teenagers use it, the greater its influence on religious behavior, worship, manners, and morals. (Khoir et al., 2024a).

According to Glock and Stark (1965), religiosity consists of five main dimensions: ideological (belief), ritualistic (practice of religious observance), religious experience, knowledge, and consequential (the influence of religious teachings on daily life). Thus, religiosity is not only defined as the practice of formal religious observances but also encompasses belief systems, thought patterns, and social attitudes that reflect religious values (Falikah, 2021). These indicators serve as important benchmarks for assessing a person's overall spiritual quality, both physically and spiritually.

Factors influencing adolescent religious behavior can be divided into internal and external factors. Internal factors relate to the inner drive and religious innateness that grows within, while external factors stem from the social, cultural, and family environment that shapes religious patterns (Syaroh & Mizani, 2020). Religiosity is not only evident in worship, but also in daily attitudes and behaviors born of spiritual strength. Adolescents are in a phase of searching for identity, so when faced with unstable, conflicting, and stressful environmental situations, they easily fall into deviant behavior. (Aspandi, 2020). This can occur due to peer influence, negative social interactions, or environmental pressures that are detrimental to oneself or others (Nafisa & Savira, 2021).

Several previous studies have discussed the influence *TikTok* on religious behavior. The study by Lutfiana Allisa and Agus Triyono (2023) shows that the content of Islamic preaching *TikTok* can increase the religiosity of teenagers in Demak because they often watch short, easy-to-understand sermons (Allisa & Triyono, 2023b). Further research by Wina Aulia et al. (2022) found a relationship between the level of religiosity and the ability to control oneself in using *TikTok* in teenagers, but the influence is not strong because teenagers still tend to seek entertainment (Aulia et al., 2022a). Then Lulu's research (2024) also showed that students felt that the content of the da'wah *TikTok* useful, but only a few actually apply it in daily life (Lulu et al., 2024). Likewise, Wibowo's research (2024) found an influence *TikTok* towards the formation of students' religious character, but the focus is limited to the campus environment (Wibowo et al., 2024). In general, the results of the study have discussed the influence of religious behavior. In general, the results of the study show a positive impact.

However, there are research results that show negative impacts. Research conducted by Muhammad Chevin Alziqraf et al. (2024) revealed that dependence on applications *TikTok* has a negative effect on adolescent productivity and concentration.

This is due to the habit of watching short videos excessively, which results in decreased focus while studying, ineffective time management, and mental health problems.(Alziqraf et al., 2024). Then, research conducted by Qurratul Aini, Husnawati, and Suhaili (2023) revealed that there is a negative relationship between the use of *TikTok* and student concentration at MA NWDI Lepak. This means that the more frequently students use *TikTok*, the lower their ability to focus while studying.(Aini et al., 2023). The results of this study at least show inconsistencies in the results. Thus, further research is needed regarding the influence of *TikTok* towards religious behavior.

This research was conducted in Sukadana Ilir Village, Bunga Mayang District, North Lampung to assess the utilization of *TikTok* and its influence on adolescent behavior. Initial observations show that many adolescents are active users. *TikTok* and create various content, but according to parents, some of them exhibit laziness, procrastinating on schoolwork, and even skipping prayer times. The research focuses on the impact *TikTok* on religious behavior, given that adolescents are highly susceptible to technological developments. The use of *TikTok* has led to shifts in religious behavior, such as decreased discipline in prayer, Quran recitation, respect for parents, and a sense of social responsibility.

This study aims to analyze the use of applications *TikTok* and its influence on the religious behavior of Muslim youth in Sukadana Ilir Village, Bunga Mayang District, North Lampung. This research is theoretically beneficial by enriching the study of the relationship between social media and adolescent religiosity in a rural context. Practically, the research results provide input for parents, educators, and community leaders in assisting adolescents in using social media *TikTok* in a healthy manner and without ignoring religious values, while also being the basis for Islamic educational institutions in developing more effective digital literacy.

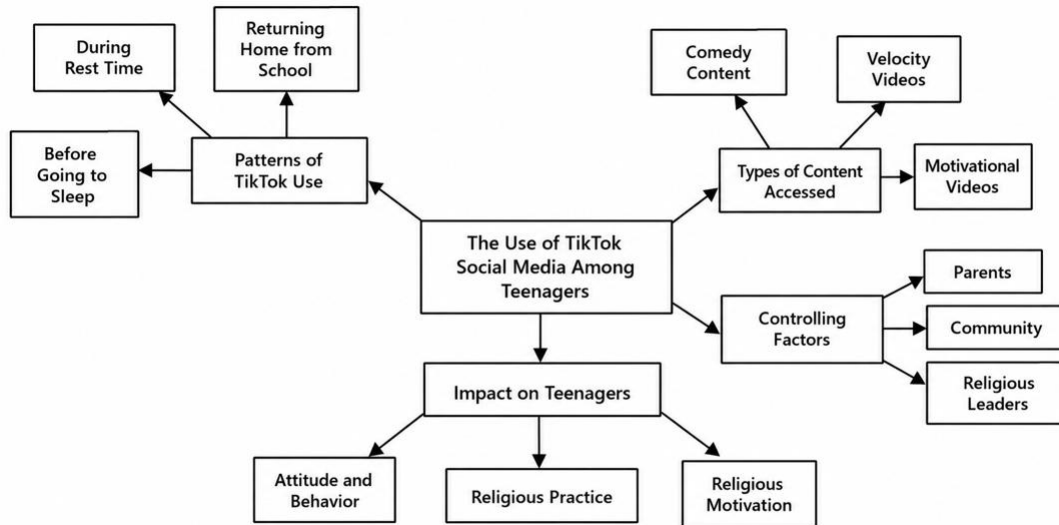
METHODS

This research uses qualitative methods. (Islam et al., 2023) with a case study approach. Case studies are practical research that explores current events in everyday life situations. (Nur'aini, 2015). This research was conducted in Sukadana Ilir village, Bunga Mayang District, North Lampung. From September 2025 to December 2025, the researchers involved 13 respondents selected using a purposive sampling method. The respondents consisted of 5 teenagers, 5 parents, and 3 religious and community leaders. In this study, data was collected using interviews. Supporting data collection was carried out through direct observation and documentation. The data analysis technique used was the Miles & Huberman method, which consists of data reduction, data presentation, and conclusion drawing (Zulfirman, 2022). Data validity was tested using source triangulation and cross-validation. *confirmability*. Source triangulation is a technique in qualitative research used to verify the validity of data by comparing information obtained from various sources. The goal of this method is to ensure that the collected data is consistent and accurately reflects reality (Alfansyur & Mariyani, 2020). *test confirmability* through FGD (*Focus Group Discussion*) with informants, through this method, confirmability testing can guarantee that research findings are objective, can be validated, and are not influenced by the researcher's subjectivity (Sugiyono, 2020).

RESULTS AND DISCUSSION

This research was conducted from September 2025 to December 2025, involving the results of in-depth observation interviews. The research findings are presented in the following figure:

Figure 1 The Impact of TikTok Use on Adolescents' Religious Behavior



TikTok Social Media Usage Patterns in Adolescents

Based on the results of research conducted in Sukadana Ilir Village, especially in the RT 1 and RT 2 areas, *TikTok* has become the most widely used social media by teenagers. Almost all teenage informants stated that *TikTok* is the most frequently accessed application in their daily lives. The use of *TikTok* is done at various times, from after school or work, during breaks, until before bedtime. This pattern of use is repetitive and lasts for quite a long time. One teenager explained this habit in an interview as follows: From this answer, it is clear that the use of *TikTok* has become a primary choice for teenagers to fill their free time. This activity is undertaken as a form of entertainment and relaxation after school or work. This habit is repeated, forming a relatively permanent pattern of use in teenagers' daily lives.

Interviewer: *What are your daily activities after school?*

Subject: *My habit is to prefer lying down at home while playing on my cellphone, and the one I open most often is TikTok.* (Results of R-L-J2 interviews)

In follow-up interviews, the interviewer delved deeper into the routines of using *TikTok* carried out by the subject. The answer shows that the use of *TikTok* often takes place without clear time control. Teenagers tend to open up *TikTok*. Initially, this occurs for a short period of time, but progresses to prolonged use due to the constantly changing and engaging content. This indicates a tendency toward overuse that occurs gradually and unconsciously among adolescents.

Interviewer: *What is your daily routine when using TikTok?*

Subject: *Once you've scrolled through TikTok, it's hard to stop.* (Results of R-Y-J2 interview)

This condition is also reinforced by the views of parents who directly observe their children's habits in using *TikTok* at home. One parent said: This information shows that the use of *TikTok* has become embedded in various daily activities of teenagers, even carried out simultaneously with other activities such as eating and resting. This shows that *TikTok* is no longer just a medium of entertainment, but has become part of the daily lifestyle of teenagers.

Interviewer : *What are your views on your child's daily life and habits in using TikTok??*

Subject: *Wake up and immediately open TikTok, even eat while watching TikTok.* (Results of O-S-J2 interviews)

The Impact of TikTok on Teenagers' Worship Practices

Use of social media *TikTok* A study by adolescents in Sukadana Ilir Village showed an impact on daily religious practices, particularly prayer and reading the Quran. Based on the research results, most adolescents admitted to still performing religious practices, but often delayed their practices due to being too engrossed in watching content. *TikTok* This condition illustrates that *TikTok* does not directly eliminate the practice of worship, but affects the discipline and priorities in carrying it out.

One teenager revealed that his prayer time was often delayed due to watching activities. *TikTok*, as he stated, "*yes, time for worship is sometimes delayed because of watching TikTok*" (Results of R-L-J2 interviews). This statement shows that delays in worship occur not because of a reluctance to carry out religious obligations, but rather due to distractions caused by digital media. Teenagers tend to postpone worship on the grounds that they will carry it out after they have finished watching, but often the duration of use *TikTok* took longer than planned. Another teenager shared a similar experience, stating that he still performed prayers, but often missed them because he was too engrossed in watching TV. He said, "*I still pray, but I often wait until later because I'm too busy watching.*" (Results of interview with R-S-J2). This statement shows that religious practices are still ongoing, but the quality of their implementation has declined, especially in terms of punctuality. Digital entertainment has become a priority activity before carrying out religious obligations.

The teenagers' views are reinforced by accounts from parents who directly observe their children's prayer habits at home. One parent reported that their child still prays, but is often late because he uses *TikTok* first, as he explained, "*He prays diligently, but is often late because of TikTok.*" (Results of the O-R-J2 interview). This statement shows that the use of *TikTok* has significantly influenced adolescents' daily worship patterns. Furthermore, local religious leaders have highlighted the decline in adolescents' religious activities, particularly in reading the Quran and participating in Quranic study activities. He stated that "*Nowadays, teenagers rarely study the Koran, mostly because of the influence of cell phones*" (Results of the T-Z-J2 interview). This statement indicates that the use of gadgets, especially to access *TikTok*, has shifted teenagers' time from religious activities to digital entertainment activities.

The Influence of TikTok on Teenagers' Attitudes and Morals

Use of social media *TikTok* Not only does it affect adolescents' religious practices, but it also impacts their attitudes and morals in their daily lives. Research in Sukadana Ilir Village found that intensive *TikTok* use also influences adolescent behavior, such as increased laziness, a tendency to procrastinate on homework, and changes in interaction patterns with family and the surrounding environment. However, these impacts are not experienced uniformly by all adolescents, as some are still able to maintain good manners despite actively using *TikTok*.

Some teenagers admit that after getting used to using *TikTok*, there's a tendency to spend more time on their phones than on other activities. One teenager said that using *TikTok* makes them feel more lazy about engaging in productive activities, as he explained, "*while using TikTok, I was more lazy*" (Results of interview R-N-J2). This statement shows that *TikTok* contribute to a decrease in adolescent enthusiasm in carrying out daily activities, especially when use is excessive.

Other teenagers also revealed that the habit of watching *TikTok* often causes homework to be delayed. He stated that "*Sometimes homework gets postponed because of watching TikTok*" (Results of the R-S-J2 interview). This statement indicates that teenagers' attention is more focused on digital entertainment content than on household responsibilities. This postponement of homework indirectly reflects a change in attitude in managing daily responsibilities.

From a societal perspective, the use of *TikTok* by teenagers is also considered to have an impact on polite attitudes towards older people. One resident said that "*Many people are disrespectful to their elders, it seems*" (Results of interviews with M-S-J2). This view shows the public's concern about changes in the morals of teenagers who are considered to be less respectful of their parents, both in the way they speak and in their daily behavior. Social media, in this case *TikTok*, it is thought to play a role in forming these behavioral patterns because teenagers imitate the speaking styles and behaviors they see on their cell phone screens.

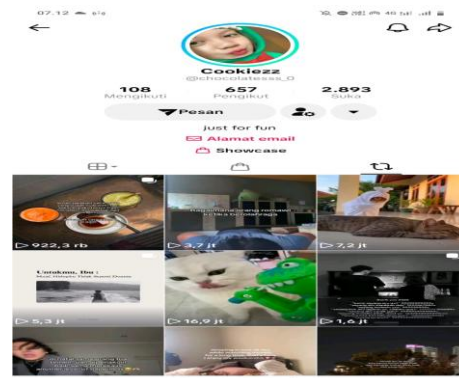
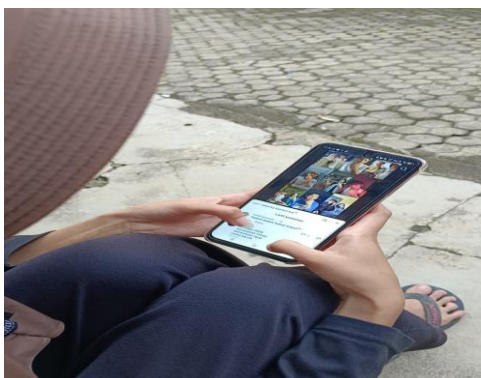
However, the research results also show a different view from some parents. Some parents believe that even though their children actively use...*TikTok*, The value of politeness towards parents is still maintained. One parent stated that "*talking to parents is still polite*" (Results of the O-R-J2 interview). This statement shows that the impact *TikTok* The influence on adolescent morals is not absolute and is very dependent on parenting patterns and the values instilled in the family.

Dominance of Entertainment Content over Islamic Content

Based on the results of research in Sukadana Ilir Village, the use of *TikTok* Teenagers' consumption of entertainment content shows a strong tendency to consume more content than religious or religious content. The majority of teenagers admitted to watching videos that are lighthearted, entertaining, and follow viral trends, such as dancing (*velocity*), popular challenges, and humorous content. Content such as preaching, short sermons, or religious motivation occasionally appears on the homepage. *TikTok*, but it is not the main choice for continuous viewing.

One teenager said that his interest in entertainment content was far greater than in religious content. He said, "*I don't like lectures, I prefer to watch them dance*" (Results of interview R-L-J2). This statement indicates that some teenagers find Islamic content less appealing because it is considered unentertaining and does not suit their tastes. Teenagers tend to choose content that provides instant gratification and is easily digested without the need for further thought. Another teenager also revealed that most of the content he consumes on *TikTok* is visual entertainment content. He stated, "*On TikTok I mostly see velocity content*" (Results of R-N-J2 interview). This statement shows that the algorithm *TikTok* This contributes to the strengthening of entertainment content dominance, as the app will continue to display the types of content users frequently watch. As a result, Islamic content appears less frequently on teenagers' homepages and receives less attention. However, some teenagers admitted that they occasionally watch Islamic-themed content when it appears on their homepage. One teenager said, "*sometimes through Islamic content, sometimes watched, sometimes skipped*" (Results of R-D-J2 interview). This statement shows that the existence of da'wah content in *TikTok* While not completely ignored, the attention given is situational and inconsistent. Religious content is only viewed when it's deemed interesting or fits the teenager's current mood.

Figure 2. Type of content viewed Figure 3. Content that is often on fyp



TikTok's Unsustainable Religious Motivation

The results of the study show that the religious motivational content contained in *TikTok* While it can foster positive motivation in adolescents, this motivation tends to be temporary and doesn't translate into daily life. Some adolescents report feeling touched or motivated after watching Islamic content, such as short video lectures, Quranic excerpts, or messages about the hijrah (migration). However, this motivation often stops at a fleeting feeling and isn't followed by consistent changes in religious behavior. One adolescent revealed that motivational content on TikTok can indeed spark a desire to become a better person, but it's difficult to achieve sustainably. He stated, "*If you watch motivational videos, you want to be better, but it's hard to do.*" (Results of R-S-J2 interviews). This statement indicates a gap between intention and practice, where the motivation that emerges is not strong enough to drive real behavioral change.

Another teenager shared a similar experience. He said that although he felt compelled to improve himself after watching Islamic content, the motivation didn't last long. He stated, "*ever wanted to be better, but never did*" (Results of R-D-J2 interview). This expression shows that the content of religious motivation in *TikTok* more touching on the emotional aspect, but not yet able to form sustainable religious habits.

The Role of Parents and the Environment as Controlling Factors

The results of the study show that the role of parents, religious figures and the social environment has a very important influence in controlling the impact of drug use. *TikTok* in adolescents in Sukadana Ilir Village. Although *TikTok* While social media has various impacts on adolescents' religious and social behavior, the presence of control from family and the surrounding environment has been shown to be able to counterbalance the negative influence of social media. Supervision, advice, and the instilling of religious values are the main factors determining how *TikTok* affect the lives of teenagers.

Some parents realize that the use of *TikTok* It cannot be completely banned, considering that social media has become a part of today's adolescent lives. However, parents strive to monitor their children by providing advice and reminding them not to access content that is inconsistent with religious values. One parent stated that, "*The important thing is to be reminded often, don't look at the bad things*" (Results of the O-S-J2 interview). This statement shows that the role of parents is more focused on guidance and direction, not just rigid restrictions. In addition to providing advice, some parents also limit the time spent using the internet. *TikTok* as a form of control. This restriction is implemented by reminding children not to use their phones for too long, especially during prayer and study times. This effort is made to prevent cell phone use. *TikTok* It doesn't interfere with adolescents' primary responsibilities, both academic and religious. While not always effective, this step demonstrates parents' awareness of the importance of their role in supporting their children amidst the flow of digital media.

The role of the social environment and community leaders is also an important factor in controlling adolescent behavior. Community leaders believe that *TikTok* can have positive or negative impacts, depending on how it is used. One community leader said that "*If used properly, there are positives, but it still needs to be monitored.*" (Results of the T-A-J2 interview). This statement shows that the surrounding environment has a relatively balanced view of *TikTok*, not completely rejecting it, but emphasizing the importance of supervision and guidance. Religious leaders in Sukadana Ilir Village also play a strategic role in reinforcing religious values among adolescents. Through sermons, religious studies, and religious activities at mosques or prayer rooms, religious leaders strive to instill religious awareness so that adolescents can protect themselves from the negative influences of social media. However, adolescents' involvement in these religious activities still relies heavily on encouragement from their families and immediate environment.

DISCUSSION

TikTok has become an important part of teenagers' daily lives. According to Marshall McLuhan, technology influences the way humans think, act, and interact with each other. In essence, McLuhan stated that technological advances have had an impact on people's lives where they interact in a shared imaginative space (Fadilla, 2020). These findings indicate that *TikTok* impacts the ritualistic aspects of adolescent religiosity, particularly in terms of discipline and consistency in religious observance. Discipline in religious observance in adolescents is influenced by supervision and control from the family environment, as outlined in Travis Hirschi's Social Control Theory, which emphasizes the importance of family relationships and monitoring in shaping adherence to religious values (Anarta et al. 2021). This aligns with Aguslani's (2022) findings, which show that parental habits and role models have a significant impact on adolescents' consistency in religious observance (Aguslani, 2022).

TikTok can be understood as a triggering factor that strengthens certain behavioral tendencies in adolescents. Previous research (Ekowati et al. 2025) showed that the influence of social media on adolescent behavior is influenced by parental attention and religious intellectuality. Therefore, the role of family and religious values can help reduce its negative impact (Ekowati et al. 2025). Study in *Prophethood Journal* (2023) said that On the other hand, there is a lack of interest among teenagers in Islamic preaching content on *TikTok* due to its lower appeal compared to entertainment content, so an innovative and relevant approach to preaching is needed to be able to reach audiences effectively in the digital world (Permana et al. 2023).

Research conducted by Luthfi et al. (2022) revealed that exposure to religious content on social media platforms can encourage the rise of religiosity among adolescents, but does not necessarily contribute to the development of sustainable religious behavior (Luthfi et al., 2022). On the other hand, (Fiand et al., 2024) stated that parental approaches through limits, suggestions, and supervision of social media use have a significant impact on the moral formation of adolescents (Fian and Yahya, 2024).

This study makes a significant contribution to the study of social media and religiosity among young people by focusing on the phenomenon of *TikTok* use within a rural community context. The uniqueness of this study lies in its focus on the negative effects of *TikTok* on adolescents' spiritual behavior, particularly regarding religious discipline and the influence of religious motivation, in contrast to several previous studies that emphasized the positive aspects of Islamic preaching content. Furthermore, this study expands the qualitative analysis by integrating the perspectives of adolescents, parents, and religious leaders, providing a clearer picture of the interaction between *TikTok* use and its influence on adolescents' religious behavior in non-urban areas.

The results of this study have significant implications for practice, academics, and policy. Practically, these findings can serve as guidelines for parents and teachers to improve guidance and monitoring of *TikTok* use, so that it does not hinder religious obligations and the development of adolescent character. Academically, this study adds to the body of knowledge that discusses the relationship between social media and religiosity among adolescents, highlighting the importance of social protection from family and community in managing the impact of social media. Meanwhile, from a policy perspective, these findings can serve as a basis for educational institutions, religious leaders, and village governments to design digital literacy programs based on religious values that are more appropriate and aligned with the characteristics of adolescents in rural areas. This study confirms that the role of parents and the social environment is a crucial controlling factor in addressing the influence of *TikTok* on adolescents. Supervision, advice, instilling religious values, and role models from family and community leaders can minimize the negative impact of social media. Thus, *TikTok* has a significant influence on adolescents' religious behavior, and without adequate guidance, this influence tends to be

predominantly negative. Therefore, active involvement from families and the community is necessary to guide TikTok use in a wiser and more balanced manner.

This study has several limitations, such as the use of qualitative methods with a small number of participants. Furthermore, it did not conduct a quantitative analysis of the influence of TikTok use on adolescent religious behavior. Therefore, future research is recommended to use a quantitative or mixed-methods approach to obtain a more precise and measurable picture. Future research could also investigate the effectiveness of more innovative forms of parental guidance or digital da'wah methods in increasing religiosity among adolescents amid the proliferation of social media.

CONCLUSION

Based on the research results, it can be concluded that TikTok has become part of the daily routine of teenagers in Sukadana Ilir Village. This social media platform is used intensively and repeatedly at various times, from after school or work to before bed. This high usage pattern indicates that TikTok is no longer merely a form of entertainment but has formed habits that influence adolescents' activity patterns, including learning, worship, and social interactions. TikTok use impacts adolescents' religious behavior, particularly in terms of religious discipline. Teenagers generally still perform religious activities such as prayer and reading the Quran, but often delay doing so due to distractions from TikTok content. Furthermore, the dominance of entertainment content over preaching content, as well as the temporary nature of religious motivation, suggests that TikTok exerts more of a fleeting emotional influence and is unable to shape consistent religious behavior. The impact on adolescents' attitudes and morals also varies, with some showing a decline in discipline and responsibility, while others are still able to maintain good manners.

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